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MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JULY, 1847.

Vol. 4.—No. 1.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

ADVICES FROM CAPE PALMAS BY THE LIBERIA PACKET.

WE have to apologise to our readers, and also to Gov. Russwurm, for the late appearance of his important despatches per the Packet, and we tender a statement of facts as the best apology; viz: they were in the possession of the President when our April No. went to press, and we *forgot* them when preparing the two subsequent Nos. Fortunately, however, they are of a general character, worth as much now as before, and will well repay the perusal.

Our Colony.—You have already been advised of the extension of our limits to the River Pedro, between Tahou and Drouen. Thus far the Union seems to work pretty well, and only two cases have come to our notice, where our influence was sought for and exerted. In the first, the Tabou river people robbed some Cape Palmas and Rocktown boys, who landed there from sea and refused to give up the spoils, alleging that their boys had been served in the same manner by our Cape people some years ago. “Retaliation, said they, was the custom of the country:” against this, I could only remind them of the bad effects it would have on their trade with us, and the recent treaty, they had signed. In the second, I was more successful. The Rocktowns caught four of the Grand Tabous, for the preceding palaver, under the impression that they were partakers of the spoil, and held them prisoners: one female, they fastened with a chain around her leg during the nights. When assured by me, through a special messenger, that they were not concerned, but strove all they could with the real robbers to give up the spoils; they immediately sent them to me, and I had the pleasure of forwarding them to their country. Words cannot portray the gratitude of the poor creatures, they would have kissed my feet—they could hardly be convinced that they were in safety in Cape P. native town. This was highly gratifying, as King Geo. Macaulay of Grand Tabou had written to me, begging my influence to have his people released. The return of the captives excited quite a stir through the Tabou country, and the head King (a very aged person whom I did not see only by representatives at the grand palaver) has sent his thanks, and word also to King Freeman, that one of the 3 towns concerned was willing and ready to pay the “thief palaver.” “We might depend on his making the other two towns also pay.” The palaver is in a fair train of being settled.

Our influence with all the tribes is increasing, and if I desired it, I might almost dictate in their palavers; but this would be going to needless trouble and expense; and unless requested, never interfere. The long standing palaver between Grahway and Cavally is finally set, and the former have rebuilt their big town, which was burned down in the war. They still view each other (native fashion) with a deal of jealousy, and very little would open the palaver anew.

The Saureekahs (King Cava's people) have been fined during the year for their treatment to colonists in the employ of the Methodist mission. From Mr. Burns' statement in the "Luminary," one would be led to believe, that the colonists were the sole cause of the palaver. *Such is not the fact.* Towards the close of 1845, the big town (Saureekah) people raised a palaver with J. B. Dennis, then employed by M. E. mission as teacher, and proceeded to beat him and ill treat his family. Upon the special request of Rev. Mr. Herring, we interfered and levied a fine upon them. This fine they paid and the station remained vacant till 1846, when the party, before spoken of, were sent out to repair and erect new buildings, and a *second* palaver happened. This fine we levied (without any request except from the colonists) and they have paid it also; proving that in both instances, they were the aggressors. Since old King Cava's decease, no one has been chosen to fill his place, till lately, by my persuasion, Quih of Geliboh, one of the chief men of the country—highly friendly to the colony, has been elected and installed King. We now hope for better times, as all palavers arose from the want of a regular King over the country.

We have heard of two attempts being made by the Pahs to reach the colony; but the jealousy of the intermediate tribes is too great ever to allow them to pass without fighting their way. There are several tribes, and if they could only unite, they would soon reach Cape Palmas, much to our gratification. This fighting they must do, if they wish direct intercourse with us. We have done our part by penetrating to their country, amidst difficulties innumerable, of which a person in the United States can have but little idea.

Our Free Schools.—The two schools supported by you, have done well during the year, and been well attended, all things considered. The average attendance at F. School No. 1 is 25½, at the girls school 19. We feel sadly our disappointment on losing Mrs. Thomson, but as the Episcopal mission have kindly opened a free school for colonists girls under her, we shall not be so much the losers in the end.

I am of the opinion that parents generally, begin to feel it important to give their children a good education. One family in the Bush, make it a point to send theirs neatly clad, regularly to school, and really the good example set by them cannot be lauded too highly. I allude to Thomas Gross and wife. While on this, I beg to inform you, that we stand in need of Gaulladet's and Hooker's Spelling Book, a common school apparatus, like those in use in New York Free Schools, and a pair of globes. We have never received either, and I am to blame for not bringing the matter forward before. In a free community like Cape Palmas, every thing will depend upon the solid education which our children and youth shall receive in our free schools. If another Franklin or Bowditch is to appear, he must receive the rudiments of his education in our free schools, and enjoy in his boyhood and youth more advantage than poor B. Banneker. Travel through New England, and every mile or two, the good man's heart is gladdened with the sight of the district school-house: and what is the result? They are more intelligent than any other upon the earth. May

we not expect the same results if we follow closely in the same path here in Africa?

The time, I think, has arrived when we should have a small *printing press* in the colony. Are there not benevolent individuals enough at the North to give one to the colony? Our laws and ordinances need to be printed, for many can read print, who cannot writing. Every man ought to have a copy in his house. We are much in need of more *Codes*, as the 25 sent out have been distributed years ago, and those owning them, will hardly let them go out of their houses. Those in want are now willing to pay for their copies. Please to send me 25 more.

It would not be amiss to send me out more currency, as with the increase of busines, the general cry is the want of currency. For it I sell goods as cheap as I do to the natives for camwood on credit. I want bills of \$1, 50 cents, and 25 cents only. I have not forgotten your request to have my views upon the circulation of better paper money, based on some capital in the colony.

I cannot close without thanking the Board for sending out the brass piece, the spinning-wheels and cards, and the turning-lathe. Cloth is made in Africa, and it must be made at Cape Palmas, and worn too. Many of the sawyers have requested me to send for whip-saws and files. I hope one dozen at least will be sent in the next packet, as they really need them.

Accompanying you will receive the semi-annual accounts up to June 30, 1846.

2. Copies of deeds from native Kings to Leeward.
3. Proceedings of the Agent and Council during 1846.
4. Copy of Proclamation on annexation of native tribes.

I shall take special care to have a general report of the condition of the colony made up as early as possible, such as the Board want. The resolution of the Board as regards the salaries of the colonial physician and the assistant physician, has been communicated to each. Dr. Fletcher's salary is fixed at five hundred dollars.

I have received no resolutions of the Board, releasing me from the office of Chief Judge of the Court of Quarter Sessions, as I had reason to expect.

I have the honor to remain, your obedient servant,

JNO. B. RUSSWURM, *A. Md. S. C. S.*

[COPY.]

PROCLAMATION.

Whereas, the native Kings GEORGE of Bassa, GEORGE MACAULEY of Grand Tabou, CRAH of Tabou River, the true and lawful Kings of the Tabou country and headmen.—Whereas, King NIMLEE and Governor YELLOW WILL of Bassa, the true and lawful King and Governor of the Bassa country and headmen.—Whereas, Kings DARBO and TOM of Grand Berriby, the true and lawful Kings of the Grand Berriby country and headmen.—Whereas, King GEORGE of Tahou, the true and lawful King of the Tahou country and headmen, have, by formal deeds of cession, to the MARYLAND STATE COLONIZATION SOCIETY, executed at Bassa, on the 23d and 24th days of February, A. D. 1846, annexed themselves, subjects and territories to this Commonwealth, and become a part thereof:—it is hereby enjoined on all the citizens of this Colony, to honor the said Kings and headmen of the aforesaid countries, with all due respect, as the true and lawful rulers thereof—to receive the subjects of said Kings, as citizens of our common country, and not as strangers; and, further, it is enjoined on all.

magistrates and civil officers, to have justice fairly meted out to them in all palavers; and that they have free passage through our common country, without hindrance.

Given under hand and seal at Government House, Harper, Cape Palmas, this third day of March A. D. one thousand eight hundred and forty-six.

JOHN B. RUSSWURN, *Governor.*

DR. ALEXANDER ON COLONIZATION—CONTINUED.

The long delayed Annual Report of the President of the Maryland State Colonization Society, published in our June No. excluded a continuance of our extracts from the above work; but we again take up the thread of the narrative, commencing with the fourth chapter, which is headed "A HISTORY OF THE AMERICAN COLONIZATION SOCIETY." It will be remembered, that the author claimed for Dr. Hopkins the first conception and promulgation of a plan of acting upon Africa through the agency of her own returning children. We say *acting*, without regard to the terms regenerating, revolutionizing, civilizing, christianizing, or colonizing the people of that continent, we view the work as one, or as necessary consequences of transporting civilized or even semi-civilized men to her shores—the greater in number, the more diversified their callings and vocations, the better. But in the chapter under present consideration, the palm of projecting the legitimate colonization scheme, is yielded to Dr. Thornton of Washington City, in manner as follows:

"As well as can be ascertained by a diligent research, the first man who ever seriously contemplated sending a colony to Africa, was Dr. Thornton, a native of Virginia, but at the time when he conceived this plan, a resident of the city of Washington, where he is still remembered, as at the same time a man of many eccentricities, arising from a vivid genius, and a real philanthropist. Dr. Thornton not only formed a plan of African colonization, but actually attempted its execution, intending to become himself the leader of the colony. Therefore, in the year 1787, he published an "Address" to the free people of colour in Rhode Island and Massachusetts, inviting them to accompany him to the western coast of Africa, with the view of planting a colony in the land of their forefathers. Although Dr. Hopkins's plan preceded this many years, yet his was rather a missionary, than a colonization scheme; although, as we have seen, it probably suggested the first idea of the colony at Sierra Leone. But Dr. Thornton was undoubtedly the first who conceived, and attempted to carry into effect, a plan for a colony of free coloured people on the western coast of Africa. The enterprise, as might have been expected, fell through for want of funds to carry it into effect. But it is pleasant to know, that this benevolent and enterprising man lived to see the Colonization Society formed, and in successful operation; to which he gave his cordial approbation, and was one of its first managers."

The author then goes on to notice various plans of emigration or colonization, all more or less connected with the subject of emancipation, at that time freely agitated in the State of Virginia, by such men as Jefferson, W. Craighead, and Judge Tucker, all men of the highest moral and political standing. What a comment this upon the effects of modern abolitionism.

In 1800 the following resolution passed the House of Delegates of Virginia.

“Resolved, That the Governor be requested to correspond with the President of the United States on the subject of purchasing lands without the limits of this State, whither persons obnoxious to the laws or dangerous to the peace of society may be removed.”

This resolution in itself, appears to be foreign to the subject of the free negroes, emancipation or African colonization, but in the long correspondence which follows between Governor Monroe and President Jefferson, its objects become more fully developed. Rebellions and insurrections were not unfrequently threatened at that time and always much apprehended, and it was very desirable, in a mild, quiet way, to get rid of those, on whom suspicion only, rested. How much of philanthropy was connected with the measure by those projecting it, we are unable to say, but Gov. Monroe and Mr. Jefferson both manifest the strongest disposition to improve the condition of the free people of colour and to promote manumission. When more definite information was demanded by those gentlemen as to the character of the people intended to be removed, the following resolutions were passed by the House of Delegates, designating more clearly the class of criminals for which foreign territory was desired. The second of them, it will be seen, points out another class, not yet criminals, for whom another region is desired, but it will be noted, *without sovereignty*, for which reservation, we think our Liberia friends would hardly thank Virginia legislators.

“Resolved, That as the resolution was not intended to embrace offenders for ordinary crimes, to which the laws have been found equal, but only those for conspiracy, insurgency, treason, and rebellion, among those particular persons who produced the alarm in this State in the fall of 1800, the Governor be requested, in carrying the said resolution into effect upon the construction here given, to request the President of the United States, in procuring the lands, to prefer the continent of Africa, or any of the Spanish or Portuguese settlements in South America.

“Resolved, also, that the Governor be requested to correspond with the President of the United States, for the purpose of obtaining a place without the limits of the same, to which free negroes or mulattoes, and such negroes or mulattoes as may be emancipated, may be sent or choose to remove as a place of asylum; and that it is not the wish of the Legislature to obtain, on behalf of those who may remove or be sent thither, the sovereignty of such place.”

But the great obstacle in the way of accomplishing the object of the resolutions, was the selection and obtaining of territory. No one unobjectionable corner of this western world presented itself, and probably, this was one of the causes which knocked the whole scheme in the head; although we cannot forbear *guessing*, that the opening of a market for slave labour about this time in the extreme southern portion of our Union had something to do with the removal of “obnoxious persons,” much more to the satisfaction of the individual holders of this species of property, than *buying* a place for them. It is very interesting and instructive, however, to review the various speculations of those interested in this matter, as to the most suitable place. Mr. Jefferson, in his “Notes on Virginia,” suggests the removal of the free people of colour and manumitted slaves to “that vast region of country, north-west of Ohio, belonging to the State of Virginia;”

now the thickly populated States of Indiana and Illinois. He also after the cession of Louisiana, suggests that country as a fit asylum for this class, and in 1805 the Virginia Legislature passed the following resolution :

“Resolved, That the Senators of this State in the Congress of the United States be instructed, and the Representatives be requested, to exert their best efforts for the purpose of obtaining from the General Government a competent portion of territory, in the country of Louisiana, to be appropriated to the residence of such people of colour as have been or shall be emancipated in Virginia, or may hereafter become dangerous to the public safety: Provided, That no contract or arrangement respecting such territory shall be obligatory on this Commonwealth until ratified by the Legislature.”

We cannot but think how snug and safe the free coloured people would be there, at this period. Hayti, then just emerging from the blood and dust of the Revolution, was suggested, but finally rejected as being in too unsettled a state. The other W. I. Islands and the Spanish Possessions in South America were also proposed, and in their turn all found objectionable. Fortunate indeed, is it, for the people of colour and for Africa, that none of the proposed plans were put into execution. What would have been the result of any of these measures, we cannot pretend to say, but certainly some would have been attended with the most direful calamities. Can any one imagine the fate of one or two thousand free persons of colour settled by themselves in the heart or even on the extreme borders of Louisiana?—Or *how free* would the same number have been at this time, planted in Ohio or Indiana; the treatment to the Randolph slaves is the best answer.—In 1811, Mr. Jefferson appears to have entertained more judicious ideas upon the subject, induced no doubt, by the rapid extension of white settlements in the west and south-west, and we copy his letter in this connection upon the subject of colonization on the west coast of Africa.

“To render our history complete, it is proper to mention here, that Ann Mifflin, no doubt of the Society of Friends, had conceived the plan of a colony on the western coast of Africa, and through a Mr. Lynd, applied to Mr. Jefferson for his opinion, respecting the practicability of such an enterprise. Mr. Jefferson’s answer is interesting, and contains several important items of information, no where else to be found. The letter is as follows.

“MONTICELLO, *January 21, 1811.*

“SIR: You have asked my opinion on the proposition of Ann Mifflin, to take measures for procuring on the coast of Africa an establishment to which the people of colour of these States might, from time to time, be colonized, under the auspices of different governments. Having long ago made up my mind on this subject, I have no hesitation in saying that I have ever thought *that the most desirable measure which could be adopted* for gradually drawing off this part of our population—most advantageous for themselves as well as for us. Going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa; and would thus carry back to the country of their origin the seeds of civilization, which might render their sojournment here a blessing in the end to that country.

“I received, in the *last* year of my entering into the administration of the general government, a letter from the Governor of Virginia, consulting me, at the request of the Legislature of the State, on the means of procuring some such asylum, to which these people might be occasionally sent. I proposed to him the establishment of Sierra Leone, in which a private com-

pany in England had already colonized a number of negroes, and particularly the fugitives from these States during the revolutionary war; and at the same time suggested, if that could not be obtained, some of the Portuguese possessions in South America as most desirable.

"The subsequent Legislature approving these ideas, I wrote the ensuing year (1802) to Mr. King, our minister in London, to endeavour to negotiate with the Sierra Leone company, and induce them to receive such of these people as might be colonized thither. He opened a correspondence with Mr. W——and Mr. Thornton, secretary of the company, on the subject; and, in 1803, I received, through Mr. King, the result; which was that the colony was going on in but a languishing condition; that the funds of the company were likely to fail, as they received no return of profit to keep them up; that they were then in treaty with the government to take the establishment off their hands; but that in no event should they be willing to receive more of these people from the United States, as it was that portion of settlers who had gone from the United States, who, by their idleness and turbulence, had kept the settlement in constant danger of dissolution, which could not have been prevented, but for the aid of the Maroon negroes from the West Indies, who were more industrious and orderly than the others, and supported the authority of the government and its laws.

"I think I learned afterwards that the British government had taken the colony into their own hands, and I believe it still exists.

"The effort which I made with Portugal, to obtain an establishment from them, within their colonies in South America, proved also abortive.

"You inquired, further, 'whether I would use my endeavours to procure such an establishment, secure against violence from other powers, and particularly the French.' *Certainly, I shall be willing to do any thing I can to give it effect and safety.*

"But I am but a private individual, and could only use endeavours with individuals; whereas *the National Government* can address themselves at once to those of Europe, to obtain the desired security, and will unquestionably be ready to exert its influence with those nations to effect an object so benevolent in itself, and so important to a great portion of its constituents; indeed, *nothing is more to be wished than that the United States would themselves undertake to make such an establishment on the coast of Africa.*

"Exclusive of motives of humanity, the commercial advantages to be derived from it might defray *all its expenses*; but for this the national mind is not prepared. It may, perhaps, be doubted whether many of these people would voluntarily consent to such an exchange of situation, and but few of those who are advanced to a certain age in habits of slavery would be capable of governing themselves. This should not, however, discourage the experiment, nor the early trial of it. And propositions should be made, with all the prudent caution and attention requisite to reconcile it to the interest, the safety, and prejudice of all parties.

"Accept the assurance of my respect and esteem,

THOMAS JEFFERSON."

We wish our author had given us more information of this Ann Mifflin and of the details of her plan, which no doubt could have been obtained with the letter of Mr. Jefferson. We are glad, however, to learn, that the scheme of African colonization has a mother, in addition to its many fathers, and only to regret that it has experienced such comparatively poor nursing.

From the time of the writing of the foregoing letter in regard to the projected scheme by Ann Mifflin, the author gives no record of events con-

nected with the subject until the spring of 1816, when the Hon. Charles Fenton Mercer, then a member of the House of Delegates of Virginia, first gets information in regard to the resolutions of that body, (heretofore inserted,) passed in secret session, consults the records and makes the same public, during the succeeding summer in several of the northern states, and at the commencement of the next session of the House of Delegates, in Dec. 1816, introduces others of a similar character, only specifying "territory on the coast of Africa, or some other place" out of the jurisdiction of the United States.

The Rev. Dr. Finley, of Princeton, New Jersey, is also introduced as having written the following letter upon the subject as early as Feb. 1815:

"DEAR SIR,—The longer I live to see the wretchedness of men, the more I admire the virtue of those who desire, and with patience labour, to execute plans for the relief of the wretched. On this subject the state of the *free blacks* has very much occupied my mind. Their number increases greatly, and their wretchedness, as appears to me. Every thing connected with their condition, including their colour, is against them. Nor is there much prospect that their state can ever be greatly meliorated while they shall continue among us. Could not the rich and benevolent devise means to form a colony on some part of the coast of Africa, similar to that of Sierra Leone, which might gradually induce many free blacks to go and settle, devising for them the means of getting there, and protection and support until they were established? Could they be sent back to Africa a threefold benefit would arise. We should be clear of them—we should send to Africa a population partly civilized and christianized, for its benefit—and our blacks themselves would be put in a better situation. Think much on this subject, and then write me when you have leisure."

He also addressed a meeting principally of the Faculty and Students of the Theological Seminary at Princeton, upon the subject, assisted by the author of this history, but no date given. Francis S. Key and Elias B. Caldwell are also represented as being active in the matter during the summer of 1816. But which of these gentlemen actually proposed and brought about the meeting which ended in forming the American Colonization Society, we are not definitely informed, although the author, in opening the subject in the fifth chapter introduces Dr. Finley as "having matured his plan and proceeding to Washington," to put it in operation; which we copy.

"Dr. Finley, having matured his plan for colonizing the free people of colour on the western coast of Africa, proceeded to the City of Washington, when Congress was in session, and having consulted with his friends, particularly with Elias B. Caldwell and Francis S. Key, Esqs., who entered with all their heart into his scheme, it was thought expedient to call a public meeting, and particularly to invite some of the most distinguished men then in Washington to attend. Accordingly, on the 21st day of December, 1816, the Hon. Henry Clay was called to the chair, and Mr. Thomas Dougherty acted as Secretary."

On taking the chair Mr. Clay stated briefly the objects of the meeting, viz: of forming a society for promoting the emigration of free colored people to some point on the west coast of Africa; at the same time deprecating any meddling or interference with the subject of slavery, and bespeak-

ing moderation, deference and politeness towards each other in the discussion which might ensue. After Mr. Clay had concluded, Mr. Caldwell made an address, which even at this late period is well worthy of a perusal.

"As soon as Mr. Clay had ended his address, Elias B. Caldwell, Esq. rose and spoke as follows:

"I feel peculiar embarrassment in obtruding myself upon the notice of so large and respectable a meeting, in which I find some of the most distinguished characters of our country. I ask your indulgence in offering to the consideration of the meeting the resolutions which I hold in my hand, and to a few explanatory observations. The objects of the meeting have been feelingly and correctly stated by the honourable chairman. The subject seems to be divided into—

"1st. The expediency; and 2dly, the practicability of the proposed plan.

"The expediency of colonizing the free people of colour in the United States, may be considered in reference to its influence on our civil institutions, on the morals and habits of the people, and on the future happiness of the free people of colour. It has been a subject of unceasing regret and anxious solicitude among many of our best patriots and wisest statesmen, from the first establishment of our independence, that this class of people should remain a monument of reproach to those sacred principles of civil liberty which constitute the foundations of all our constitutions. We say in the Declaration of Independence, "that all men are created equal," and have certain "unalienable rights." Yet it is considered impossible, consistently with the safety of the State, and it is certainly impossible with the present feelings towards these people, that they can ever be placed upon this equality, or admitted to the enjoyment of these "inalienable rights" while they remain mixed with us. Some persons may declaim and call it prejudice. No matter. Prejudice is as powerful a motive, and will as certainly exclude them as the soundest reason. Others may say they are free enough. If this is a matter of opinion, let them judge—if of reason, let it be decided by our repeated and solemn declarations in all our public acts. This state of society unquestionably tends, in various ways, to injure the morals and destroy the habits of industry among our people. This will be acknowledged by every person who has paid any attention to the subject, and it seems to be so generally admitted that it would promote the happiness of the people, and the interest of the people, to provide a place where these people might be settled by themselves, that it is unnecessary to dwell on this branch of the subject.

"As to the blacks, it is manifest that their interest and happiness would be promoted by collecting them together where they would enjoy equal rights and privileges with those around them. A state of degradation is necessarily a state of unhappiness. It debases the mind, it damps the energies of the soul, and represses every vigorous effort towards moral or intellectual greatness. How can you expect from them any thing great or noble without the motives to stimulate, or the rewards to crown great and noble achievements? It not only prevents their climbing the steep and rugged paths of fame, but it prevents the enjoyment of the true happiness of calm contentment, satisfied with enjoying but a part of what we possess, of using only a portion of what is in our power. Take away, however, the portion that is not used, and it immediately becomes the object of our fondest desires. The more you endeavour to improve the condition of these people, the more you cultivate their minds, (unless by religious instruction,) the more miserable you make them in their present state. You give them a higher relish for those privileges which they can never attain,

and turn what we intend for a blessing into a curse. No, if they must remain in their present situation, keep them in the lowest state of degradation and ignorance. The nearer you bring them to the condition of brutes, the better chance do you give them of possessing their apathy. Surely, Americans ought to be the last people on earth to advocate such slavish doctrines, to cry peace and contentment to those who are deprived of the privileges of civil liberty. They who have so largely partaken of its blessings, who know so well how to estimate its value, ought to be the foremost to extend it to others.

"I will consider the practicability of colonization under three heads: the territory—the expense—and the probability of obtaining their consent.

"1. The territory. Various plans have been mentioned by different persons. A situation within our own territory would certainly possess some considerable advantage. It would be more immediately under the eye and control of our own government. But there are some real and some apprehended evils to encounter. Many apprehend that they might hereafter join the Indians, or the nations bordering on our frontiers in case of war, if they were placed so near us—that the colony would become the asylum of fugitives and runaway slaves. Added to these difficulties there are inveterate prejudices against such a plan in so large a portion of the country, which would be impossible to overcome or remove. Upon mature reflection, with all the light that has yet been shed upon the subject, I believe it will be found that Africa will be liable to the fewest objections. A territory might, no doubt, be procured there; the climate is best adapted to their constitutions, and they could live cheaper. But, Mr. Chairman, I have a greater and nobler object in view in desiring them to be placed in Africa. It is the belief that through them civilization and the Christian religion would be introduced into that benighted quarter of the world. It is the hope of redeeming many millions of people from the lowest state of superstition and ignorance, and restoring them to the knowledge and worship of the true God. Great and powerful as are the other motives to this measure, (and I acknowledge them to be of sufficient magnitude to attract the attention and to call forth the united efforts of this nation,) in my opinion, and you will find it the opinion of a large class of the community, all other motives are small and trifling compared with the hope of spreading among them the knowledge of the gospel. From the importance of this view of the subject, permit me to enlarge a little upon it. Whatever may be the difference of opinion among the different denominations of Christians, I believe they will all be found to unite in the belief that the Scriptures predict a time when the gospel of Jesus Christ shall be spread over every part of the world; shall be acknowledged by every nation, and perhaps shall influence every heart. The opinion is, perhaps, as general, that this glorious and happy day is near at hand. The great movements and mighty efforts in the moral and religious world seem to indicate some great design of Providence on the eve of accomplishment. The unexampled and astonishing success attending the various and numerous plans which have been devised and which are now in operation in different parts of the world, and the union and harmony with which Christians of different denominations unite in promoting these plans, clearly indicate a divine hand in their direction. Nay, sir, the subject on which we are now deliberating has been brought to public view nearly at the same time in different parts of our country. In New Jersey, New York, Indiana, Tennessee, Virginia, and perhaps other places not known to me, the public attention seems to have been awakened as from a slumber to this subject. The belief that I have mentioned, leads Christians to look with anxious solicitude and joyful hope to every movement which they believe to be instrumental in accomplishing

the great designs of Providence. They will receive your proposal with joy, and support it with zeal; and permit me to say, that it will be of no small consequence to gain the zealous support and co-operation of this portion of the community.

"On the subject of expense I should hope there would not be much difference of opinion. All are interested, though some portions of the community are more immediately so than others. We should consider that what affects a part of our country is interesting to the whole. Besides, it is a great national object, and ought to be supported by a national purse. And, as has been justly observed by the honourable gentleman in the chair, there ought to be a national atonement for the wrongs and injuries which Africa has suffered. For although the State Legislatures commenced early after our independence to put a stop to the slave trade, and the National Government interfered as soon as the constitution would permit, yet as a nation, we cannot rid ourselves entirely from the guilt and disgrace attending that iniquitous traffic, until we, as a nation, have made every reparation in our power. If, however, more funds are wanting than is thought expedient to appropriate out of the public treasury, the liberality and humanity of our citizens will not suffer it to fail for want of pecuniary aid. I should be sorry, however, to see our government dividing any part of the glory and honour which cannot fail of attending the accomplishment of a work so great, so interesting, and which will tend so much to diffuse the blessings of civil liberty, and promote the happiness of man.

"Among the objections which have been made, I must confess that I am most surprised at one which seems to be prevalent, to wit, that these people will be unwilling to be colonized. What, sir, are they not men? Will they not be actuated by the same motives of interest and ambition which influence other men? Or, will they prefer remaining in a hopeless state of degradation for themselves and their children, to the prospect of the full enjoyment of their civil rights and a state of equality? What brought our ancestors to these shores? They had no friendly hand to lead them, no powerful human arm to protect them. They left the land of their nativity, the sepulchres of their fathers, the comforts of civilized society, and all the endearments of friends and relatives, and early associations, to traverse the ocean, to clear the forests, to encounter all the hardships of a new settlement, and to brave the dangers of the tomahawk and scalping knife. How many were destroyed! Sometimes whole settlements cut off by disease and hunger, by the treachery and cruelty of the savages; yet were they not discouraged. What is it impels many Europeans daily to seek our shores, and to sell themselves for the prime of their life to defray the expenses of their passages? It is that ruling, imperious desire, planted in the breast of every man, the desire of liberty, of standing upon an equality with his fellow men. If we were to add to these motives the offer of land, and to aid in the expense of emigration and of first settling, they cannot be so blind to their own interest, so devoid of every generous and noble feeling, as to hesitate about accepting of the offer. It is not a matter of speculation and opinion only. It has been satisfactorily ascertained that numbers will gladly accept of the invitation. And when once the colony is formed, and flourishing, all other obstacles will be easily removed. It is for us to make the experiment and the offer; we shall then, and not till then, have discharged our duty. It is a plan in which all interests, all classes and descriptions of people may unite, in which all discordant feelings may be lost in those of humanity, in promoting 'peace on earth and good will to men.'"

Mr. Randolph, of Roanoke, followed Mr. Caldwell, recommending the scheme to his southern friends on the ground that by removing the free, the

slaves would be more easily retained, be more industrious and useful, and the interests of the slaveholders thereby greatly promoted; felicitating himself that he had brought forward an argument that would otherwise have been lost sight of. Happy would it have been for colonization and the coloured man, if Mr. Randolph and his followers had held their peace.— This incorrect view of the case has done more, towards retarding colonization, than all other adverse causes put together. On this very argument, has been based all the violent opposition of the abolitionists, and it is the lever, with which they have moved the whole coloured people of the country to repudiate and condemn the scheme. What man of a spirit, fit to form an integrant part of a community of freemen, would remove to Africa, if by so doing, he assisted to perpetuate the slavery of his own brother? Thank God the people are beginning to see the fallacy of this argument, they begin to see that whatever improves the moral and intellectual condition of *one* man of colour tends to elevate the whole race. The colony of Liberia has, more than any other and all other events of the past century, or of centuries, raised the coloured man in the scale of existence and demonstrated his just claim to the full stature of manhood.

The remainder of the fifth chapter of this work is filled with the proceedings of adjourned meetings, the Constitution and By-Laws of the American Colonization Society, memorial to Congress, and the Report of the Committee to which the memorial was referred.

RANK IN THE ARMY—OR, A DARKEY'S DIGNITY.—After a portion of the troops had landed on the beach near Vera Cruz, on the night of the 9th of March, a body of the enemy commenced a brisk fire of small-arms into the encampment. Of course, all hands was on the *qui vive*, expecting the Mexicans would make some demonstration upon our lines during the night, and when the firing commenced, concluded there was about to be a general attack. The lines were soon formed and not a word could be heard from the soldiery, but there was a negro who kept running from one little point of hill to another, apparently in a state of great excitement. He finally laid himself flat on his face, at full length, and commenced working himself into the soft sand with a good deal of energy. On being asked what was he about? he replied, "I is 'fraid some of dem 'ere copper balls will put a stop to me drawin' my rashuns." "Why," asked the party speaking to him, "don't you get up and fight them?" "No, sir-ee!" he said, "dat's my massa's part ob de bizness? he done been to Wes-pint, where dey makes fightin' people to learn dat, and you don't ketch dis nigger meeddlin' hessef wid odder people's bizness. My massa does de fightin' an' I wats on him, and nusses him. If he gets wounded we gets promoted." You get promoted! What good will his promotion do you!" inquired the individual. "Oh, dat question is been settled long time ago in dese parts down here; a colored gemmen what waits on a kurnel always outranks one dat waits on a capten, an' de way we colored gemmen reg'lurs makes dese volunteer niggers squat, is a caution to white folks."—*New Orleans Delta*.

We insert the above in answer to the sneers of some of our coloured friends at the titles conferred on coloured men in Liberia. Every one to his taste.

THE BALTIMORE CONFERENCE ON COLONIZATION.

The committee to whom was referred the communication of Rev. C. A. Davis, agent of the American Colonization Society, for the state of Virginia, beg leave to submit the following report:

1st. Resolved, By the Baltimore Annual Conference, in conference assembled, that we highly approve of the objects of the American Colonization Society; that we will aid in furthering its interests by taking up collections where convenient, on or about the 4th of July, in aid of its funds, and that we will afford all convenient facilities to its authorized agents who may come among us in the prosecution of their work.

And whereas, the managers of the Maryland Colonization Society, have solicited the services of the Rev. Wm. Evans, as an agent for said State, therefore—

2nd. Resolved, That the superintendent be respectfully requested to appoint him to said agency.

All of which is respectfully submitted.

JOHN DAVIS,
R. CADDEN,
JNO. BOWEN.

True extract from the journals of the Baltimore Annual Conference of the Methodist Episcopal Church.

S. A. ROSZEL, *Sec'y of Balto. An. Con.*

CIRCULAR OF MR. LATROBE TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES.

RT. REVEREND SIR.

BALTIMORE, *January, 10th, 1847.*

The purpose of this communication will, I trust be received as an apology for the liberty I take in addressing you.

The Protestant Episcopal Church of the United States, as you are no doubt aware, has a mission in the Colony of Maryland in Liberia, at Cape Palmas, on the West Coast of Africa.

In establishing it, the Church manifested the interest which it felt in promoting the spread of the Gospel on that Continent, and its willingness to avail itself of such aid as might, incidentally, be afforded by the colonies there of coloured people from this country. Having been connected with Colonization for five and twenty years, for the last twenty of which I have taken an active part in all that related to it in Maryland, and being an episcopalian myself, it is only natural that I should regard with much solicitude this effort of the church: Hence it is, that I venture to make to you the suggestions herein contained.

In the opinion of many, whose connection with colonization has afforded opportunities of obtaining information, and whose interest in foreign missions has made them careful inquirers, the true missionary for Africa is the colored one. White men may build a mission house and organize native schools; they may reduce the native speech into a written language, and preach to the heathen in their mother tongue; and they may live long enough, even in Africa, to make their mark upon her children: but the active and efficient labor, which is to bring the countless tribes of Africa to the foot of the cross; must be the labor of the coloured man—the civilized, educated, intelligent and converted coloured man.

There are many reasons why this should be so: A prominent one, which makes it almost unnecessary to refer to any other, is to be found in the unfriendliness of the climate to white life. It is true that there are white

men now living as missionaries at Cape Palmas, in latitude 4 north: but they are living among the graves of those whom the climate has destroyed: and valuable and useful in their vocation as these, the survivors; may be, there is, perhaps, not one of them who will not admit that an under-current, peculiar to Africa, is slowly but certainly sapping the foundations of his existence, while at the same time his ability for mental exertion is correspondingly impaired.

It is unnecessary to refer to statistics to prove what is here stated. This particular field of missionary labor has always been looked upon as one, wherein the laborers are few, not because it is not "white already to harvest," but because none but martyrs can be relied upon to reap it. If any, with opportunities of forming an opinion, think otherwise, it can only be those pious and devoted men, who, engrossed in their work, feel not the wasting of sickness, and are regardless of life itself, in view of the fruition that is before them.

Instead, therefore, of recruiting the ranks of the mission in Africa from among the junior members of the ministry in America, it is most respectfully suggested that the church's attention might be profitably turned to the preparation of coloured men as missionaries. The experience of the colonies has satisfactorily shown, that, with ordinary care, the coloured emigrant from the United States incurs but little risk in removing to Liberia. All emigrants undergo an acclimating sickness, which, in the early periods of the colony, when the accommodations for new-comers were bad, when there was little or no experience of tropical disease, and when but scant care could be bestowed upon the sick—often proved fatal.—Now, however, this disease is looked upon as being quite as much under the control of medical treatment as are the intermittent fevers of the middle States of this country; and it is an admitted fact, that the health of the colonist, after he has passed through it, is better than that of individuals of the same class in the United States. On the score of health, therefore, there can be no doubt as to the superior qualifications of coloured men as missionaries.

Colonization proceeds upon the assumption that the coloured man, when placed beyond the influences which here depress him, is capable of the highest mental achievements:—Such has certainly been my own experience, extending now through a quarter of a century. The condition of the colonies on the coast, that of the American Colonization Society, at Monrovia, and that belonging to the Society, of which I am President, at Cape Palmas,—both of which are governed by coloured men exclusively, afford sufficient proof of it. I am well aware that the contrary has been said by persons who claim the advantage of African experience; and I have heard missionaries from Liberia doubt the fact. But the misfortune of colonization has been, that many of those who went as missionaries to Africa, expected to find there more than was within the range of possibility: and forgetting, that the materials, out of which the organized communities, that protected the missions, had been formed, had been either emancipated slaves, or poor uneducated free negroes; overlooking the fact, that these colonies had never known a serious reverse, while the colonies of educated and brave men who first landed in America, were again and again destroyed by the savage and by famine: not considering, apparently, that such results in Africa, with such elements, could only have been obtained through the especial favour of the great Giver of all good; they, the individuals alluded to, have been disappointed and dissatisfied, because, they saw that want was not entirely banished, that idleness and vice sometimes appeared, and that there were those who still turned wistful eyes to the homes that they had left. This is mentioned with no purpose of underrating the white missionary in Africa;

and it is referred to, at all, only that you may understand, Reverend Sir, the views entertained among those who, undiscouraged and confident of the great result, still labor as colonizationists.

But mental competency and greater constitutional adaption to the climate of Africa, are not the only recommendations of coloured missionaries. The white missionary, when he lands in Africa, finds himself among coloured men and women from the United States: and no matter from what quarter of the Union he comes, from the North or from the South, no matter how meek and humble a christian man he may be, the feeling peculiar to America, when the two races come in contact, will exhibit itself. In America the white man is the superior. In Africa it is the reverse. In America, a place at the table of a governor is deemed an honour by many whites: it is beyond the aspirations even of a coloured man. In Africa, it is not every white man that the coloured governor admits to his hospitalities. To say that in this change, the coloured man never exhibits arrogance, is not intended; nor is it alleged as a charge against the missionary, that he finds himself irked in these new relations, It is intended merely to state a fact; out of which mediately or immediately, it is firmly believed, grew all the difficulties, now hapily at an end, which once affected the intercourse of the Colonization Societies and the religious bodies in this country interested in African missions.

The last remarks would not, of course, apply to missions remote from colonies on the coast: but as our church has hitherto established none such, they apply to the existing state of things. It is firmly believed by most of the colonizationists, that Africa is yet to be brought to "stretch out her hands unto God" through the agency of her returning children: and it is held, that the missionary whom the white man sends there should belong to these children's stock; one who would find no prejudice on either side to overcome, as, while he taught the heathen, he helped to qualify the colonists to fulfil the great object for which their servitude, and that of their fathers, in America had been permitted. If the gold and silver of the Egyptians were borne off at the Exodus of Israel, the greater treasures of our Holy Religion and the blessings of its attendant civilization will accompany that Exodus from amongst us of the children of Africa, which is as certain, in the end, as that one day followeth another.

But it may be asked, admitting all this to be true, where are the coloured missionaries, fit for the labor and willing to perform it, to be obtained? The answer is, there are few, if any now qualified. They must be prepared. They must be educated. The church must take the matter in hand and prepare and educate them: and it is the object of this letter, Reverend Sir, to invoke your aid, so that in your own diocese, or in consultation with the other Bishops of the Church, something may be done for the preparation of coloured missionaries for Africa. With regard to the manner and means of effecting the object, I would venture to suggest, that the institutions already in existence in the church, for the education of candidates for the ministry, might, perhaps, be profitably employed in this respect: and that a portion of the fund, raised annually for missionary purposes, might be advantageously devoted to the support of the individuals selected to be educated.

In Maryland in Liberia, our physicians have been prepared in this country; both of them, having at different times obtained diplomas at the Medical School of Dartmouth College. At first, we attempted to educate free coloured persons from our cities: but we found that they preferred remaining in the United States after they had become qualified to emigrate; and thus time and money were both lost. We then brought intelligent young men from the colonies, who had lived there from their infancy.

Such were Doctors McGill and Fletcher.—With such we had no difficulty. They looked upon their residence in America as a penance, from which they were glad to escape, by returning to the country, where freedom was to them a reality and not a name. A similar plan could be pursued in regard to the preparation of missionaries, and, it is hardly doubted, with the same good results.

The views here expressed have been hitherto presented in the Annual Reports of the Maryland State Colonization Society, addressed to all christian denominations: but as these reports are of limited circulation, and may not have met your eye, I have thus, not officially, but as an individual interested in the subject, brought the matter to your notice,

And remain, with very great respect, your most obedient servant,

JOHN H. B. LATROBE.

OUR NEXT EXPEDITION.

The Liberia Packet will sail on her second voyage to Cape Palmas on the 1st of September, and we take this opportunity of notifying those, who are desirous of sending out any of their people, to give us early advice thereof, stating particularly, their number, character, age, &c., &c. We shall be ready to give any information that may be desired as to their passage, outfit, disposition when arriving in the colony, etc.

We would now make another appeal to those of our colored friends who enjoy the *partial* freedom of this land. Have you no aspirations after that perfection of liberty enjoyed and so highly prized by the white man,—are you content that year after year shall glide away, the vigor of youth pass into the steadiness of mature years, and that fade away into the decrepitude of old age, and yet no prospect, no, not the most remote, of a change for the better in behalf of your race appear, and yet be satisfied with your lot in this land; and shall your children also, sprightly, endowed with intellect, blessed with enterprise, grow up under the blighting influence that has crushed your hopes; will you, can you stay where this is the inevitable result. Shall the inviting, the imploring voice of Africa, calling her children to freedom and prosperity, continue longer to be unheeded; will not the colored men of this land make the experiment of rearing and conducting a great Republic. You have it now in your power. It is for you to determine whether you will embrace the opportunity or not.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, AUGUST, 1847.

Vol. 4.—No. 2.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

SECOND VOYAGE OF THE LIBERIA PACKET.

THIS vessel will sail for Cape Palmas and the other Liberia Colonies on the 1st of September, without fail, and return direct to this port. Cabin passengers or freight will be taken on the usual terms. Steerage passengers will be taken out and supplied with provisions free of expense. Return passengers will also be taken, either in the cabin or steerage, at the usual rates. It is therefore now in the power of almost any coloured man to visit the Colonies, and satisfy himself, from personal observation and inspection, of their actual condition and prospects. He can see for himself if coloured people do live there in a state of freedom and independence; if law and order prevail in the land; if the people enjoy, to the fullest extent, civil and religious privileges; or if all the promises and averments of the Colonizationists have been falsehoods and delusions. Come! now is the time to try this question. Let us join issue on this, one experiment. Go and examine. Yourselves shall be the judges, and if you don't acknowledge, to the letter, our claims and pretensions made in behalf of Maryland in Liberia in every respect, we will give up the point, pay your passage home to the United States, and publish your report to the world. On the other hand, if you do find our repeated statements to be true—if you do find that the one-half of the good has not been told you, then, we will not say remain or go back again—for we never yet asked a man to go to Liberia—but we will say, in western phrase, *acknowledge the corn*, and forever after hold your peace, at least your abuse of colonization.

WHITE AND COLOURED MISSIONARIES IN AFRICA.

WE find in the August number of the Missionary Herald Mr. Wilson's Survey of the Mission of the Gaboon river, to which are prefixed the following "Introductory Remarks," which go fully into the discussion of the comparative merits, or availability of white and coloured labour in missionary operations in Africa, to which we solicit the attention of our readers. We do not purpose, at this time, to enter upon a discussion of this subject, or to attempt to show at length the incorrectness of the position assumed

in the following remarks; but we cannot forbear stating the general, and as far as we can see from "Mr. Wilson's Survey," the only important results of this "Gaboon Mission." We believe it has been founded five years, and that it has numbered among its white active members at least eight white missionaries, viz: the Rev. Mr. Wilson and lady, the Rev. Mr. Griswold and lady, the Rev. Mr. Walker and lady, the Rev. Mr. Bushnel and lady—and perhaps others. If we are in error it must be a slight one, we speak from memory. How much of the time these eight missionaries have laboured in the field we cannot say, but doubtless the average number has been four during the whole period. And now for results:

"As yet," says the Survey, "we can number only two natives of the country, who give satisfactory evidence of a change of heart!"

We trust that we shall not be understood as introducing this fact with any thing like satisfaction, although it confirms and establishes beyond a doubt our repeatedly expressed conviction of the inutility of white labour in Africa. We honestly declare that we regret and deplore the results of such an expenditure of consecrated means, labour and life, but more do we regret and deplore, that such results only stimulate to increased expenditures and sacrifices in the same way. We conceive that the experiment at the Gaboon has been a well tried and a fair one. Perhaps no combination of circumstances could have been more favourable to its success. The principal of that mission, the Rev. J. Leighton Wilson, is a man far above our eulogy, but we may say, that we know him to have possessed the confidence of the native Africans to a greater degree than any other white man we have ever met with on that coast. From a long residence at Cape Palmas he was as thoroughly acclimated as it is possible for a Caucasian to become in Africa. He had thoroughly acquainted himself with the habits, religion and languages of many tribes of Africans. Several of the other members of the mission had also been acclimated, and become more or less conversant with the peculiarities of the African character. The Gaboon was selected by Mr. Wilson after thoroughly acquainting himself by personal observation with near 2,000 miles of the African coast, for its peculiar advantages for missionary operations, which it is needless to enumerate. A missionary household, thoroughly organized in all its parts, with printer and press, was therefore only to be thus removed from an *exceptionable*, to a most eligible and available position and put into operation. "Up to the present time," says Mr. Wilson, "it has enjoyed the care of Divine Providence." Only one event has occurred during the five years of its existence to interrupt the regular prosecution of their labours, and that was one which might seem almost providentially for their advantage. A French vessel of war comes into the River and endeavours to wrest the territory from the natives by force. They consult and take counsel with the missionaries as their friends, who so far sympathise and make common cause with them as to excite the jealousy of the French agents. This event, although for a time suspending the ordinary school operations, one would suppose would greatly facilitate the ultimate objects of the missionaries, by securing the confidence and friendship of the natives—the first step towards christianizing them. The results then of this five years labour, of from four to eight white missiona-

ries, besides several coloured assistants in a subordinate capacity, the actual *fruition* is stated above. That the country has been explored, attention awakened to religion, that there is seed sown and germinating in good soil, we do not doubt. But do not the *actual results* alarm those who so strenuously and decidedly take ground against the availability of coloured labour as to the correctness, the *justness* of their position? And does it not sometimes occur to the missionaries and to the officers of the "American Board" who so freely denounced the colonists, through the Walworth Report, and in other public and *unpublished* documents, that *other* causes than the demoralizing influence of the colonists *might* have contributed to the want of success of the Cape Palmas mission?

INTRODUCTORY REMARKS.

In accordance with a rule which the Prudential Committee have recently adopted, to preserve the health and prolong the lives of our missionaries on the western coast of Africa, Mr. Wilson is now on a visit to this country. He arrived at New York, accompanied by Mrs. Wilson, June 21.

There was another reason, however, for his return. He wishes to call the attention of American Christians to the condition of Africa, and to induce some of our young ministers and candidates for the ministry to take part with him and his associates in efforts for its evangelization. For some time past our mission has been in a languishing state. This ought not so to be. It is manifestly our duty to do either more or less. If we attempt any thing, we should conduct our operations upon a scale commensurate, in some measure, with the greatness of the undertaking; and it especially behoves us to relieve the brethren, at present connected with the mission, from a position as hazardous as it is trying. The entire responsibility of its cares and labours now rests upon Mr. Walker; as it had previously rested, for many months, upon Mr. Wilson. And were the full force of the mission on the ground, there would still be a call for their services far beyond their physical ability to perform. Is it right for the churches to leave such a burden upon these brethren? Shall not the needed reinforcements be furnished without delay?

It is sometimes said, however, that our main reliance, in the work of christianizing Africa, must be upon the coloured race. If it is meant by this that we must depend, to a great extent, upon those who shall be trained up and prepared to preach the gospel on the soil, employing at the same time such additional assistance of a suitable character as can be obtained, from whatever quarter, the statement is undoubtedly true; and a similar opinion has long been entertained and acted upon in respect to the heathen world generally. But if it is meant that coloured men, now living in other lands, are to be enlisted in this enterprise, for the present at least, on a large scale; and, especially, if it is imagined that the agency of white men can be dispensed with, the proposition admits, to say the least, of very considerable doubt. That individuals of African descent, born in the United States or the West Indies, may be expected to render valuable aid, is readily admitted. Indeed, some of the best missionaries in all Africa are of this description; and many others will doubtless be found hereafter, who may profitably engage, either as missionaries or assistant missionaries, in this important undertaking. But that a large number of such persons can be wisely sent forth, at least for many years to come, as has sometimes been supposed, remains to be proved.

There are certain intrinsic difficulties in the way of carrying out the proposed scheme, which deserve the most serious consideration. In the first

place, it is the testimony of competent witnesses that the natives of Western Africa (the statement might be made much broader) have a respect for the whites which they do not feel for persons of their own colour.* They are far more ready to yield the pre-eminence to Europeans and Americans than to those who bear the same hue as themselves. It will be understood, of course, that this remark is intended to apply only to natives of Africa, and not to the colonists of Liberia. Among the latter the reverse is said to be true. Perhaps it will be said that, if the whites can exert more influence upon the native mind than coloured men, this will operate as a hinderance to the usefulness of those who shall be trained up as assistant missionaries on the soil. The force of this objection is admitted; and hence, in part, the necessity of calling in the aid of white labourers.

In the next place, the number of coloured persons who are qualified to embark in the missionary work, and who can be induced to engage in it, is comparatively small.† The churches in the West Indies have been recently looked to with a good deal of interest; and it has been hoped that a supply of just such men and women as are needed, in almost any quantity, might be there obtained. But if this hope is realized immediately, or shall be for some time to come, it will be the most wonderful achievement of modern missions. It cannot be reasonably expected that these churches will soon attain to a degree of intelligence and a maturity of Christian character that will enable them to furnish as many suitable agents as are imperiously demanded. There are individuals in the West Indies, as among "the brown men" of Jamaica for example, who, with the grace of God in their hearts, might soon become exceedingly useful. But the number of such persons is not large.

Again, experience has seemed to prove that the direction and control of a mission—at least for a considerable period after its formation—must be in the hands of white men, or of those who stand upon the same level in respect to qualifications. Nor is this all. As a general rule, if the number of native assistants, compared with the number of white labourers, is carried beyond a certain point, the efficiency of the mission is diminished, instead of being increased. There is a due proportion to be observed in the use of such an agency; and if this is disregarded, the results will generally occasion disappointment. And these principles will be found to apply in their full force, it is believed, to the employment of coloured men from this country or the West Indies.

The introduction of coloured assistants into Africa from Jamaica has been attempted by the English Baptist Missionary Society, the mission of the United Secession Synod, and the Basle Missionary Society. The vessel

* That the natives pay more respect to white men generally, and profess to white men that they have a contempt for the colonists is true, because the white men that they come in contact with, are generally men of more wealth and intelligence; and they always too, make the most of wheedling and flattery. But that they respect white men of ordinary standing more than colored, is not true. No white missionaries or masters of vessels, were ever more respected than the intelligent colonists, and none ever loved so much, or could exercise so much influence over them. The natives cannot judge of intelligence, it is rank and wealth that makes the difference. Did any man ever see any respect paid to a common white sailor by a native? No! they look upon them with the utmost contempt. *Ed. Journal.*

† And what is the reason? Because, says the next paragraph, "the control and direction of a mission must be in the hands of white men." This is the cord that has strangled all missionary operations in Africa, and come near strangling the colonies. There are many, many men now in the United States, of tried integrity, piety and intelligence, who would to-morrow embark for Africa as missionaries, provided they could go as white ones; go but in a *subordinate capacity*, never. Colored men can dig the soil, build towns, vessels, engage in extended commerce, make and administer laws, govern colonies, but head a mission? No. There must be something wrong in all this.—*Ed. Journal.*

that transported the company which went out under the care of the Baptist Missionary Society, arrived at Fernando Po in February, 1844. The experiment of the Basle Missionary Society was commenced at Akropong about the same time. And it was not till the spring of 1846, that the labourers, sustained by the United Secession Synod, established themselves on the Old Calabar river. It would be premature, therefore, to make any confident deductions from these experiments. A fair trial should be given to this new element in missions; and we may be assured that whatever shall be the issue, something will have been gained.

Nothing is definitely known of the working of this scheme at Akropong or at Old Calabar; but certain facts have transpired in relation to the Baptist mission which the reader will doubtless be glad to know. The coloured male labourers, who went to Fernando Po, were eight in number; one of whom had been "recognized" as a missionary in Jamaica, while the other seven were called "teachers." Counting their wives and children, they were forty-two in all. Doctor Prince, who was one of the founders of the mission, and who had previously resided for some years in Jamaica, was recently asked whether this experiment had answered his expectation. He said, in reply, that it had not. On being asked in what particular point he had been disappointed, he replied: "The first occasion of disappointment was the absence of fervor; a listlessness and contentedness to be unemployed; then a manifestation of a disaffected mind, because unwarrantable expectations of a personal character were not realized; and afterwards an intemperate and resentful opposition to gentle control, which had been authorized by the 'parent committee.'" Again, on being asked how many had returned to the West Indies, and how many could be expected to remain permanently, he said that "four teachers concerted their own measures, and effected their return to Jamaica. Two (united in marriage) whose conduct and service have been strongly in contrast with those of the other teachers, are about to leave, owing to the consequences of very severe, long-continued sickness. There will remain but one teacher and the coloured missionary." To another question, whether those who were brought out to Fernando Po were considered persons of promise and usefulness before they left the West Indies, he made this answer: "Certainly. I believe some of them were proposed directly by their ministers, and all of them were approved by their respective pastors."

These statements of Doctor Prince are not submitted to the public for the purpose of making the impression that the employment of coloured persons from the United States or the West Indies, in all circumstances, is likely to prove a failure. The management of missions is properly a science, resting on the principles of the inductive philosophy; and it is seldom wise or safe to draw conclusions from a small number of facts. Besides, it is doubtless true that the enterprise of the Baptist Missionary Society had some elements of failure, which may be excluded from other experiments. Indeed, the Baptist churches in Jamaica can hardly be looked to as furnishing the best materials for evangelizing Africa. The coloured labourers employed by the Basle Missionary Society at Akropong were selected from the Moravian churches; and it is at least doubtful whether better agents than these might not have been found. The mission of the United Secession Synod has probably been commenced under more hopeful auspices; and it may be expected, therefore, to throw much light on the general question.

But there seems to be no good reason for supposing that the prevailing theory of missions will be very greatly modified in its application to Africa. There, as elsewhere, our dependence in the first instance must generally be

upon white men. They must commence the work ; and they must retain the supervision of it up to a point which has not been reached, as yet, by any mission in the world. How far distant that point is, no one can safely affirm. In the mean time, they will endeavor to raise up assistants among the natives themselves ; and they will doubtless be glad to secure faithful and properly qualified coadjutors from the coloured race in other lands ; and the greater the number of the latter class, as well as the former, the better. But it is presumed that in the progress of the enterprise it will appear, that the very increase of helpers, from either class, will make an increase of white labourers only the more necessary. *The idea, therefore, of dispensing with the agency of Europeans and Americans in evangelizing Africa ought not at present to be entertained.*

In connexion with the above, we insert the following. Mr. Benham is the Superintendent of the Methodist Episcopal Mission in Liberia.

(From the Missionary Advocate.)

OUR MISSIONS IN AFRICA.

[EXTRACT FROM MR. BENHAM'S JOURNAL.]

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church :

Brother Pitman : I wrote to you, a few days since, giving you some extracts from my journal, in which I dwelt somewhat at large, upon the comparative health of white and coloured missionaries in Liberia ; since which, I have obtained a correct statement which I here subjoin. A transcript of what I sent you I also sent to Bishop Hedding. Please, therefore, send him, if convenient, a copy of the statement given below :

Of the thirteen white missionaries who have laboured in connection with the Liberia Conference, six have died, six have returned to America, and one remains here ; whereas of the *thirty-one* coloured missionaries who have laboured in the same field, seven only have died natural deaths : one was drowned, one murdered, two expelled, one located, three have been discontinued, one is superannuated, one is supernumerary, and fourteen remain in active service.

The aggregate amount of time spent by white missionaries is about twenty-eight years ; that of coloured missionaries is about one hundred and eighty-five years. With the exception of Brother Seys, Brother Burton, and Dr. Goheen, the white missionaries have been able to do little more than take care of themselves. Relative to white ladies, I believe my former statement was correct.

J. B. BENHAM.

MISSION HOUSE, MONROVIA, *April 1, 1847.*

REDEMPTION.

The following striking views of the subject of Colonization, are contained in the Annual Report of the Massachusetts Colonization Society, and its appendix :

ANNUAL REPORT.—Redemption is the leading theme of the Law, the Prophets, and the Gospel. The redemption of Hebrews from the temporary bondage into which they might be sold to their own countrymen, is provided for and encouraged by several express statutes which God gave by Moses. In the spirit of these statutes, and with the recorded approbation of their author, Hebrew slaves of heathen masters were redeemed at public expense. The great argument by which the Law is enforced upon the con-

sciences and hearts of the Hebrew people, is the fact, that God had redeemed them from Egyptian bondage.

It does not appear that individual Israelites were held as private property by individual Egyptians; but they were a depressed race, excluded from civil and social equality with the more numerous ruling race among whom they dwelt, and doomed to such servile employments as that ruling race saw fit to assign to them. This condition, God, in his holy Word, calls "bondage." And it was a bondage which so crushed their spirits and demoralized their character, that but two of the whole number of grown men among them proved capable of being elevated, by forty years' discipline, into fitness to enter their promised inheritance. Their deliverance from the house of bondage in Egypt, *their native land*, and their restoration to *the land of their fathers*, where they might be an independent, self-governing nation, knowing and serving him, God calls "redemption;" saying, "I will redeem you with an outstretched arm, and with great judgments;" and again, "The Lord hath redeemed you out of the house of bondmen."

Now were they, generally, held as slaves, the private property of individuals, during their captivity at Babylon? They were merely, as in Egypt, subjected to the arbitrary control of the dominant race. Some of them were raised to high offices, and many of them acquired wealth. Yet, in the language of inspiration, their condition in Babylon was called "bondage;" and their deliverance from it, and restoration to the land where their fathers had served idols till God punished them for it, and reclaimed them from it, by captivity, is called *redemption*.

When, in the fullness of time, the Saviour appeared and accomplished in our behalf that mysterious work which the angels desire to look into, God, in his wisdom, saw fit to illustrate the nature of that work to our understandings, by classing it with these deliverances from temporal bondage; by calling the great benefit which he wrought out for us, "*redemption* through his blood."

These several works of mercy, then, in the judgment of him who is the author of them all, are so identical in their spirit and character, that they all deserve to have a name in common, which may point out their common nature; that thus all who love either of them may be taught to love the others also. He has therefore called them all works of redemption.

The three great objects of our society, as proclaimed at its formation and ever since pursued, are—

1. To redeem an oppressed race, or such of them as are willing to be redeemed from their political thralldom in this their Egypt, their Babylon, and restore them to the enjoyment of political freedom and independence in the land of their fathers.

2. To favor the redemption of men from literal slavery, by affording facilities to "benevolent and conscientious masters," who desire to emancipate.

3. To diffuse, by these means, the knowledge of the great Redeemer, and of "redemption through his blood," among millions who sit in darkness.

Our enterprise, therefore, harmonizes entirely with everything which God, in the Bible, calls redemption; and for that reason has a claim on the heart of every servant of the Redeemer; and no time or place consecrated to his service, can be too holy to be used for its promotion.

APPENDIX. REDEMPTION OF SLAVES.—The redemption of slaves was one of the purposes to which the early Christians devoted the funds raised by contribution on the Sabbath. Cyprian, bishop of Carthage, raised contributions amounting to more than four thousand dollars, to assist the Numidian Christians in redeeming some of their number who had been reduced to slavery by the neighbouring barbarians. In a letter accompanying the

remittance, he says: "And when the same apostle, (Paul,) tells us that 'as many of you as are baptized, have put on Christ,' we are bound, in our captive brethren, to see Christ, and to redeem him from captivity, who has redeemed us from death; so that he who delivered us from the jaws of Satan, and who now himself dwells and abides in us, may be rescued from the hands of barbarians; and he be ransomed for a sum of money, who has ransomed us by his blood and cross." The idea, then, that redemption from slavery and redemption by the blood of Christ have in some respects a common nature, so that we may reason from one to the other, was recognized in the time of Cyprian, who suffered martyrdom in A. D. 258. Still earlier, Ignatius, bishop of Antioch, wrote to Polycarp, of Smyrna, concerning Christian slaves: "Let them not be anxious to be redeemed at the expense of the Church, lest they be found slaves of their own lusts." It would seem, therefore, that in Western Asia, it was not uncommon for churches to redeem such of their members as were slaves in their own neighborhood. The thought of thus redeeming *heathen* slaves, generally, seems never to have occurred to them; as the task would have been immeasurably beyond their ability. See *Neander's History of the Christian Religion and Church*, vol. 1, pp. 255, 256, 269.

NATIVE AFRICAN CHRISTIANS.

Our readers will doubtless be glad to see what kind of Christians are growing up among the natives of Liberia. As interesting specimens, we copy the following article from the *Baptist Missionary Magazine*, published at Boston.

BASSA MISSION.—*Conversion of Kong Koba and Kmanyo.*—The following account of the early life and conversation of Kong Koba, or Lewis K. Crocker, whose name is familiar to our readers, was written in reply to some inquiries addressed to him from the Rooms, and is dated at Fairfield, Little Bassa, December 21, 1846. The other letter is dated in this city, April 9, and is addressed to the children of the Bassa Mission School in Bexley. The writer, Kmanyo, more generally known here by his adopted name John K. Wesley, came to this country last summer with Mrs. Crocker, whose low state of health at the time required his services as an attendant. Since his arrival, Wesley has been carefully provided for by Christian friends, and is now in the office of a Christian brother, who has kindly undertaken to teach him the art of printing. We publish these communications both for their own interest, and as illustrative of the character of the Bassa mind. No correction is made in the sentiment or method, and only here and there a slight change of a word or letter. Kong Koba, we may add, is now a preacher, and during the past year, as he informs us, has travelled with his "brother Vonbrunn through and through the Bassa country to feed (their) brethren, mothers, fathers, and sisters with the word of life." *Ought not Kmanyo to be a preacher too?*

Letter of Kong Koba.—When I first heard of religion, it was from the mouth of one of my own countrymen, who staid at Monrovia for a number of years. He told me that he was informed by the Congo people at New Georgia, that God has prepared a fire for the wicked in another world, and happiness for the good. When I first heard it I believed it, as I believed that I must die. And since I heard it I have never forgotten it, though it was told me by one who was careless himself for his never-dying soul. Yet I was hardened in mind for several months. After a while, I began to satisfy myself with vain thoughts, &c.

I remained in this state for a number of years; then my father gave me to a gentleman by the name of Nuter, (a man who was killed in Governor Buchanan's war with Gei Tumbe.) While I was with this man, I recollect one night I felt great uneasiness about my soul; during the night I wept bitterly. The man inquired what was the matter. I knew not what to tell him; for I thought during this time there was no man on earth who could comfort me. I asked the man the same night to give me permission to go out and see my mother and father, (for Mr. Nuter then was in my father's town.) He granted me the permission. When I went, mother asked me what was the cause of my weeping. I knew not what to say, for I thought it was unnecessary to tell her how I felt, knowing she could not relieve this burden from my mind. A few days after, I went with my companions Sawe da and Gma to cut palm nuts. While we were there, I asked them what they thought of dying. They said, "Nothing more than we shall go to the same place where others have gone." But whither, they could not tell. Then I began to weep, and wept all the time we were there. When they had cut the palm nuts we went home, and they laughed at me a great deal. And being afraid of their laughing at me, I tried to put every thing away as regarded seriousness, and it went away by degrees. O that there had been a Christian in town to lead me to the Lamb of God, which taketh away the sins of the world! However, "it is the Lord's doing, and it is marvellous in our eyes." Though I concealed my seriousness, yet within me was a great burden, that caused me to weep sometimes while alone.

I remained in this state for several years; and my father again gave me to another gentleman, now King, (Mr. J. C.,) who, though a Christian, made no mention of it to me, except in my prevention from working on the Sabbath. I remained with him four months, then I went away from him to my father's town, where I remained for a considerable time, till the death of one of my father's head women. At this time Messrs. Crocker and Mylne, accompanied by Mr. N. Harris, came to my father, and asked him to call some of his subjects together, and hear what they were to say to him. Accordingly my father called some of his men together, (I think twenty men were gathered in a kitchen,) and father told them to say what they had to say. And, through an interpreter, we understood Mr. Crocker to say, God had put it into the hearts of good people in America to send them to Africa to teach the Africans God's will and Christianity. After Mr. Crocker had said this, father asked them what should be their pay annually. To this, Messrs. C. and M. said, God had sent them, and it was their delight to do good to others; and furthermore, they said, that if the King (my father) should send his children to their school, and send provision to them, it would please them a great deal.

To this my father consented, and during his lifetime, he did not fail in it. After father had told them that he was very glad as to this matter, they asked him to send his own son with them to Edina. Father consented immediately, and asked me to go with them. I told him I was willing to go with them, but I was not well at that time; and I told father to tell Messrs. Crocker and Mylne that I was willing to go with them when I should get well. They consented, and went to Sante Will's place. Here they remained for a number of days, till father and I went there. While we were there, Messrs. C. and M. asked Sante Will for some of his own sons to take to the school, and Sante Will gave them Zewio, his own son. I was glad that I had one who was my old acquaintance to accompany me to Edina. But, to my own regret, I was taken sick again; so I could not go with them to Edina, and Zewio, Sante Will's son, went with them. I went back again to my father's town, and made it known to my mother, Zoole, and all my com-

panions, that if it had not been for my sickness, I had gone to Edina to the school. They were all glad that I did not go; for they entertained the belief that it was impossible for any African to live long if he "learned book." So my brother Zoole and mother told father that I should not go at all to the school; but father told them that I should go; and there was a contention between them. And I staid with father for a considerable time.

One day, after I went to one of father's plantations, Mr. C. came to his town, and asked him for me. He told Mr. C. that I was in a plantation, and Mr. C. asked him to send for me. He did so, and charged the boy whom he sent after me not to tell me for what purpose he sent for me, knowing if I got knowledge of Mr. C.'s being in the town, I would not come; (for at this time I entertained the opinion of my mother and brother Zoole, i. e. that I should die soon, if I should learn book.) The boy went to the plantation, and told me that father had sent for me. I asked him for what purpose he had sent for me. He said, he knew not; but one thing he knew was, that one white man was in the town. I was sure that it was Mr. C., and I asked mother what might be done with regard to my going with Mr. C. She was not willing at all for me to go with him; however, she told me that I might go to the town, and promise to go with him in future. Accordingly I went to the town. Mr. C. was very glad to see me, and asked me to go with him. I told him to ask father, and he did so. Father was willing for me to go with Mr. C., but I said mother was not there; so I could not go with him at the time; yet I promised to go with him in future. So Mr. C. went away again to Sante Will's place.

After ten or eleven months, I went with father to Sante Will's place. Here we saw Mr. C. and Mr. M., who had lately gone up there (Sante Will's town) from Edina. Both of them again asked father for me, and he told them to ask me. They did so, and I asked them that I might go and see mother. They were willing, and I went to see mother. I told her that I was willing to go to the school and learn book. She was not willing at first, but when she saw she could not persuade me to stay, at last she consented reluctantly, and I went back again to Sante Will's place. From thence I went to Edina, February, 1837, with the Rev. Wm. Mylne, who treated me the same as if I was his own son. While I was with this gentleman, I was sent to school to Elder John Day, who, and Mr. M. took great care to instruct me in the way of salvation. They taught me that Jesus Christ, the Son of God, had died for the sins of the world, and that whosoever believeth in Him should not perish but have everlasting life.

They also told me that all have sinned, and all have fallen short of the glory of God. At first I thought I had no sin, yet at the same time the thought of death was dreadful to me, and I thought there was something within me which made me to be afraid of death. I learned from my teacher that my sins were the cause of it. I began a little to be troubled about my sins. I thought I must begin to pray. I prayed a little and stopped, for I thought I was young, and that religion was only for those who were old. But when I saw that many of those who were younger than myself were dying, as well as the old people, I thought I must one day, soon or late, be in the hand of that God whose service I was then neglecting. Then I set out again to pray for the mercy of God; and when I continued in doing this for two or three weeks, I found what a miserable sinner I was. I thought I only was the greatest sinner that ever lived on the earth. Then I resolved never to stop praying to God as long as I should live. After continuing in this state a few weeks, I found myself quite a different person from what I once was. I then hated those things that I once loved, and loved those things which I once hated.

[From the Christian Advocate and Journal.]

LIBERIA.

MESSRS. EDITORS: I send you the inclosed letter from a friend, the Hon. S. Benson, of Bassau* Cove, West Africa, for publication, if it is agreeable to you. My principal motive in doing this is, that it may perhaps serve the cause of African colonization, for it may not be generally known that one merchant only, a colored man, in Bassau, exports goods to the amount of thirty or forty thousand dollars per annum.

The author of this letter, when a small boy, was taken captive in Mr. Ashmun's war with the natives at Monrovià. He was a captive some three or six months, during which time he learned their language, and now speaks it fluently. When I was in Africa he was my interpreter, and was of great use to me in the purchase of land from the native kings for the founding of towns and for farms for emigrants, and in settling palavers. One of these tracts of land was purchased of King Yellow Will, which we named Bexley, after Lord Bexley, of England, by request of a London benevolent society, which had sent out property for that purpose. When I left, there were about half a dozen houses built on it: now it is a place of some prominence. It is beautifully situated on the St. John's River, about five miles from its mouth, and opposite Factory Island.

Mr. Benson was my chief clerk in the Colonial store, and was, if he is not now, a member of the Colonial Legislature. He was converted to God while I was in Africa. This consideration has afforded me light and comfort when doubts have come over my mind as to duty, in respect to my going there. The horrors of superannuation (for I was supposed to be in a decline) and poverty, and the hope of doing a little good, were the motives that induced me to take that step.

I am, very respectfully, yours, truly,

Hempstead, L. I., July 22, 1847.

JOHN J. MATTHIAS.

*This word is generally written Bassa, but it is pronounced Bassau, and so I think it ought to be written.

BASSA COVE, GRAND BASSA, W. A., *February 13, 1847.*

DEAR SIR: It has been several years since I heard from you by letter, and though I have often within that time purposed writing to you, yet by some means have neglected to do so hitherto. Frequently have I perused the pages or columns of the Christian Advocate and Journal, to ascertain what field of labor was assigned you, and have felt exceedingly gratified whenever I could see or hear anything relative to you.

Many are the scenes through which I have passed, in the providence of a good God, since I last saw you; but I rejoice to say that I am still alive, and a daily participant of his spiritual and temporal blessings. By the grace of God I have been able to retain a place among his people ever since I first joined society in 1838; in 1839 I received exhorting license, and in 1841 I was licensed as a local preacher, in which capacity I now act, and hope to as long as I have my being on earth, for thoroughly convinced am I that worldly enjoyments and gratifications are at best vanity and vexation of spirit. I lost my dear father, with whom you were well acquainted, in May, 1844—he died triumphantly in the faith of the Gospel.

As regards my temporal affairs, I have no reason to complain, though burned out in 1838 by the fish war; yet have so far recruited as to be able to carry on a respectable commercial business. My annual exports are from twenty to thirty thousand dollars, which afford me a handsome living; and were it not for the losses I have sustained, one of which was the illegal

seizure of my schooner, the John Seys, by the British, in which I sustained a loss of about ten or twelve thousand dollars, cargo inclusive, my circumstances would be much better. As yet I have received no redress, notwithstanding she was taken in our harbor; but the fellow was not sober at the time; he was a vagabond of a drunkard, and subsequently cut his throat at Sierra Leone on account of the same aggression, and the schooner was cleared, but I was requested to pay captor's cost, &c., which I refusing to do, the thing remains just so as yet; but as you have no doubt heard all the particulars of it, I will say no more to you on that subject.

I have a very fine coffee farm, of nearly twenty-five acres—the most of the trees are as yet too young to bear. I also raise nearly enough eatables for the support of one-fourth of the citizens of Bassa Cove.

I send you, by Captain Lawlin, to the care of Rev. George Lane, New York, a small box of 10 or 15 lbs. of coffee from Dr. Moore's farm, and a little ginger from mine; not that you need these things, but as I know you feel a lively interest in Liberia, and have always manifested the same toward me, and as I feel myself indebted to you in many respects, I send this as a token of esteem and a sense of gratitude. Dr. Moore and all his family are well; he is as energetic as ever. I married his eldest daughter, and have a son about three years old.

With my best wishes for your health and spiritual and temporal prosperity, together with your family, and that I may hear from you by the first opportunity, I subscribe myself very affectionately, yours in Christ Jesus,

STEPHEN A. BENSON.

ANNEXATION IN AFRICA.

The progress and prosperity of our African Colony at Cape Palmas are indicated not only by its growth, increasing business, and successful industry, but by other circumstances also, of which the subjoined Proclamation denotes one worthy of special observation:

PROCLAMATION.

Whereas, the native Kings GEORGE of Bassa, GEORGE MACAULEY of Grand Tabou, CRAH of Tabou river, the true and lawful Kings of the Tabou country and headmen.—Whereas, King NIMLEE and Governor YELLOW WILL of Bassa, the true and lawful King and Governor of the Bassa country and headmen.—Whereas, Kings DARBO and TOM of Grand Berriby, the true and lawful Kings of the Grand Berriby country and headmen.—Whereas, King GEORGE of Tahou, the true and lawful King of the Tahou country and headmen, have, by formal deeds of cession, to the MARYLAND STATE COLONIZATION SOCIETY, executed at Bassa, on the 23d and 24th days of February, A. D. 1846, annexed themselves, subjects and territories to this Commonwealth, and become a part thereof:—it is hereby enjoined on all the citizens of this Colony, to honor the said Kings and headmen of the aforesaid countries, with all due respect, as the true and lawful rulers thereof—to receive the subjects of said Kings, as citizens of our common country, and not as strangers; and, further, it is enjoined on all magistrates and civil officers, to have justice fairly meted out to them in all palavers; and that they have free passage through our common country, without hinderance.

Given under hand and seal at Government House, Harper, Cape Palmas, this third day of March, A. D. one thousand eight hundred and forty-six.

JOHN B. RUSSWURM, Governor.

The event which this Proclamation announces affords a gratifying proof

of the wholesome influence which the colonists have acquired over the native tribes in their neighbourhood. That the Kings and headmen of the surrounding country should voluntarily place themselves and their people under the jurisdiction of the Colony shows that they appreciate deeply the advantages of civilization and of impartial laws enforced with firmness and constancy.

It is quite time that the free coloured people here in Maryland had taken this matter of colonization to themselves, seriously and practically. There is no want of the means of information on the subject; there is no room for any fears of deception. The Cape Palmas packet, which plies from this port to the Colony, furnishes every facility for those who wish it, to go to Africa and see for themselves. Resident colonists are in the habit of coming over to visit their friends and relatives here; and, in fact, so easy are the means of communication, and so frequent the intercourse between Baltimore and the Colony, that no free coloured man in the city who wishes to possess accurate knowledge respecting the Colony can have any reasonable excuse for being in ignorance or doubt as to the actual facts of the case.

We observe that in Kentucky recently the free coloured people of a district, embracing various counties, have appointed a committee to visit the Liberia colonies and to make a report on their return. This is a wise and judicious movement. The free coloured people must inquire into this subject. The more they inquire the better; for they learn, as they become acquainted with the facts of colonization, that it is an enterprise intended for their good, and admirably adapted to promote it; that it has succeeded happily thus far, and that its prospects were never better; and that, in short, if they desire to rise to the full stature of men, and to enjoy in reality the blessings of freedom and civilization, they must look to Africa as their permanent and appropriate home.—*American*.

AFRICAN COLONIZATION.—Events are now in a rapid course of development which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the coloured race of our country on the coast of Africa. The scheme itself of planting the free coloured people on that coast, which was regarded by many as worse than utopian in its character, and which not a few always met with the smile of incredulity, or the sneer of contempt, is now proved to be not merely practicable, but a *successful* experiment. Colony after colony has been formed; they have each outlived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom which will secure them a name, and, we doubt not, an honorable place among the nations of the world.

Recent arrival from Liberia furnishes the gratifying intelligence that the inhabitants of the Colony have given their approbation to the suggestion of the American Colonization Society to declare themselves an independent nation; and that delegates were to be chosen in the different towns and settlements of the Colony, in February, to assemble in Convention, in order to deliberate upon and to form a constitution for the government of the country as a distinct and independent community.

This important movement, on the part of the Liberians, is looked upon, we understand, with no unfriendly eye, but, on the contrary, with the kindest regards and deepest interest and favor by the Governments of England and France, which will early give their acknowledgments to the nationality of the Colony. These Governments, it is stated, having become convinced

that the only effectual remedy to be applied to the suppression of the slave trade on the Western Coast of Africa, have determined to establish on that portion of the continent colonies similar to our own. They are now making the inquiries requisite to ascertain the boundaries of the present possession of the American Colonists; and design, at an early day, to make early settlements on the same coast, and in the contiguous neighborhoods for the purpose of lining the whole coast with a belt of colonies.—*Richmond Whig.*

AFRICAN EDUCATION.

To the Clergy.—Dear Brethren: We are constrained, in behalf of several young persons of colour, who desire to dedicate themselves to God and to their kinsmen, according to the flesh—and in behalf of the African Education and Civilization Society, which has undertaken the arduous duty of aiding them (depending upon the contributions of Christians and philanthropists)—respectfully to request that the subject be brought before the Church, of which God has made you the overseers, and that a collection be taken up for this Society.

It is desirable that it should be done at the earliest day practicable, as the applicants are now waiting to hear from us, and anxious to know what encouragement can be given to them; and we should regret exceedingly to say that we could render them no assistance in carrying out their praiseworthy designs. It seems to be universally admitted, that coloured persons are principally to be relied upon to civilize and evangelize Africa. They undoubtedly possess mental and physical qualifications; and we believe, on the score of economy, they ought to be selected in preference to white men; their time is less valuable here, and their constitutions will in all probability enable them to labor many years longer there. We hope to enlist a goodly number of churches this year in our behalf; and, from the collections and donations received, do something to gladden the hearts of those who sit in darkness, and to win souls to Him who hath commanded us to go and teach in his name.

The condition of Africa presents many considerations well calculated to excite us to united and efficient exertions in her behalf. Among which we might name the immense number of her people, the precious promises left on record concerning them, and the brightening prospect that they are soon to be elevated and restored to God and to civilization. May the Lord hasten the time for his own name sake.

Yours in the bonds of Christian fellowship,

WM. R. ALLEN, *Corresponding Secretary.*

Committee—Samuel Miller, James W. Alexander, Samuel H. Cox, George H. Fisher, George Peck, Edward Lathrop.

N. B.—Remittances may be made to the Treasurer, Bauman Lowe, Esq., 57 Cedar street, New York; or to the Corresponding Secretary, 71 Nassau street, New York.

WM. R. ALLEN,

Cor. Sec. of Ed. and Civ. Soc.

NEW YORK, July 10, 1847.

LADIES' SCHOOL IN LIBERIA.—We perceive the following "notice" in the Liberia Herald of February 19th:

The second term of the school, under the patronage of the New York Ladies' Society for the promotion of education in Africa, will commence the second week in March.

The patronage received from the friends of this institution, during the past term, has been peculiarly gratifying to the Principal, for which he tenders them his sincere thanks. He would also improve this opportunity to acknowledge the sum of \$20 contributed in cash, work, and plank, by the parents and guardians of the scholars for fitting up the school room.

Course of studies—Spelling and defining, reading, writing, geography, 1st and 2d book, (Goodrich) arithmetics, written and intellectual, (Smith and Colburn's) grammars, history, composition, and declamation. Instruction in needle work twice a week by Mrs. James.

Terms, \$1 per quarter. N. B.—This very low charge is only to defray the expenses of the buildings.

The school is open at all times for the inspection of those who feel disposed to give us a call.

B. V. R. JAMES.

MONROVIA, February 9, 1847.

ARRIVALS FOR 1846.

DATE.	FLAG.	VESSELS' NAMES.	CAPTAIN.	WHERE FROM.	DATE OF DEP'TRE.
Jan'y 6	American	Smithfield, brig	Duff	Providence, R. I.	Jan'y 10
" 18	do	Kent, do		Baltimore	" 26
" 22	English	Lemuel, do	Vickerman	Leeward	Feb'y 6
" 29	do	Venus, do	Machado	Islands	" 4
Feb'y 4	French	Ardienn, man-of-war			" 14
" 9	Colonial	Star, sloop		Monrovia	" 12
" "	American	Palestine, bark	Hunt	Boston	" 19
" 19	do	Hollander, brig	Lovett	do	" 22
" "	Hamburg	do	Brandlight	Hamburg	" 20
March 2	English	Gerry, sch'r	Hall	Sierra Leone	March 8
" 6	American	Nile, bark	Goldsmith	Boston	" 10
" 7	do	R. Dhu, do	Wight	Providence	
" 8	Colonial	Star, sloop	Atkins	Leeward	" 12
April 30	English	Mary Anna, brig		do	April 30
" "	Bremen	Conradine, do	Volken, sup'go	do	May 13
May 8	English	Venus, do	Machado	Sierra Leone	May 13
" 9	French	Agle, do		Bourdeaux	" 9
" 11	English	Etheop, steamer	Becraft	Fernando Po	" 13
" "	Colonial	Star, sloop	Atkins	Monrovia	" 18
" 10	do	Eliza Francis, sch'r	Howard	do	" 17
" 23	English	Mary Ann	Kingsley	Leeward	" 26
" "	do	Cereal, sch'r	Oulds	Liverpool	June 1
June 2	American	Boxer, U. S. brig	Bespham, Esq.	Monrovia	" 3
" 6	do	Marion, U. S. bark	Simonds, Esq.	Windward	" 6
July 10	do	Hollander, brig	Lovett	do	July 16
" 12	do	Tigris, do	Fisk	Salem, Mass.	" 13
" 13	English	Englishman, brig	Dyer	Bristol, Eng.	" 15
" 20	American	U. States, U. S. frigate	Com'dore Read	do	" 24
Aug. 11	English	Lemuel, brig	Vickerman	Bristol, Eng.	Aug. 21
" 27	do	Louisa, sch'r	Godelt	Sierra Leone	Sept. 3
Sept. 14	American	Marion, U. S. bark	Simonds, Esq.	Leeward	" 15
" 21	do	U. States, U. S. frigate	Com'dore Read	do	" 22
" "	Bremen	brig	H. Ewald, Esq	Bremen	Oct. 3
Oct. "	American	Montgomery, bark	Hooper	New York	" 27
" 24	do	Nile, do	Hunt	Leeward	" 30
" 27	do	Smithfield, brig	Duff	Providence	" 31
" 28	English	Louisa, sch'r	Godelt	Leeward	" 30
Nov. 3	Bremen	Hans, brig	Jabours	Bremen	Nov. 4
" 4	do	Gazelle, do	Bunge	Windward	" 9
" 14	English	Pomond, sch'r	Walker	Sierra Leone	" 16
" 15	Colonial	Star, sloop	Atkins	Monrovia	" 16
" 27	American	Madonna, ship	Lawlen	New York	Dec'r 2
" "	English	Lemuel, brig	Vickerman	Leeward	" 27
Dec'r 23	American	U. States, U. S. frigate	Com'dore Read	Cape de Verde	" 24
" 31	English	Wm. Channing, brig	Walters	Bristol, Eng.	1847 Jan'y 1

ACKNOWLEDGMENT OF FOURTH OF JULY CONTRIBUTIONS.

At least two numbers of our journal annually contain an article upon the subject of taking up contributions in aid of the Colonization Society on the Sabbath near the birth-day of our National Independence, by the Clergy of the State of Maryland. An "Appeal to the Clergy" by the President, or a committee of the Maryland State Colonization Society, generally occupies one or more pages of our June No., and our August No. contains the sum of the responses thereto. Most of the conferences and conventions of the various protestant denominations of our State have, from time to time, passed resolutions approbatory of the plan of Colonization, and enjoining it upon their clergy and ministers to take up 4th of July contributions in their several parishes in aid of the Colonization Society. The general feeling of the people of this State, so far as we have been able to learn it, is decidedly in favor of African Colonization as prosecuted by the Maryland State Colonization Society. The feeling of the Clergy, too, throughout the State we believe is the same, with but few exceptions. One would be led to suppose, therefore, that our treasury would receive no small accession on the occurrence of our National Anniversary, and that a new impulse would be given to the cause from such powerful advocacy. That these desirable results have not been produced it might perhaps be prudent for us not to make public, at least in any other manner than by silently recording our "4th July contributions." But we cannot resist calling the attention of our readers to the subject in this particular year, as this day of jubilee happens to fall on Sunday—from which circumstance we were led really to hope some result from the "Appeal to the Clergy" made in our June No. How much we expected, or how much we have been disappointed, it is not necessary here to state, but how much we have received we put down accurately in figures. Why there is not more attention paid to this matter so seriously recommended by most of the associated ecclesiastical bodies of our State and Nation, and which is almost legitimately a part of their vocation, being in effect a missionary enterprise, we are unable to say; but we really hope that the other duties enjoined upon their clergy by these bodies receive more attention.

Rev. W. Peterkin, All Saints' Parish, Frederick city,	\$35 72
“ Geo. Brooke, received from Boonsborough, (M. E.)	
Church, and sundry individuals,	5 00
“ Mr. McFarland, Baltimore city,	2 50
St. John's Church, Georgetown, D. C.,	12 00

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series. BALTIMORE, SEPTEMBER, 1847. Vol. 4.—No. 3.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

OUR AUTUMNAL EXPEDITION.

IN order to enable the Liberia Packet, to complete her three voyages per year, (which we promised she should do after the first,) we were obliged to anticipate our usual time of despatching our fall expedition by two months. From this cause, in addition to those usually operating, we had reason to expect but few emigrants, and up to the week previous to the sailing of the Packet, we had scarce a dozen applicants. The number however, continued rapidly to increase, and we were enabled at last to muster forty-one, besides several returning colonists. Of this number, over twenty were from the city of Baltimore, quite a new feature in the character of our emigration. The American Colonization Society, also, sent out forty, making over eighty in all. The character and general appearance of the emigrants were decidedly better than that of any expedition since the La Fayette, in 1833, and we cannot doubt, but they will exert a very important influence upon the colony.

Of the Maryland emigrants, six were set free by the Rev. Mr. Goodwin, of Charles County, who, it will be remembered, has heretofore manumitted many for the same purpose; two by Dr. Weems of South River, three by Dr. Ridout of Annapolis, three by Mr. Henry Leef of this city, one by the will of Gen. McDonald, and one by Mr. Ed. Wright. Most of these people were well supplied with a good outfit of clothing, tools, &c., by their owners, and we cannot forbear mentioning, that Mr. Wright added the liberal donation of \$50, to the society. In addition to the emigrants, Dr. McGill, Mrs. Russwurm and servant, and Dr. Elkins, took passage in the Packet. The latter gentleman is a dentist by profession, and intends establishing himself at Monrovia, where we doubt not, he will be most gladly received and find plenty of employment. On the departure of the emigrants from the wharf, religious services were performed by the Rev. Mr. Payne of Bethel Church in this city; which we regretted not being able to attend, in consequence of other engagements, as we were informed they were very impressive and specially appropriate. The congregation on the wharf consisted principally of colored people, the personal friends of the passengers and emigrants, and others induced to witness so interesting a ceremony.

We attribute this large, and for the most part, voluntary and unsolicited increase of emigrants, entirely to the Packet, and although we may be mistaken, yet we confidently predict, that her influence is just beginning to be felt. We do not pretend to say there will not be reactions and seasons of indifference, yea, of increased and violent opposition, perhaps surpassing all we have heretofore experienced, but "Truth is great and will prevail."

On the simple operations of this Chesapeake and Liberia Trading Company, we are willing to rest the whole interests of African Colonization. We need no other argument, we require no other appeals. Let this Packet, officered and manned as she is, and commanded, as we trust she soon will be, by colored men, but continue her regular trips between this country and Liberia, freighted with emigrants and valuable cargoes consigned to, and mostly owned by colored people; let her bring back as she will at each returning trip, the produce of the African soil, with a greater or less number of colonists, either on business or on visits to their friends, and there cannot longer be any misapprehension as to the character of the colonies or the destinies of those who emigrate thither. Affirmations and assurances of those who can be supposed to be interested, will no longer be necessary. The evidence will all be the evidence of facts, or of those who can have no interest in misrepresentation. If then colonization falls, it deserves it, let it fall,—but we fear no such result. Let us work on.

We have greatly enlarged our borders the present month, in order to furnish our readers entire, with a series of letters addressed to a prominent member of Congress from Vermont, by a citizen of Maryland. The principal drift or object of the writer appears to be to introduce the North and South to each other, or to make them acquainted with each other's leading characteristics and principles of action. We consider his object has in a great degree been attained, and no one can doubt, but much good will result from a general dissemination of the letters. But, let it be distinctly understood, that we endorse none of the writer's peculiar views upon the subjects of slavery or state sovereignty. This Journal is not the place for their discussion. Although the subject of colonization is not introduced into the letters, yet, as we conceive their tendency to be the production of harmony between the North and South, we believe we are making the best use of our columns, by publishing them in this state, whence the two extremes of Northern and Southern feeling come into so immediate contact. The writer remarks that he is a colonizationist. He is so in practice as well as theory, having manumitted at sundry times, some fifty people, who have emigrated to the Colony of Maryland in Liberia; and from the letters he receives from them, and the great improvement in the character and deportment of several, who have returned to visit him, he has the high satisfaction of feeling that he has done his duty in transferring their liberty to their own hands, and placing them in a situation where they can enjoy it.

[From the New York Courier and Enquirer.]

THE NORTH AND SOUTH.

NO. I.

TO THE HON. GEORGE P. MARSH:

Allow me sir, in addressing you thus publicly, to refer briefly to the circumstances to which I owe the honor of your personal acquaintance.

In your Speech delivered in the House of Representatives, at Washington, on the Texas question, as published in the National Intelligencer newspaper of the 15th of February, 1845, I read as follows:

"But in regard to this change of ignorance and passion, I will, in all seriousness suggest to southern gentlemen a measure, which I honestly believe would do much, very much, towards dispelling those clouds of ignorance, and calming whatever exists of feverish passion. Let candid and intelligent men from the slaveholding States visit the North, and call meetings of all political parties to hear this subject discussed. I confidently predict that the most zealous advocate, even of slavery itself, who should address the people of the North on this subject in decent and respectful language, would, not only be attentively listened to, but civilly and even kindly treated. Instead of being lynched, as any of the supporters of the right of petition would be at the South, he would be feasted and caressed; and fanatics, incendiaries as we are, there is not on this floor a Northern gentleman who would not shed the last drop of his blood in defending a Southerner against any who should assail him for maintaining the rights and interests of his own State, in such language as becomes a freeman and a gentleman."

The patriotism which is here expressed, excited my warm admiration. I sought to know personally the statesman, who from the high places of the nation expressed himself thus;—I have that honor.

You and I, sir, are not alone in the wish that the people of these two great sections of our country, the North and the South, might understand, and know, and appreciate each other better than they now do. How this "consummation devoutly to be wished" may be attained, is an important question.

I seek to show why Southern politicians cannot address Northern audiences on the subject of slavery. Diversity in character and circumstances constitutes an insuperable obstacle.

I must needs enter into some partial analysis of society as it exists both in the North and in the South, in order to evince the truth of my proposition.

The people of the North, and of the South, have been extremely diverse from their beginning hitherto. It will be sufficiently accurate to answer all present purposes, to regard the Plymouth (Mass.) and the Jamestown (Vir.) colonies, as the germ of Northern and Southern civilization; for to these, in point of character, those colonies which settled in the neighbourhood of each, sufficiently conform.

Quite a different people were our Puritan fathers, from those who constituted the germ of the Ancient Dominion, and the adjacent States. Had they been alike, the diversity of climate and condition, in their domineering influence over man, had, ere this, made them essentially different.

Montesquieu, in his "Spirit of Laws" informs us, that the people of such a climate as New England, will be moral, great lovers of liberty,—incapable of being made slaves. He tells us also, that, under the heat of the torrid zone, it happens that the inhabitants prefer to be slaves, rather than "endure the insupportable fatigue of thought" necessary to self conduct.

We, a highly civilized people, stretch from latitude forty-nine degrees in the North, Southwards over twenty-three degrees, almost to the torrid zone. The past history of governments affords no parallel. All hitherto tried maxims of government are against our success. The perpetuity of our Union is doubtful.

It would seem natural to suppose that hope might arise from explaining to the people of the extreme sections of our country, the diversity which exists between themselves and their confederated brethren; and the causes which have acted, and do, and must continue to act, to produce this diversity. If all this were explained and enforced by patriots of competent influence with the people, it would still be a matter of sufficient doubt to cause solicitude, whether the masses generally, could be brought under that habitual conviction of difference in character between themselves and people, separated twenty-three degrees of latitude from them, which would induce them to make that allowance which is necessary to harmony.

You may belt the earth with a zone of ten degrees of latitude, and hope to unite the inhabitants in one Republic, with better prospect of success, than you can the twenty-three particular degrees which we inhabit, even though the domain were more limited in breadth than that which we possess.

The representatives of oranges and of ice meet at Washington in legislation, and verily as is their climate, so are they.

The civilization of the N. England States, and that of the Southern States are different, as much so as any two highly civilized nations upon earth, and the inhabitants are mutually more unknown to each other, as consistent communities of men, than are those of any two distinct nations. It is to be regretted that while the Northern or the Southern scholar may take from his library a volume, and may, at his leisure, obtain a good knowledge of any other, and of all other civilized communities, he has no means of knowing philosophically the people of the States united with him by national ties, but by absolutely going and taking up his residence among them.

The civilization which has obtained for upwards of two centuries, both in the New England and in the Southern States, will be one day written, doubtless, faithfully, fearlessly, and philosophically. We are rich in men capable of learning enough, and even of those who actually know enough, if their learning was of the right kind, to qualify them for such an undertaking; but that there is among us, at this time, a man possessed of an adequate knowledge, both of the North and of the South, to do justice to both, and to the subject, is questionable. There is no tendency in our institutions to produce men of this particular qualification. We make no statesmen, if the term statesmen be allowed to mean men who are acquainted with the character of the people whose affairs they manage. And unfortunately the working of our system, in its progressive development, notwithstanding the facilities to intercommunication through the introduction of steam, tends otherwise than to the production of such men.

Perhaps an independent philosophical foreigner, who neither cared what the North said of him, or the South, or what they both said or thought of him, might write the history of our civilization, and speak of us as we are. Such a book will one day be written—and all that I propose to do, is to reach forward and tear out for present use, a leaf or two from this production yet to be.

The settling of the Plymouth Colony, was strictly a religious enterprize. Take the religion of the Puritans for your guide, and that with all its peculiarities, and New England society at once discloses an analysis. The moral idea has ever run ahead,—has outrun and eclipsed all other ideas.

To the idea of morality, everything in New England civilization conforms as by instinct. Around morality the minor matters of society arrange themselves, like ferruginous particles about a loadstone. All the elements obey this general law.

The Puritans were religionists. Their embarkation for settlement in this Western world was a religious enterprize—they sought religious liberty. If at any period of the history of the Plymouth settlement, there were a majority of the community religious, it is not unreasonable to suppose that morality should gain the ascendancy of a ruling law. Morality once predominant, habit would favor conformity thereto in the subsequent progress of society.

Nor is the truth of a general law of the philosophy of society necessarily affected by the increase or decrease of that quality in the community to which it owed its being. True morality may have increased, without giving to the law any greater ascendancy than it had before; or it may have declined, and the former exist without the power. If such be the law, the conformity to it, of which I speak, will be, on the part of the truly and sincerely moral, cordial and heartfelt, and those who are not so, will show their allegiance by being hypocrites. The politician and demagogue, if not truly moral, either consciously or unconsciously pay court to the law, by using it in a way which appears best fitted to subserve their ends.

There are peculiarities in the morality of New England, some of which it is my painful duty to mention. You and I, sir, have heard in New England, that the Puritans had been persecuted. Whether they had or had not been persecuted; whether they did or did not persecute, I touch not. Let that matter rest in dread repose. They came to this country to enjoy religious liberty; and used unwonted liberty with religious systems. Their most important moral innovation, in its influence in forming society to what we now find it, was the decreeing to the laity the power of conferring sacred functions. The laity are competent to invest one of their number with the clerical office,—with authority to minister in holy things. Such a laity of course retain, not only more power, for that which can make, can unmake; but more competency in religious matters generally, than has ever pertained to any body of laity before. Independency was invented. Other religious systems have been and still are in the process of being invented. Unrestrained liberty and great success have attended, for a long time such a people. (God grant that they may not undermine their priceless liberty by attempting to impose their peculiar views upon those in another latitude, who are confederate with them for no other purpose, but that in union there might be lasting strength given to liberty.) Is it strange that such a people should possess this one other trait, an absolute persuasion that their principles are destined to renovate this whole earth?

When did ever a people possessed of such attributes exist before? Holy Writ alone describes what they deem themselves to be—"A chosen generation, a royal priest-hood, an holy nation, a peculiar people."—It is such a morality as this which is invading the rights of the sovereign people of more than one-half of the territorial limits of this Union.

Independency became the prevailing religion of New England. It was a bold deviation from the previously received maxims of Christian nations.—There was nothing to prevent its full development in New England. It has had two centuries of development—the results are extant.—As our forefathers invented a system of religion, we, their sons, have not acknowledged their superiority in this power of originality, but have gone on inventing.

The New England people are not more distinguished for their invention

in mechanics, by which your Patent Office is replenished with models, than are they for their inventions in morals. Indeed the idea that the true notion of a church may remain yet to be discovered from the Bible, is a prevailing sentiment imbibed in infancy in New England.

These two ideas are the leading ones from which I propose to solve the mysteries which are involved in the part which New England is taking on the subject of Slavery, namely, that their morality must progress:—and that morality affords an open field for discovery.

The New England people are not a priest-ridden people. They have a people ridden clergy. However, in all the phases which human society assumes, God “magnifies his word above all his name,” and it happens that there is “like people, like priest.”—There are no more Millers, and Mormon priests, than the public taste requires. It is the state of the public taste which causes them to arise.

The Puritans who landed on the Plymouth Rock were moral, and somewhat peculiarly so. New England society of the present day is what it might be expected to be; it bears strong lineaments of “the Rock whence it was hewn.” The morality of the Puritans, such as it was, has been carried into effect. It surmounted obstacles, it “has been strong and done exploits.” It has triumphed. Moral views which could no where else give law, have there given law. New England morality is used to doing as it pleases, and to accomplish what it undertakes. Its career has been marked by success; it has inscribed victory on its banners. In the name of God, it treads down all its foes. Its wont is to attack every thing which it dislikes. It is true it struck at Sunday mails, and it struck a rock. But then it assaulted freemasonry, and it fell. Over the intemperate use of ardent spirits, it has signally triumphed. It has turned its attention to the slavery of the South as fair game, and commenced its assaults. It is a spirit intoxicated from its debauch on liberty and universal toleration, which is to be met and rebuked.

So philosophical is the structure of New England society, so perfectly harmonious and of a piece is it, so strictly do all the phenomena which it exhibits result from causes which are known to exist, that to me none of the phases which it is putting on, occasion surprise.

Still I maintain that New England character is a perfect enigma to Southern society. This I trust will not appear so very strange, while I offer some remarks on Southern society. This I must defer to a future occasion.

NO. II.

“Sir, here is newly come to our court Laertes, believe me, an absolute gentleman, full of most excellent differences, of very soft society, and great show. Indeed to speak feelingly of him, he is the very card or calendar of gentry, for you shall find in him the substance of what part a gentleman would see.”

In my former letter, I made some observations on that perilous and hitherto almost entirely unessayd subject, the philosophy of society in the North of our beloved country.

To a no less perilous undertaking, I stand pledged, to offer some remarks on Southern society.

Society in the South, conforms to a different general law from that of New England. The law of manners rules in the South. Manners are here cultivated with assiduity from the cradle to the grave. The country people contest the palm of urbanity, with the city people. And truly, isolated

country life, with sparse settlement, as is the case in the South, is favorable to the attainment of that high philosophical breeding of which I now speak; which consists in making the most of a man when you meet with one,—in conferring delight on him, and at the same time enriching one's-self with all the information which he possesses.

The intercourse of cities is fitted to confer polished manners. The constant friction of society there produces its effects. But it is in the country, where individual families are widely separated; where social relations are held with but few families; where the scene of life presents but little incident; it is there, if the passion for it exists, that the mine of social and conversational power is dug deep. If excellent man but deems it worthy of himself to excel in such attainments, large results will doubtless be obtained.

In the South, books are few, but of standard quality, well read and digested; social companions few, but entertained with abundance of leisure, and under circumstances of freedom from all servile occupation. The gentleman results; who is a gentleman at all times, and in all places; alike in the country and in the city; in the poor man's hovel, and in kings' courts.

He that, in a retired country habitation, can entertain you for a month, can without difficulty entertain you, or be entertained by you, for half an hour or five minutes; he that understands man, and habitually gives himself the trouble to treat him with regard, meets with no society, where human beings are more, or other than men.

Manners attain in the South, the ascendancy of organic law. Assiduity to please, from habit, appears to have lost its assiduity, and seems instinctive. All social power, all intellectual endowment, all acquired knowledge are freely laid as an offering, on the shrine of manners.

The highest encomium that is passed upon man, or at least that which is a *sine qua non* to his acceptability, is to pronounce him a gentleman. The loftiest statesman is not above this law, and the humblest negro is not beneath aspiring to be, in his grade of society, a gentleman.

I have never met with a man in the South, that was too high, or one that was too low, or one that lacked a motive for conciliating me.

Manners are cultivated, not without a motive. A due return in the way of popularity and influence, is expected and realized. In this trait of the South, lies the true philosophical secret of the ascendancy which it maintains over the presidential chair, and not where the Abolitionists are assiduously teaching in the representation of three-fifths of the slave population.

The sturdy uncompromising morality of puritan descent is unfavorable to rule in a country where the promise has not yet been realized—"Thy people shall be all righteous." When the millenium arrives, the North will produce her due proportion of Presidents, and Vermont, the State most distinguished in the Union, for the morality of her public men, will wear her morality as "a diadem of beauty."

Society is homogeneous. All the elements bear due relation to each other. The manners which I have described, are with each individual a personal thing, which he ever carries with him. They have for an essential concomitant, a sense of character. The laws of honor must necessarily, in a community of such men, exist as a code. A sense of personal character extends itself to family, and personal friends, over whose honor the individual naturally feels a guardianship. It naturally extends itself to the remotest borders of the sovereign State, of which the individual is a member. Thence its broader and more diffused circle widens and extends, till it embraces the whole sisterhood of confederate Republics which form the Union, and constitute the American Nation.

I therefore naturally, as an individual of such a community, feel a sense of injury if you treat me with disrespect,—if you treat my family with disrespect,—if you speak disrespectfully of my friend in my presence,—if you speak disrespectfully of my State,—if a foreigner speaks disrespectfully of my country, in my presence.

Need I say, sir, that a very different habitual feeling pervades the people of the North? They admit that the merits of themselves, their families and friends may be made the subject of legitimate discussion. They hold that what is in this way painful, may be made profitable.—That disparaging things said of themselves or of their State, which cannot be sustained in point of fact, do the affirmer more injury than any one else.

It may produce any but pleasurable feelings in a citizen of Vermont, to hear reproach cast upon his State, by one of another State. Nevertheless he sees no occasion for showing passion, or resentment, at such an occurrence. Indeed he feels none. The idea of right and wrong, truth and falsehood, is habitually present to his mind, by a law of which he is unconscious, by virtue of which, in such a case, his thoughts are occupied with these, to the exclusion of all other distinctions. The showing which can be made in the matter, is all that he deems important. If that which is asserted, so much to the discredit of his State, be true, he has no quarrel with him who affirms it. If the contrary can be proved, he will attempt to prove it. Evidence and argument is all that he thinks becomes him on such an occasion.

He does not feel himself particularly called on to avenge the honor of his State; nor will he, or can he consistently with his principles defend it, any farther than it is in the right. It is the worth of his State in which he takes an honest pride. Its blemishes and defects, he feels bound to acknowledge.

Education is more generally diffused at the North than at the South. A more distinct demarcation of the grades in society, is visible in the South. The nearest approximation of the two people, is in their highest grades, and the deviation greatest, in their lower grades. The people of the two sections of country, most distinguished for education and refinement, associate harmoniously together, and entertain a mutual high regard for each other.

The people of New England of humble condition, are more to be relied upon than those of a similar rank in the South. Education and the law of morality, taking its rise from a consciousness of accountability to God, both combine to confer, and invigorate principle; while the law of manners, can in the nature of the case, only confer adequate force upon the higher grades. In other words, the law of morals bears equably upon all, while the law of manners binds only in proportion to the stake the individual has in society.

Myself, right or wrong, my friend right or wrong, my State right or wrong, my country right or wrong, are maxims which are likely to find more favor in the South, than in the North. There is more of what might be called political patriotism in the South, than in the North, which holds its attachment to the Union subservient to its morals. Hence the momentous importance that it should have correct moral views. We must do right without regard to consequences, is a prevailing maxim at the North. It is right to abolish slavery, or dissolve the Union, says the fanatic.

The predominant law of the South assigns to every individual in community a character, which he has special charge over, to keep. The ruling law of the North, incidentally impairs this individuality of character, or destroys it altogether. It makes each individual a priest to do sacrifice on the altar of this great Moloch of Northern reliance, Northern morality. Every individual is part and parcel of this sectional morality, and he lacks

personality of character when viewed apart from it. His standard of judging, and that by which he is also judged, is the one maxim of his law. It admits of no question but that of right or wrong, and that of course as the community to which he belongs understands matters of right and wrong.

I doubt not, you sir, now readily perceive how it happens that the Southerner is a man of courteous, chivalrous bearing; and everything that is ungentlemanly ought long since, to have been expelled from the entire South. And according to the moral law, moral evil ought no longer to taint the bracing atmosphere of the North. But alas, for the natural incidents of the best regulations of communities! Fanaticism in manners, and fanaticism in morals, are the incidents. The lofty bearing of the Southern statesman some times vindicates itself through the duel.—And through other grades of society the same happens; and particularly in the more recently settled parts of the South-west, with less gentlemanly weapons. The maxim of Napoleon is verified; and there is but one step from the sublime to the ridiculous. In the lowest grades of civilization, physical strength gains the ascendancy as in savage life; and the term *gentleman* comes to mean nothing more than a ferocious brute. On the other hand in the North the beauty of holiness is deformed by religious phrenzy; and the term *christian*, represents an incarnate fiend.

Having affirmed the ascendant law of each community, which is the thing chiefly to our purpose, we leave the rest unessayed. We would simply remark that as that which does not constitute the ascendant law, but is secondary to it, is that upon which popularity does not depend, and that as manners are not in the ascendant in the North, it would follow by natural consequence, that manners would there be the purer on that account, so it is in fact: and also as religion is not that upon which popularity depends, in the South, religion is there the purer on that account.

We have noticed some of the diversities which exist between the North and the South, considered as separate communities of men. It would be well for me, and well for the Union, if no other duty lay before me but to show how, in view of these diversities of character and climate, the two communities should act towards each other.—*But they have acted.* And in the matter of slavery, they have exhibited their diversities in progression. Each community has estimated the other, not in view of the other's peculiarities; but under the influence of its own peculiarities, has reasoned from itself to the other. Diversity now exists in the form of a palpable controversy. And in my next, I will endeavor to show why Southern politicians cannot, at present, address Northern audiences, while I approximate to an inquiry into the state of this controversy.

NO. III.

SIR: It were worse than useless, it were wanton mischief, to apply the dissecting knife to society as in my two preceding letters, were it not that the diversity pointed out, has an important connection with the explanation of the difficulties which exist between these two sections of our country, the North and the South.

We are beings of limited faculties, and when the minds of individuals, or of communities of men, are shown to be occupied with one great object of paramount pursuit, it accounts for their overlooking or entirely neglecting other considerations.

Where manners or morals have been held in predominant estimation through successive generations, example and precepts make the individual an unconscious subject in early childhood. He grows up under a convic-

tion that what he sees is right, and perceives not that there is any thing distinguishing in the habits which he is acquiring. He naturally expects that as things are in the community of which he is a member, so are they in all civilized communities. He is not aware that there is any undue stress laid upon one acquisition to the neglect of others. His affections are early enlisted, he obeys the ruling law unconsciously and from love.

When he comes to know that the object of eminent pursuit is a distinguishing excellence of the community to which he belongs, and of himself as an individual member of that community, he comes to value himself upon it.

The Northern people are not only moral as a community, but consider it as the highest praise to be called a moral community. The Southern people are not only well bred and chivalrous, but they deem it a high encomium to be so regarded.

Now that any considerable change is to be suddenly wrought in these two communities is not to be presumed or thought of—"Hath a nation changed its Gods?" We must deal with communities as we find them.

Sir, there is no trait in the best articles which I have seen from the North, on slavery, written with the best intentions, that is so remarkable to my mind, or which is so distinctive of the peculiarities of New England character, which I have pointed out, as that by which it unconsciously assumed that the question of slavery in the United States is rightfully up for discussion, and that the Northern people really have something to do with it. Here lies the principal issue. And I do assure you, sir, that I should be inclined to regard this whole discussion as a solemn farce, if I had not some acquaintance with the history of New England society.

What if the whole exterior civilized world, and nineteen-twentieths of the citizens of the Union are opposed to slavery? Still the political question is all settled, defined and fixed, as far as the United States is concerned.

This question was settled once, when Great Britain acknowledged our independence. It was settled again when our present Constitution was formed, and the sovereign States retained their sovereignty over this subject. And if any doubt has arisen as to the true location of the power of control over slavery, from the diversity of understanding which the Constitution has received, this is all settled by experience had.

Sovereignty is in its nature such that it cannot long lie dormant. Where it is, there it will show itself to be. It plainly shows itself to reside with the States, any thing in, or supposed to be in the Constitution to the contrary notwithstanding. Every individual State in the Union has done, and will continue to do, what it pleases on the subject of slavery and the negro.

Abolitionism has its rise, progress and present existence in moral considerations felt or feigned. It has never had a throb of existence, nor will it have one, but what is enforced by moral considerations.

As a natural consequent to the diversity in character and condition which exists between Northern and Southern society, the South have incorrect impressions of the relations which abolitionism bears to Northern society. To them it remains an inexplicable mystery why abolitionism is not put down at the North, by statutory enactments, or in some other way abolished.

They sincerely believe that if a faction existed in the South, having as direct a tendency to produce insurrection in the North, as they know abolitionism has to produce disaster in the South, they would quell it without ceremony. Reasoning from themselves to others, according to natural principles, they cannot conceive how Northern toleration of abolitionism can be accounted for, except upon the supposition that the Northern people are all, or at least a majority of them, abolitionists.

They hear, and they believe, that the Northern people are an educated people. Education is connected in their minds with lofty chivalry and patriotism. The Southerner has seen men of very limited education, who were unexceptionable in their bearing and deportment, but having never seen it otherwise, he connects education in his mind with certain ennobling virtues peculiar to his community.

It is therefore unaccountable to him how Northern educated gentlemen should allow men to instruct them in matters of which the teachers themselves know nothing, as in the case of abolition lecturers.

The better part of society does not attend these lectures. The Southerner fails to perceive and do the North justice in this particular. They do not perceive that you connect this forbearance towards abolitionists with your ideas of liberty, that cherished spirit of your community from the first, that native product of your clime.

You hold that error will work its own downfall. Confident in the strength of the principles which you have adopted, and having exhibited your attachment to them at Bunker Hill, and at other places, and at all times and places where you perceived such manifestation to be required, you hold the freedom of speech, the freedom of the press, and a jealous watchfulness over the elective franchise, as objects of your most cherished devotion. You feel yourselves therefore as much compelled to let abolitionism live, in illustration of your principles, as a Southerner does to revenge an intended personal insult.

Besides abolitionism has not risen up among you anonymously, but philosophically, and in perfect harmony with the spirit of the age, and the spirit of the people among whom it exists.

New England toleration of abolitionism is no more to be wondered at, or imputed to it as a crime, than its toleration of every thing else which chooses to come along. Do they not tolerate the thousand and one sects, religious and irreligious, which rise up among them? Did ever human being invent a sort of religion so absurd as that it would not gain adherents in New England? Is not Mormonism, Millerism, Come-outism, and every other "ism" acceptable there?

As well might the mass of the people be regarded as all Millerites, because they allowed those wretched fanatics to act out their sentiments among them, and bring the world to an end in their own way, as to suppose them not disgusted with abolitionism because they tolerate it. To put down abolitionism is impossible in a community which puts down nothing but tyranny and oppression.

The whole North hold anti-slavery principles, but then they hold them in such a way, that at what time an army of ten thousand fanatics could be raised to go down to the South, to liberate the slaves, an army of fifty thousand freemen, their keepers, would start with them, to see that they did no mischief. Let the moral question about slavery become settled, and abolitionism is dead. You cannot drum up adherents in New England for abolishing anything but that which you make appear to be morally evil. The daughters of New England, and the worthy dupeable gentlemen, are not so far gone that a proposition to abolish the Union will take with them, unless it can be made to appear that the glory of God requires it.

Disconnect the clergy of New England from the subject of abolitionism, and it dies. Bribe them to stop their mouths, buy them off, or, as a Western man would say, choke them off, or get them off, in any way you please, and abolitionism is at an end.

It is your inferior clergy, if such a term can be said to have any meaning in such a community, that are teaching, to the upturning of this Union, if it gets upturned, that slavery is contrary to the word of God.

Your real divines hold their peace; and that not because they find nothing to say on the subject of slavery from the Bible, but because they know that if they speak as they think on this subject, their churches, founded on Independency, will explode like bomb shells, and they themselves will be blown, not exactly sky-high, for then they would take an happy exit from this world of trouble.

They, however, partake of that sectional abhorrence of slavery, which is, at least, in part, a product of the climate, and as plainly as they read slavery from the beginning to the end of the Bible, yet they think it desirable that all should be free.

Sir, if the opinions of eminent divines were respected in New England as in the days of yore, and such were invited to expound the teachings of the Bible on this subject, you would have no occasion for Southern politicians to quell "the madness of the people."

The system according to which the laity make and unmake the clergy, is in a stage of progressive development, but the end is not yet.

If I am right in supposing that the only aspect in which the subject of slavery can at present be discussed to any good effect between the North and the South, is that of its morality as taught by the Word of God, you will readily perceive that Southern politicians would feel that there was some incongruity in their explaining the Bible to Northern audiences, none of which would be convened without comprising at least several *clergymen*. For Southerners habitually deferring to the clergy in the matter of explaining the Bible, under such circumstances, would feel altogether too sensibly that they had *got out of their latitude*.

It is religious phrensy that the country has reason to fear, and it is my solemn belief that if the mass of moral mind is not correctly informed on the subject of the African race, the Union determines. You cannot abolish slavery, for God is pledged to sustain it. That he has pledged himself to perpetuate this Union, I find nowhere written.

There is one specific subject which appears to me worthy of the attention of Northern statesmen—the enfranchisement of the colored population, which is progressing at the North. This matter to my apprehension, wears an ominous aspect. A seeming paradox exists. Since the introduction of steam, intercommunication between the North and the South has increased, and a proportionably greater number of personal friendships have probably arisen between the people of these two great sections of our country, than before existed. Yet the deep, silent, but fearful sectional alienation is increasing. I will speak of the past and intimate therefrom the probable future.

It is now a matter of history, that free, or runaway colored persons have lectured politically at the North. That in the last presidential campaign, such persons were listened to by gaping multitudes of the moral Northern people. That the distinguished statesman, patriot and philanthropist, Henry Clay, was on this wise villified and aspersed.

No harm done yet. All perfectly fair.—Every thing is fair in politics. And though the most virulent political opponent, whom this, our distinguished countryman, has in the South, who at home has the immunities of the appellation, a *gentleman*, conceded to him—would have burnt with indignation at the desecration, had he witnessed it, yet there is no harm done yet, no breakers ahead.

In Vermont no distinction is, or ever has been known, either in Constitution or Statute, between colored and white citizens.—In the New England States lying upon the Atlantic, which were originally slaveholding, not only has slavery been by statute abolished, but that favorite object of reform, the

abolition of all laws which make a distinction between colored and white people, has been, in a greater or less degree consummated. No harm yet.

Free black mariners, tutored in Boston under the immediate auspices of Garrison and his press, have found it in their way to enter Southern ports. They have under the law, been arrested, imprisoned, and detained. No harm yet. The North are forbearing. They have with all due legislative deliberation, determined on sending, and have sent their choice civilians down to those Southern ports, to test these matters in a legal way. Their emissaries have, on arriving at their separate places of destination, and making known their errand, observed indications which were conclusive to their minds, that the only chance for personal safety which remained to them, was to disappear without delay. They have been discreet and all is well. The North are true to their climate, and to their principles. They never fight, until they see what they deem a worthy cause for fighting, and we yet enjoy great repose.

The South have, according to their estimation of the action required, duly lynched or committed to their penitentiaries, all the fanatics which have appeared among them, whether clerical or lay, male or female. And through excess of zeal, some may have suffered who deserved a better fate. Yet all is tranquil.

One step further in the march of advancement—and that is not unlikely to occur; the way has been duly paved for it; and I have observed Southern society for twenty years, to little purpose, if there is not trouble.

Let but one Southern man be convicted on Northern soil, on negro testimony, or be tried by a jury with but one colored man on it, and not more certainly does the leafing of the fig-tree indicate that "summer is now nigh at hand," than does this event indicate, that the end of this Union, with all its goodness, and with all its blood-consecrated associations "is nigh even at the doors." Let but such an event happen, and the match is applied to the train. "The Declaration of Independence," as now held and construed in the North, has worked out its inevitable effects. Tampering with social systems here, as in France, has wrought to a definite end. And as Governor Hammond, in his letter to Clarkson, expressed it, "another cycle of blood and devastation has dawned upon the world."

The South vouchsafes no reply to anything which rests upon negro testimony, because they regard the heeding of it as beneath all contempt. They are not aware that it has any weight with any at the North, who regard themselves as of consequence enough to be worthy of being despised.

Southern people as instinctively take it for granted that their Northern friends know that a negro's testimony is not to be relied upon, as Northern people do that the negro is a poor unfortunate oppressed being, that has been unwarrantably seized upon, and degraded from the high estate of intellect and mental aspiration, to the level of a slave, and that he needs nothing but to have the despotism of his master broken, in order to his rising buoyantly and at once, to a level with themselves.

Sir, I agree with you, that it would have an excellent effect, if Southern gentlemen could address assemblies of the Northern people on the subject of slavery. I trust that from my general remarks on Northern and on Southern society, much of the embarrassment which lies in the way of the attainment of so desirable an object, has presented itself to your mind. The difficulty may be generally stated by saying of both the Southerner and the Northerner, that each is a man of but one climate and community, and that of a different one from the other. As well might a tailor attempt to cut broadcloth with but one side of a pair of shears, as for either of these men successfully to address the citizens of the opposite community, upon a sub-

ject that so deeply involves their distinctive peculiarities as that of slavery.

Whatever rough discussion may come from a Southerner on the floor of Congress, where he acts in his representative capacity, I think you will agree with me in saying that he is affable, courteous, and conciliating, wherever else you meet with him. If he could be prevailed on to waive the strong position in which he is now intrenched, namely that slavery is not a proper subject for discussion, and that he will defend it to the death on his own soil, and nowhere else; if he could, from motives of patriotism, to which he is ever feelingly alive, be induced to go to the North and address the people, he would take all his habitual consciousness of becoming deportment along with him, and that would lead him to defer to the Northern people, while he was their guest. He would be forbidden by the law to which he conforms, and loves and prides himself on, to say any thing uncomplimentary to the people in a public address. He could therefore say nothing on slavery. For as he naturally judges others by himself, and other communities by his own, he cannot conceive of the idea that he may brow-beat the Northern people on their own soil, and that they will love and respect him the more for it. He knows that such dealing would not be kindly taken in his own community, and therefore, he will not do as he would not be done by. Would to God, he could perceive that forbearance in the Northern people is a virtue, and not an evidence of doefacedness! Would to God, that the patriotic pledge which you uttered, could have fallen with all its telling influence on the South; and that those who heard it, and that those who read it, could have understood how much it meant, and that the South could appreciate that trait in the Representation and in the Constituency of the North, that renders it certain that your pledge would be literally fulfilled, and that not only is the blood of the New England delegation pledged for the defence of Southern freemen and gentlemen, on New England soil, but that all the blood of New England is so pledged!

“For what purpose,” would the yeomanry of New England say to a Southern gentleman, “for what purpose, suppose you, did our fathers fight at Lexington and Bunker Hill, but to make New England a place where you may say just what you please, so you don’t break any of the laws?”

The peculiar way in which devotion to liberty shows itself in New England, can never I fear, be comprehended in the South, except as a perfect idiosyncrasy.

A Southerner could not honor New England pride more than by committing himself to their keeping, unarmed and alone, while he uttered the most hardmouthed rebukes, which his honest convictions of truth would dictate. Nothing would give the New England people greater pleasure, than an opportunity thus to exemplify their devout attachment to liberty. Sir, a smile must needs play upon your countenance, when you learn from Governor Hammond’s letter to Clarkson, that in South Carolina, “small guards in our cities, and occasional patrols in the country, ensure us a repose and security known nowhere else.”

Could Gov. Hammond any where sleep sweeter or safer than he might in Vermont, immediately after he had told the assembled freemen of that State, just what he thought of them, and in the most undisguised manner the worst he thought of them?

One of the first arguments which an individual Southerner would be likely to use with an individual Northerner, as he views the matter of slavery, would be, that interference on the part of the North, is a breach of etiquette which the inhabitants of the several States ought to observe towards each other, and that it is fitted to produce alienation of feeling, and disunion.

The Northerner is unaffected by this argument, and it is worse than uselessly urged, because of that peculiarity in Northern mind, by virtue of which, the first question to be asked about everything is, that naked abstract one whether it is right or wrong? This abstraction he has ever, like an optical delusion, before his mind. This impracticable moral abstraction is a stumbling-block to the New Englander, whenever he goes out of New England. He insists on having this question first answered. And if the answer is, as he has long since settled it in his mind, that slavery is wrong, then he replies, that it ought to be immediately abandoned. And if anything is said about the difficulty, danger, or disaster which would attend such a course, his reply is, we must do right, and leave consequences to God. Whether honestly, fanatically, or hypocritically, he uses this argument, and relies upon it.

The Southerner knows not how to appreciate him, or his argument, and is ready to say, "see how he seeketh a quarrel against me." Nothing is farther from the Northerner's wish, or intention, than a quarrel. He is a subject of puritan morality, which has a work to do everywhere, and with everybody,—decorum, etiquette, probability of success, and every thing else, out of the question.—He knows not how to begin to conceive the idea, that his notions of morals are all Greek to the Southerner, who knows no morals against which the argument, that a measure will produce more harm than good, or that it will produce unmitigated evil is not valid.

Sir, I deem that enough has been said to show what I proposed; namely, that Southern politicians, cannot under existing circumstances, address Northern audiences, on the subject of slavery. Here I might close. But with your leave, I will, with a view to further illustrations, look a little closer at the controversy which exists between the North and the South on the subject of slavery, by viewing it in its relations to the General and to the State Governments.

NO. IV.

SIR: Incidentally to the diversities which in my former communications have been mentioned, it happens, that the South have several decided advantages over the North, which conspire to give them ascendancy in the General Government.

It would seem that the great advantage which results to the South, in point of securing popular favor in this Republic, from having made manners a specific object of cultivation through successive generations, would of itself be sufficient to account for the ascendancy which exists.

But in addition to this, it rests on good Northern authority, that they have also made politics a particular object of study and pursuit. Their principal advantage, however, is, that the ruling law of the South is in perfect accordance with the theory of the General Government. As a nation, we have adopted the theory that Government does not involve the matter of religion. On this theory our constitution is based.

The South, according to Northern showing, have made almost all the Presidents, and have secured to themselves much the larger share of the offices of honor, emolument and trust, under the General Government, and consequently have the advantage which the practical conducting and handling of affairs gives, which is the most perfect and complete of all advantages. The advantage of practice and experience, are great over inexperience, however, correct and consummate in theory an individual may be. The practical politicians and statesmen of this government are from the South.

In point of fact, the North with all their wealth, education, intellectual and moral worth, have waned in relative influence.—On these hints political abolitionism takes its rise. Here it germinates and feeds its existence.

Real worth is unassuming—is modest and retiring. This I believe, is admitted as a general maxim. Whether so admitted or not, it is law in New England. Though some local forwardness may exist among New Englanders at home, yet there, generally, and always abroad, they expect that their worth will be discovered and brought to notice by somebody other than themselves.

Morality being the ascendant law in the North, Northern members of Congress represent a powerfully swaying and enterprising morality. Being local men themselves and selections out of the homogeneous mass, it is hardly to be supposed that they fully comprehend the embarrassments of their position when called on to act as statesmen for the country. New England ascendant morality, in a way unconscious to themselves, mingling with all their conceptions of politics and government, they are to act under a Constitution, which not only does not affirm any particular moral faith, but expressly declares that none shall be imposed. All then that is said on the floor of Congress on the subject of slavery, which brings its moral bearing into the account, is irrelevant to the matter in hand—is, whether perceived or unperceived, in effect proposing the moral opinions of somebody to the acceptance of somebody else—is unstatesman-like—is embarrassing to the individual in the way of national preferment, and yet is imposed on him by the sense of his constituents.

A New England member seems to be laid under a necessity to act against slavery simply because it is wrong, that is, morally wrong. And this is precisely that thing which, in the relations imposed on him as a member of the Congress of the United States, he has nothing to do with.

The embarrassments which New England statesmen labor under, seem to be indicated by the physical conformation of the United States. Situated not exactly in the north-east corner of the Union, but even more north-east than that, on an absolute north-eastern projection from the otherwise naturally delineated Union, the infelicity of their relative position, in point of influence in the Government, is enhanced by the fact that in their latitude, an orator has not that controlling influence over his auditory which pertains to the orator in a more Southern clime.

Leading men easily lead the people at the South. New England people nobody can lead. They will lead themselves, and if possible, their representatives in Congress; and that too in a line directly opposite to that in which their preferment in the State naturally lies. And, strange as it may seem, these same people complain that their statesmen are not preferred in the General Government. And upon this plea agitation is now actually going forward at the North, proposing for its object an alteration in that particular of the Constitution which allows representation of which the principle is population irrespective of suffrage, alledging that such representation is the cause, why dominion under the American eagle rests upon the shoulders of the South.

Pardon me, Sir, while I again impose my positive, sincere, and most deferential opinion, that it was a wise and patriotic invitation which you gave to Southern politicians to address in person the people of the North. They would appreciate yourself and your worthy compeers from the North the better after doing so. Some cementing influence to the Union would result therefrom.

Doubtless there is lurking unconsciously in the New England mind a disposition to think for other people in moral matters. So abhorrent is the

idea of slavery to intelligent minds in Northern climes, that nothing but the meekest submission to the whole of God's revealed will, can save from error in this particular—can save "those who are without" from interfering between master and slave. "The meek will be guide in judgment, and the meek will be teach his way." And without this, they will "Teach otherwise and consent not to wholesome words." The tendencies of civilized mind are all that way. To that love of liberty and hatred of oppression which characterizes Northern climes, the fallacy of supposing that slavery is oppression seems almost instinctive. This places it in a false position towards both master and slave. Sympathy for the supposed oppressed is as strong as for the really oppressed. Indeed the laws of the human mind are such that when a real being is known to suffer, or when a real being is not known, but supposed to suffer, and when an imaginary being is supposed to suffer, the sympathy felt alike in all cases, is felt not for either of these, but for another being created by the sympathizing mind itself, and modeled in all respects after its own image. The sympathy, therefore, which is felt in Vermont, for the slaves of the South, is not felt for what the slaves actually suffer, but for what the Vermonters severally suppose that themselves would suffer, if, with all their aspirations, their love and appreciation of liberty and capacity for using it to advantage, they were degraded from their high estate to the condition of slaves.

But the facts in the case are glaringly and notoriously otherwise. The slave of the South has not as is supposed been degraded, for that he could not be, but has been constantly rising ever since he became a slave here. Where so much supposed wrong exists, the supposed wrong-doer must necessarily come in for a correlative share of misapprehension and consequent reproach.

Since the laws of mind are such as above described, and such results are natural results, they must be admitted to be correct results, if we cannot alledge counteracting laws of at least equal authority with the natural tendencies of our minds. These are found in the volume of revealed truth.—Since mind is so, non-interference is peremptorily commanded by Him, who created mind, and when it had erred, revealed to it what it imperiously needed to know.

Slavery in the United States has resulted, and is destined still more and more to result in the permanent good and advancement of the Negro race, and human device cannot make it last longer than the good of the slaves themselves requires, and human device cannot hasten its termination by any other means than by shedding of blood.

White population is supplanting colored population, whether free or bond, by an irresistible law. Thus, and thus only, is it desirable for the good of any party, or possible to terminate slavery in the South.—Such is our Southern faith on this subject.

The innovating and progressive morality of the North, requires that something should be done to discountenance slavery. This something, as far as the General Government is concerned, her statesmen in Congress are expected to do. They are expected to represent and act upon the views of their constituents.

New England statesmen, admit and maintain that they have no constitutional right to do any thing with or about the slavery which exists in the States, but that the control of that matter belongs to the sovereign States severally in which slavery exists.—Still the sense of the constituency, backed by the sense of the civilized world, urge them on to try to do something to discountenance slaveholding, and to induce the South to abandon it.

A singular fact, and that by which the diversity in character between the North and South is most strongly illustrated, is that the point of controversy on which at the present time the two communities grapple closest, is not the abolition of slavery, but the question of right to discuss the subject of slavery.

The South knew not their Northern friends as well as they might have been known, or they never would have insisted that their petitions to Congress for the abolition of slavery in the District of Columbia should not be received. A love of constitutional liberty and a love of morality, with all the fanatical abolitionism which adheres to it, were brought into harmonious combination. Those who were for the sacred right of petition, and those who were for the sacred right of abolitionism acted in perfect concert, and it was useless and ill judged to resist.

The right of petition being conceded, and yet the thing petitioned for being as far from being granted as ever, and remaining as desirable as ever in Northern estimation, the same thing is sought to be accomplished by exercising the right of discussion.

There are certain propositions to argue which is treason against nature. And such, have the Northern members of Congress occasion to believe, is the opinion of the South about discussion the subject of slavery. Here the position of the Northern members is still embarrassing. The North have no political power over slavery in the States. This is conceded. Yet under the constitutional provision that the freedom of speech and the freedom of the press, shall not be abridged, they have the right to discuss slavery in their own moral way. This right must be conceded, for it has been successfully maintained, that a man has a right even to shear a wolf. And the only legitimate way of dealing with a man who insists that he will shear a wolf simply because he has a right to do so, is to concede that he has that right, but to try to convince him that it is inexpedient to exercise it. There is good moral authority for maintaining that all things which are lawful are not all expedient.

Congress has declared its incompetency to discontinue Sabbath mails, the Constitution not having informed that body, what day in the week, that day is. It would be incongruous, therefore in them, to attempt to inform the slaveholder respecting his moral duties to his slaves, since it has declared itself incapable of informing him which day in the seven, that day is which his Maker commands him to keep holy, in which he is not to work himself nor to work his slave. It would be strange if the one matter could be foisted in, after the other has been excluded.

The politics and politeness of the South are ever ready. Since the North affirms the sinfulness of slavery, the former with his courtesy admits the question to be problematical, while with his politics he affirms their right under God so to sin, if indeed it be a sin to hold slaves. The Constitution not including the power of determining the moral character of actions among the enumerated powers conferred by that instrument, and as in their consciences they do not believe that it is for "The general welfare of the United States," that they should determine slaveholding either to be or not to be sin, they conclude that the powers of sinning or not sinning in the matter of slavery is "reserved to the States respectively or to the people." It is difficult to deal politically with such political ungodliness as this. And yet no less a task is imposed on the Northern members of Congress.

The South think it bad policy, bad patriotism, and bad manners on the part of the North, to ask them to give up slaveholding, after they have in the most distinct, unequivocal, and solemn manner declared, that they will terminate their slaveholding and their mortal existence simultaneously.

They habitually take others at their word, and think it belongs to good manners so to do.

Feeling, I doubt not, that the attempt to carry out Northern moral views on the floor of Congress, was but "lading one's self with thick clay," you Sir, hit upon the device of confronting the Northern constituency with these Southern politicians.

But, Sir, the object which is proposed to be gained by Southern addresses before Northern audiences requires some definition. It does not clearly appear what end a Southern politician is to propose to himself by going to the North to address the people.

Some attitude of state towards the subject of slavery, New England might reasonably be expected to present. What this attitude really is, can only appropriately be learned from her statesmen. In the mixture of politics and morality which comes from New England, is there not a little lack of clearness in the defining of political position?—Would not the good of the Union be subserved if the New England delegation were asked why, in the present well-defined position in which the South stand, the North continue to moralize with her?

And should not this interrogatory why? why? why? be reiterated, till the moral view is made to subside, and the political view is made clearly to appear?

Will the New England delegation to a man, adopt the language of the Hon. Daniel Webster? I recollect not the occasion, but from the lack of reiteration, I should suppose that it was extorted from him on some pressing occasion: "The Constitution as it is."

If they decline this, and prefer an otherwise moral one, I see not how it can be defined without amounting to something like this: We moralists urge moral considerations upon you, because we yet confidently hope to persuade you to abolish slavery. Should we despair of accomplishing this end, we may possibly feel it our duty to separate from you at all hazards, lest the wrath of God fall upon the Nation and upon us, for the sin of slaveholding.

This would be a position deeply to be respected, and one that might be reached and reasoned with. Much light would then break in from the region where mist now hangs. Southern political views would then be rendered demonstrably true, namely, that there neither is or can be any question in the purview of the Constitution, about the abolition of slavery, which does not involve the question of the continuance or dissolution of the Union. Northern anti slavery morality, so entitled to respect, would then have a way thrown open for expressing itself other than through abolitionism as is now the case. Hidden things in the way of conscientious scruples, could then be brought to light in a way in which they could be respectably met and answered.

Sir, it is no small matter which is on the tapis of the civilized world in this our day, respecting the continent of Africa, and the Negro race. The freedom of speech, the freedom of the press, and the freedom of slaveholding are all impregnably fortified by the Constitution of our land. The materials for a page of history, which will be read with deepest interest by coming generations is being supplied by passing events. In Congressional high places men are writing memoirs of themselves, to be inserted under the head, "Causes which conspired to avert the danger which threatened the Republic;" or, to figure on the melancholy page of "The decline and fall of the American Union." Truly the freedom of speech and the freedom of the press are doing their destined work.

The sage of Ashland, for comprehending and enacting too much of state-

man-like wisdom on the subject of slavery, is beached high and dry, not by the waves of the sea, but by that which Holy Writ puts side by side with them, "the madness of the people." I, a pro-slavery colonizationist, have learned nothing from this or any other statesman on this subject, but owe whatever I know and believe to the influences of observed truth.

NO. V.

SIR: By birth-right a citizen of "That State whose soil was drenched to mire, with the blood of the Revolution," I have not fought the battles of my country. I was as "One born out of due time." The mother that bare me, was, at one day old, rocked in her cradle by the jarring of the earth from Bunker Hill, and her lullaby was "The thunder of the captains and the shouting."

He that is now "a Northern man with Southern citizenship," was, in the war of 1812, a feeble boy of ten years old. I have been, in succession, a citizen of Massachusetts, of Virginia, and of Maryland. I am allied to those States by ties the tenderest and the holiest. If moral courage is required, in defence of the liberties which are mine by heirship, the inheritance which I have so fully and freely possessed, I shall not be found wanting. If a fearless announcement of obvious truth is needed, I, for one, shall prove that the blood with which this Union was bought, was not shed for me in vain. If "Eternal vigilance is the price of liberty," and if I have not been deceived as to the maxims which "The Father of his Country" bequeathed to posterity, I shall be found upon the watchtower.

It becomes me, in thus addressing a statesman, to present fact, not feeling; argument, not egotism. And yet some apology is due for a Constitutional argument on State's right doctrines, lest I should assume to "inform princes, and teach senators wisdom."

My Constitutional argument, has more of the heart than of the head in it. The meaning of the Constitution which the framers meant—which its authorized expounders mean—which its sworn supporters mean, whether their oath is "To support it as they understand it," or otherwise, I touch not.

There is a meaning of the Constitution distinct and apart from these, modified though it is by the authoritative decisions of the Supreme Court, and by the expressed opinions of statesmen. The Constitution is from day to day, and from year to year, accomplishing its destiny; and the annals of time are recording the meaning which it actually fulfils. To this meaning of the Constitution I propose to confine my remarks.

The North had moral influence with the South, twenty years ago, on the subject of Slavery; they have none whatever now.—The positions of the two were not then as thoroughly defined as now. The North then approached the South in a respectful, deferential, Christian and prevailing spirit. Though we saw not how their views could be safely carried into practical effect, yet their mild Christian earnestness won us, and though we saw much in their reasonings which we knew to be the result of mistake and misapprehension, yet we were disposed to think that such excellence of Christian temper must, after all, be in the right.

Proceeding from New England southward, towards the equator, a relaxing of that indomitable disposition to think for one's self on all subjects, is observable. It doubtless is, in part at least, an influence of climate which disposes us to let others, our parents, our teachers, our orators—in short—those whom we respect, and to whom we are attached, think for us.

Southern youths, receiving education, at the North—Northern teachers,

particularly clerical teachers, at the South—much Northern influence has heretofore been produced on the South. The rise of colleges and universities in the South—Abolition forced upon the British West India Islands—Abolition breaking out at the North,—the public mind, both at the South and at the North roused to a state of reflection—measures taken—the result attained may be thus described. The two communities have receded in opinion from each other, and now occupy these ascertained positions. The North is comprehended and fully stated in one proposition, and one inference. To own slaves is sin. Sin must be immediately abandoned.

The South say that sin lies not in owning slaves. Sin is predicated of slave holders and of non-slave-holders irrespectively of the matter of slave-holding. A man may be in a state of allegiance to all God's revealed will, and yet be a slave-holder in perpetuity.

Slave-holders, knowing that their political rights were secure, formerly did not take the trouble to think very conclusively upon the subject; and accordingly admitted that slavery was a great moral, political, and social evil. They have now reflected as they never did before, and have arrived at the conclusion that it is not so great an evil, in either of these respects, as they had supposed.

The North have so generalized their proposition as to include us all, clerical and lay, male and female, under sin. Formerly the clergy of both sections were agreed, and they are no less so now, that it is a sin to treat slaves ill. But all this is thrown into a position of irrelevancy, in the present advanced stage of the discussion. Nothing but direct showing from the Book of God, the mutually recognized standard is in point now. The North are the aggressors. They affirm sin of us all. We wait, and shall wait in reserved silence, till they prove, or attempt to prove, from the Bible alone, what they affirm.

Notions of becomingness incident to the predominant law of manners in the South, influence them even in moral matters, so that they will not reply to any thing which appears on the subject of slavery, unless they deem it respectful, important in subject matter, and in all respects worthy of notice.

From the hap-hazard habitual style in which moral crusades are gotten up, and carried on in the North, "and see my zeal for the Lord," being deemed a valid apology for any thing, it results that the North egregiously misappreciate the South, while the South are, infelicitously, it is true, yet thoroughly informed of every thing which the North believe and think on this subject.

It is in the very nature of predominancy to pervade and mingle itself with that which is not predominant. And while the morality of the North mixes itself inseparably with the politics of the North, the manners and politics of the South mix themselves with the morality of the South.

While at the South, in consequence of the Constitution's affirming that the freedom of speech and the freedom of the press shall not be abridged, the mere naked right of the North to speak and write what they please on the subject of slavery, is conceded, it is denied that they have any right to speak and write to us on that subject.

The Constitution runs thus: "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." We understand that all the benefits here conferred, must be exercised within the territorial limits of the States of which they are claimed.

For instance, the citizen of Massachusetts is, and of right can be, none the better for anything which this clause of the Constitution secures to him in Virginia, until he enters Virginia in person. In Virginia he may and

will enjoy "all privileges and immunities" which Virginians themselves there enjoy. The privilege of freely entering the State, and of demeaning himself as they demean themselves, of doing as they do, is his, even to his so claiming and so enjoying, up to a fixed period of time, when he acquires, in addition to what he has already enjoyed, citizenship itself. No difficulty occurs here; for by the time the elective franchise is conferred, he becomes sufficiently informed to exercise it intelligently and appropriately. All here works well in practice. Men prove themselves adequate judges of what lies immediately around them, but very inadequate to judge of what is situated remotely from them. Republics will succeed if sufficiently limited in territorial extent. Salvation comes to our union, if it comes at all, from observing and respecting State limits.

Northern men claim that they are citizens of the United States. If this be true, we are ruined. The best proof of this is the acts which they perform in exercise of this high immunity. They do little else than demonstrate their incompetency for exercising intelligently such a function. If therefore this function exists, all is lost.

But we deny its existence, and pare down, and limit, by the exact lines of State demarcation, all political and moral rights and responsibilities. We deny that a citizen of one State has any political or moral rights or obligations in another State, which he can exercise or discharge out of that State. And this solves the mystery, why the South takes no notice of the moral efforts which are made at the North about slavery. They plead an absence of jurisdiction; they stand on their reserved rights; they take their own matters into their own hands; they respect themselves. They reply not, because to reply would be admitting that the productions of the North had some claim to notice, which they deny. The profound ignorance of the North, on the subject of slavery, has no claim to enlightenment, in answer to its impertinent assumptions that it knows more about our duties and responsibilities than we do ourselves.

Was there ever such a fallacy as when the North, because their assaults upon the South are unanswered, suppose that therefore they are unanswerable? and that we are labouring under the conviction of the truth and justice of their doctrines? The question of the becomingness of such addresses, lies at the very vitals of the question of the duration of our Union. A people convinced that another people situated remote from them, and in a clime and condition entirely diverse from their own, know more about their concerns than they do themselves?

Could the moral North but be informed of the state of the Southern mind on this subject, I am convinced that the discussion of slavery would nearly cease among decent people at the North; not indeed out of any respect which they have for the people of the South, but from respect which they have for themselves, and for ascertained and defined truth.

Could the North understand what the South think of their moral productions on the subject of slavery, while they answer them not, they would feel any thing but flattered, and would perhaps be convinced that the South had studied manners and politics, and Christianity, and the subject of slavery in all its bearings, to better effect than they had supposed, and would perceive why it is really inexpedient to exercise their right to the freedom of speech and of the press, for the particular benefit of the South.

It is too true to be jested on, that this whole modern discussion at the North about slavery, *is unanswerable*; or at all events, that the South cannot answer it. Could the South but once be induced to retort their moral arguments upon themselves, modest men at the North would not feel disposed to teach the South more on this subject. We have met now, for the

first time, in the history of this world's affairs, an instance of people's saying, "With our tongue will we prevail; we are they that ought to speak: who is lord over us?" Nor is this the first time that it has been proposed to "pull out a mote out of a brother's eye, while a beam is in one's own eye." They would "surely say unto" the North "this proverb—physician, heal thyself."

The right to be without a National Religion, to be of any, and what moral faith we please, or none at all, if we prefer it, was one of the great principles contended for and achieved by the Revolutionary war.—How then can men fail to perceive, that the South are omnipotent in the silence which they observe?

The Bible, which the North have taken into their mouths, furnishes a moral curb for the freedom of speech, so severe, that if the South would so far "condemn themselves in that thing which they allow," as to lay hold on the reins, no great strength would be required to wrench off the nether jaw, tongue and all.

But the North have the same right to be too moral to hold slaves as we have to be just moral enough to do so.

The only alliance which exists between the North and the South, is the alliance of State. The only attitude therefore, that the South can appropriately present to the North, is the attitude of State.

Suppose a citizen of the monarchy of Great Britain, never before out of England, to arrive in Boston, the Capital of the Republic of Massachusetts; suppose himself and a native born citizen of that Republic, both being upwards of twenty-one years of age, to agree as personal friends, to start together for the Republic of Virginia, with a view of settling in that State, if on experience they find it to their advantage to do so. They go thither, have good success, become permanent, valuable, and valued citizens. What "privilege or immunity" has the one had, which the other has not equally enjoyed? None whatever, that I can perceive, except that by the courtesy of the sovereign Republic of Virginia, (I see nothing in the Constitution of the United States, which could enforce it, nothing but legislative pleasure alone in sovereign Virginia,) the citizen of the sister Republic is admitted to all the franchises of citizenship, after the expiration of one year, while the other, in consequence of the same sovereign pleasure of Virginia and all the other Republics in the Union combining by their sovereign will, as embodied in the Constitution of the United States, and the laws enacted by the Congress pursuant thereto, waits a much longer time, before he is invested with these franchises.

That Virginia has not the sovereign power to enact that the republican of Massachusetts shall wait, as long as the monarchist of Great Britain shall wait, I have yet to learn. And if there is any contrariety between her doing so, and the Constitution of the United States, where is the remedy? Is not that unwritten law, that this country is an asylum for the emigrant of all lands, which is deeply engrained into the spirit of this nation, as strong a guaranty to the Englishman, in the supposed case, as is the Constitution of the United States, or any thing found therein, to the republican of Massachusetts.

If then, Virginia is sovereign, and uncontrollably so, except by actual subjugation, is it not about equally wise, if not more expedient, for the citizens of Massachusetts, in Massachusetts, on the ground of political and moral right and obligation, to urge on the subjects of Great Britain, who remain at home in Great Britain, the duty of doing away with their religious establishment, and any and all of their institutions which differ from those of Massachusetts, as to urge on Virginians the duty of changing their

individual and State policy? Indeed, might not the functionaries of government in Massachusetts, with great propriety, address friendly letters of advice and remonstrance both to Victoria and Louis Philippe, recommending them both to abdicate their thrones, and thus immediately abandon the sin of monarchical Governments?

It appears to me that in Virginia, the citizen of Great Britain has stronger guarantees than the citizen of Massachusetts, for "privileges and immunities," under the protection of Great Britain. For she holds him a citizen to the end of his days, and his children after him, shall be deemed citizens, and shall enjoy "privileges and immunities" on British soil, to which foreigners are not entitled.

"Is the privilege of the writ of habeas corpus," available to the citizens of Massachusetts in Virginia? and does not the Englishman in Virginia enjoy the same? The Constitution, implying its pre-existence, merely says of that great writ, that it "shall not be suspended," except, so as excepted. It is no more available to the citizens of some one of the States of our Union, in every other State and Territory, of our Union, than it is to all other civilized men, in every State and Territory of our Union.

If then no franchise enures from the Constitution to the citizens of the several States of our Union in the several States of which they are not citizens, is not the idea of a citizen of the United States, a sheer delusion? Is not this idea wholly relative to foreign Governments? and must not we, in order appropriately to term ourselves American citizens or citizens of the United States, go out of the Union.

If we of the Southern slaveholding Republics ought therefore, as a distinguished Northern moralist thinks we ought, to "invite the freest possible discussion of it, (domestic slavery) from what quarter soever it may proceed," (the generalization is admirable, and is consistent,) no reason appears, why this invitation should not be extended to Old England, as well as to New-England. And I see not how Old-England could avoid reciprocating the compliment and invite us to help her discuss her affairs.

Sir, we believe that there is "a limit to human responsibility," and that, UNTIL INVITED, the citizens of one Christian civilized State, are under no moral or political obligation, to trouble themselves about the concerns of civilized Christian States, in distant climes. And "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a Province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they." In mercy to our infirmities, and to our absolute inability to rule the whole earth ourselves, we are told that the Most High God, will attend to those matters of oppression, which we cannot attend to ourselves. And I doubt not, He will one day make it appear, that he governs the world better than is supposed, and that they who in one clime, supervise the affairs of their Christian brethren in other climes, "which say, stand by thyself, come not near me; for I am holier than thou;" "are a smoke in his nose, a *fire that burneth* all the day."

Sir, if the States are sovereign, I submit that they ought so to be respected; and that this distinction should be kept prominently in view, none the less, but the rather, because the locomotive, and the magnetic telegraph transgress the lines of State demarkation with such contemptuous swiftness:—none the less, but rather, because we are increasing, and, I trust, are destined to increase, till, as our States severally equal the States of Europe in territorial extent, so they may yet equal them in population, wealth, and every trait of National greatness.

I have the honor to remain, your friend and fellow patriot,

A NORTHERN MAN WITH SOUTHERN CITIZENSHIP.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, OCTOBER, 1847.

Vol. 4.—No. 4.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE THIRD VOYAGE OF THE LIBERIA PACKET.

IMMEDIATELY on the return of the Packet from her present voyage, she will again be despatched for the colonies. It is hoped she will be able to sail by the 1st of January, but perhaps not until the 15th, or even the last, depending altogether upon her arrival from Liberia. Whether she is able to complete her three trips per year, as is confidently hoped, or not, she will be kept constantly in the trade between the Chesapeake and the colonies.

There are so many individuals and Institutions interested in the movements of the Packet, that we have introduced on our last page a standing advertisement, with regard to the plans and operations of the company which own her, the terms of freight, passage, &c. in order to extend the usefulness of the undertaking and increase the profits of the company, as well as to save the trouble of answering in detail many inquiries often addressed to the agent of the company. It is hoped that those periodicals which advocate the cause of Africa, whether colonization or missionary, will give it insertion.

As to emigrants from this city or state by the next expedition, we at present have no prospects, at least no more than we had one month before the sailing of the last on the 1st of September, which ultimately mustered some eighty odd, all told. Whether we shall make out as well again, remains to be seen, but we frankly acknowledge, we do not expect it. The season will be unpropitious, and there are no colonists now in the country to stir up their friends. Yet when the packet comes in, she will tell that she has been *somewhere* and that she brings *something*, say some 50 or 100 casks of Palm oil, some 50 or 100 tons of Camwood, and we hope some bills of exchange, say from \$3,000 to \$5,000; all of which will tell on the credit side of shipment per voyage A, and voyage B. Her officers and crew will also have something to tell. Some, perhaps, will tell that nothing would tempt them to go again to that *nigger* country. Such, we may safely conclude, went ashore on liberty on Sunday, got drunk, and found themselves in the Coal Hole on Monday morning. Some will tell, 'tis no

great shakes after all, that Liberia; folks are pretty much the same there as here, only they are all black and strut a little more than our colored folks do of a week day. Some will say one thing and some another, but none will have seen the *big serpents*, none will have seen the emigrants sold to Georgia, none will have seen white masters, and the object of the enterprise will have been accomplished, viz: the truth will be made known, and that too, through unquestionable witnesses, the colored people themselves, also through the testimony of things and events, not of words.

We find the following communication addressed to the editors of the National Watchman in that paper of the 30th ult., and hardly know which is the greatest marvel, that a colored man in the interior of New York, in no way connected with the Colony of Liberia, or the Colonization Society, should write such a letter, or that the colored editors of an abolition paper should publish it. The sentiments of the letter are open and manly, justly reprobating the side blow wantonly aimed at African Colonization, in the "Call for a National Convention of colored people;" and we, in behalf of our Liberia friends, tender to Mr. Baltimore our warmest thanks for the credit he has thus voluntarily awarded them, and for his attempt to shield them from the aspersions of those by whom they are so often assailed.

(From the National Watchman.)

A COLORED COLONIZATIONIST.

MESSRS. EDITORS:—In reading the notice of a call in your paper for a National Convention of colored people to be held in the city of Troy, October 6th, I can adopt all its suggestions, excepting one, that is as follows: to recommend immigration and colonization, not to Africa, Asia, or Europe. This I consider a sling at the American Colonization, and even to stagger the minds of those of our people, who are desirous of going to their father land.

The Colonization Society, with all its faults, has done too much good in the eyes of the world in planting the colony of Liberia; and the few colonists have effected too much good in the minds of the immediately surrounding native tribes, in abolishing the slave trade, for us, the free people of colour at this day, to say aught against them. We should bear in mind this very Liberia has been so prosperous, that it is now on the eve of taking a stand among the independent nations of the earth. Already England and France are making propositions to them for the purpose of trade, and American naval officers stationed on the western coast of Africa, are appealing to the government of the United States, not to be backward in doing the same. If I do not choose to immigrate, or share in the glory and honor of the Liberians, in building their villages and cities, constructing their canals, raising their ships, and above all, the suppression of that evil, the slave trade, which has been upon our race for so many centuries, not only on the American continent, but in Africa, I will at least be silent. These are the reasons why I do not attach my name to the call, though I shall attend the Convention.

Whitehall, Sept. 21.

GEO. H. BALTIMORE.

If Mr. Baltimore desires to go to Africa, we have not the least objection. If he should go in the spirit of Christ, he might do much good. But we beg leave to remind him that the National Convention was not called to further the objects of the American Colonization Society.—EDS. WATCH.

If we understand Mr. Baltimore, he gives no intimation of his "going to Africa," and instead of the editors having any occasion to remind him "that the National Convention was not called to further the objects of the American Colonization Society," he, apparently, only wishes to remind the editors that the object of the Convention was not to "have a fling at the American Colonization Society." But we are too much obliged to the editors, for permitting so candid a notice of Liberia, to appear in their columns, to quarrel with them for discharging a little bile at the writer.

EMANCIPATION.—Those benevolent owners of slaves, who intend at their death to emancipate them, in order to send them to Liberia, would carry out their benevolent object much more effectually by sending them off in their own life time. They would then live to witness the success of their experiment, and would enjoy the satisfaction of having done a noble act. They would also avoid all collisions and contests about the probate, authentication and validity of their wills.—They could more cheaply provide for their passage and outfit than any other persons, and could superintend the preparatory measures for their departure to the best advantage. The sooner an intended act of benevolence is done the better.

ARGOS.

(From the N. E. Religious Herald.)

COLORED PREACHERS FOR AFRICA.

MR. EDITOR:—My eye feasted with great delight upon the little article in your paper of the 7th inst., under the above title, on the third page. The facts therein recited, from the last fifteen years' history of Methodist Missions to Africa, are worthy of the serious attention of the church of the Redeemer.

My own observations, for some years, have led to the most painful apprehension that the cause of Missions in Africa would eventually suffer for want of educated colored preachers.

All that I saw during six months travel in the West Indies, has tended strongly to confirm that apprehension. There are many strong reasons that I, as a colored man could name, why the Christian Church should turn her attention to the education of colored preachers for Africa, were this the proper time and place.

You say if there are objections to this scheme, you would like to see them stated. The fact is, there are no objections to the scheme of educating colored preachers for Africa. The Church is not called to educate politicians and merchants for any heathen land, nor is she for Africa. But well informed colored preachers of the gospel are what Africa now and ever has needed.

I am not a prophet, nor the son of a prophet: but I will venture to say, that that branch of the Christian Church in this country which will take hold of this work in good faith, and do the most at educating talented and pious colored men for African Missions, will do the most effective work against Slavery in this country, and the Slave trade in Africa; will, in future ages, occupy the largest place on that page of history which shall record the usefulness of those who shall have labored for the good of that land; and besides the blessing of God, and of those that are ready to perish, will come, like showers upon them in the midst of their work. Indeed, this whole subject is one that kindles with deeper and deeper interest at every turn of thought in regard to it.

And may I tell you candidly, Mr. Editor, that I have sorrowed deeply over the leanness of the work which the Congregational Church in New England has done in this field. Nor has the home department been attended to with any greater degree of liberality. We have in New England a colored population of 23,000. There are but three Congregational churches among them. Two in Connecticut and one in Maine. These churches are at present supplied with pastors, but one only is a native of New England, and but one has been educated in her bounds.

Permit me, then, most cordially to second your motion to put an efficient agency at work to bring a large number of pious and talented colored young men into the ministry with a view to Africa.

Hartford, August, 1847.

J. W. C. PENNINGTON.

EXTRACTS FROM LIBERIA PAPERS

FROM MARCH TO JUNE.

We have seldom found less interesting matter in the Liberia papers, than in those last received, from which we make the following extracts. From the Luminary we make but two, viz: Gov. Roberts' Proclamation and the communication of the Rev. A. F. Russell to the superintendent of the mission. All the others are from the Herald. The arrivals and departures of vessels seem to be on the increase for the season. We introduce a couple of advertisements and a price current, as samples of the business part of the Herald.

"Unto thee, O God, do we give thanks:—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

PROCLAMATION.

It is not less the duty of nations, or communities, than of individuals, at all times, to acknowledge with grateful hearts, the goodness and mercies of God, the wise and holy Governor of the Universe. And, perhaps no people under heaven have greater reason to adore and praise the Supreme Disposer of events, than the people of these Colonies. God has dealt infinitely better with us than we have deserved:—For, instead of wars, which are producing distressing calamities in other countries, we are enjoying the blessing of peace, and a good understanding with our surrounding neighbors;—instead of famine—of which, thousands are now suffering in many parts of Europe—we are blessed with a competency of the necessities and comforts of life;—instead of wasting sickness, we are enjoying, in a great degree, the inestimable blessing of health;—and in the course of His good providence, the Father of all mercies has bestowed upon us many other favors, which call for our grateful acknowledgements:—Therefore,

I have thought fit to appoint Thursday, the 8th day of July next, to be observed as a day of public *thanksgiving* throughout this Commonwealth; hereby calling upon ministers and people, to meet for religious worship on the said day, and *devoutly* to offer up their unfeigned praises to Almighty God, the Source and benevolent Bestower of all good, for the many blessings, both spiritual and temporal, which we have received at His hands;—that the necessary means of subsistence are afforded unto us;—that such a measure of health is enjoyed among us;—that all the efforts of our enemies to alienate the affections of the natives, and to prejudice them against these Colonies, have signally failed;—that our rights and privileges, both civil

and religious, are preserved to us:—And to offer up humble and fervent prayers to Almighty God for the conversion of the heathen tribes around us, especially those who have incorporated themselves with the people of these Colonies;—that he would bless our civil officers, and lead them into wise and prudent measures at this critical crisis;—that He would graciously smile upon our endeavors to establish permanently a civil government, to preserve our rights and privileges, and hand them down to posterity;—that he would give to our delegates—assembled in Convention to form a Constitution for the government of these Colonies—wisdom to guide them in their deliberations, and to inspire them with counsels, which Infinite Wisdom alone can suggest, that their action may be honorable to themselves, and right in the sight of God;—that He would preserve and strengthen the harmony of these Colonies;—that He would pour out His spirit upon all orders of men throughout the Commonwealth, bring us to a hearty repentance and reformation, purify and sanctify all His churches;—that He would make our's Emmanuel's land;—and that He would spread the knowledge of the Redeemer through the whole earth, and fill the world with His glory.

Given under my hand, at Monrovia, this 18th
day of June, A. D. 1847.

By order of the Governor,

J. J. ROBERTS.

J. N. LEWIS, *Colonial Secretary.*

HEDDINGTON, *March 30th, 1847.*

REV. AND DEAR SIR:—Our first quarter has just passed, and duty calls us to say something of this station.

The town of Heddington, Phenix like, is rising again, so to speak, out of its own ashes. For we all know the time was, since the gospel was first preached here, that very little existed to mark the place, save the mission buildings, which reminded the passer by, of "a cottage in a wilderness." King Tom Bascom returned last year, and rebuilt his town; and now says he intends to die here. Having by running about become a poor man, we hope for his own good, and the good of his people, he will now be still. So far as houses are concerned, the town is "well enough," for which we feel thankful to those who used their influence to bring it about.

The mission premises are undergoing tolerable repairs; still there is much needed, that cannot be done with the present appropriation. Beside some flooring, and weather-boarding which has been done, both houses want shingling, &c. We can shingle only one this time, and even to patch the other, will drive us over the limits, upon *our own responsibility of course.*

We are paying our usual attention to the cultivation of the soil; for there is nothing to be procured in the provision line, among the natives in this section, who for the last two or three years, have been so deeply employed in the foolery of the greegree fraternity, and so intent on destroying the last vestige of religious impression, that one of their gods must mourn over their folly, being sadly distressed with hungry "belly." We daily preach the advantages arising from more effort, and attention in agricultural pursuits, for which present and coming want, afford good arguments. We are sure, did one-fifth of our natives work industriously, only three months in the twelve, they would never want either food or raiment; but as long as the men spend only three or four weeks in cutting down a few trees each year, leaving the rest to the women, who must do the best they can to feed them, or very often stand the lash, it will be the same every year, perpetually. Some of the natives about Robertsville are planting largely,

and Black Tom, and others have promised to follow their example. We have offered them some rice as a gift, if they will go to Mount Andrew for it, but in their folly they have even eaten that.

The Schools.—Our day and Sabbath schools consist of eighteen scholars, and we believe we can pronounce them promising.

The Church.—It appears that there are a few names at Heddington, who in word do not deny the name of Christ; and there are two or three of the few, who, if they are not christians, we may ask "who shall be saved." Though our little church often reminds us of the last glimmering of a taper, we are glad to cherish a hope for the better, and ardently pray that the excitement and number fever, will never lead us to cast upon this now feeble light, heaps of old paper, "wood, hay and stubble," to raise up a startling blowing bonfire illumination, soon to burn out, and leave us in utter darkness, even covering the little lamp so far beneath the cinders and ashes, that only great diligence in research, will enable us to find it at all.

We are thankful for signs of good, which seem to be coming together.

Our last quarterly meeting, though poorly attended compared to what it might have been, save by the boys from the different mission stations, was a time of religious interest; and we all felt it so, and who could help feeling, in a love-feast in the midst of confessions of backsliding—who could help rejoicing to see two or three who could stand forth and seem to say, who can convict me of wilful sin. I wish I could remember all that was said, that I might, as requested by you, give a sketch of our love-feast. I will come as near the meaning of a few who spoke, as circumstances will allow.—You can judge.

Jack Ware.—Our interpreter was present, wife and child, clothed in civilized attire of his own procuring. He said he believed the word of God to be true—he knew God had given him a new heart, and when he looked around him day after day, and saw the actions of his country people, especially those who professed religion, running after all their old fool palavers, it filled him with continued sorrow: he saw nothing in this world to cause him to get tired of his God, asked his brethren and sisters to pray for him that he might have more grace and faith to tell them about his Jesus who died for him, that he had given himself to God, and did not wish to take himself back. After a few words to King Tom he sat down.

George Hoag.—He loved God, but did not love him enough; wanted to love him more and more every day. He could not help being sorry to see things as they are, was glad to see a change for the better.

Charles Sherman.—Some people sought God hoping to get money; hoped he was not one, knew that God had given him a new heart once, saw things around growing better, wished his brethren and sisters to pray for him, that he might at last reach heaven.

John Kennaday, (a noble looking man)—Had been a long time far in the interior; when he came, he heard of Quarterly meeting and determined to be there. It had been five years since God converted his soul, loved God better to day than he did the first day. It distressed him to see so many who had professed to love God, lost and gone. God had tried him, spoke of how he was taken in war and carried off a captive slave in a far country and put in sticks, where he still cried to God who heard him; said he had tried God in the midst of flying shot and clashing knives, no shot struck him, he was cut by no knife. The king to whom he was carried soon turned good to him, said no one should hurt him, loosed him and let him go, did not send him home empty, gave him plenty of money and let him bring his own son with him, and what was he going to give up God for?

King Tom Bascom.—Said he was old now, that he was a strong man, had been for a long time engaged in Devil affairs, had been so engaged ever since he left Hedddington, signified he had to govern his people, was too old now to go all the way with Christianity, was willing his people should serve God, were he to tell why he left, we would say we would have done so too, thought he had as good a heart as any—knew he had a good heart once.

In the afternoon, after a sermon by the Rev. B. R. Wilson on the judgment, the final salvation of the righteous, and punishment of the wicked, John Kennaday arose, and for fifteen or twenty minutes addressed King Tom personally. Charging him with the destruction of the station, and the great cause of the backsliding of his people, and exhorted him to a present open confession of his sins, and to turn to God, and escape the awful consequences of the future. "I recollect while talking, he referred to the burning of farms, said when people set their farms on fire, they had to fly to escape the flames, if they did not they were burned up; but how would he escape, and where run when the world would be on fire." King Tom arose and said once God had given him a new heart, and left the house saying, "his boy had talked to him and he could talk too." He appeared to be offended, but soon returned, looking more composed and resumed his seat. He did not partake of the bread and water in love-feast, or commune, neither did he attempt to come to the mourners bench, but sat, so far as we could see, perfectly composed, encouraging his people to come forward.

Thirty-two were forward to prayers, some seemed in earnest, and we hope it may prove so in the sequel. We believe the sincere penitent cannot seek in vain, for God dwells with him "that is of a contrite spirit, to revive the spirit of the humble, to revive the hearts of the contrite ones."

True, we cannot help feeling when we see the danger which awaits, and ever has awaited our native converts: dangers though near our Colony as Hedddington and Robertsville, they could ward off, if they would. We mean, 1st. Polygamy. 2nd. The power of the king's and head-men to separate man and wife, and changing them as they choose, and when they choose. 3rdly. The foolery of the greegree and devil plays, for which they seem to neglect all things. Of the first we know not exactly the views of the church. True, we have heard them directed to choose the woman they love best, of many by whom they have children, but alas! it is a hard case; still we believe a truly converted man will by the grace of God, be enabled to do all that is right.

The second is more difficult; there are within ten miles around, perhaps, thirty persons who have not the same wives they had five years ago, most of them converts, a number married after the form of our Discipline. In some cases one man has his brother's wife, and his brother his. The head-men do it, and they seem to chime with what they call the controlling power, in which the chiefs and head-men are upheld by the devil system, to support which, they run in debt, neglect all religious ceremonies, the cultivation of the soil; beside the ludicrous, indecent, demoralizing character of most of the plays and dances attending them. True, the law called devil law may have its good, but it is too deeply steeped in evil. to travel peaceably with religion, nor can it be useful within four or five miles of our Colony, among Colonial recaptives and hordes of natives who have fled under the wings of Liberia for protection, leaving their own territory to the beasts of the forest and strangers. Speak plainly on the subject, and you offend these unjust lords. Surely our native converts must take another stand to improve and that stand is in their reach, here at least. Still these may be, and no doubt are great difficulties with them, who have not been

taught to view things as we do; and without a great change, we shall not see what we wish in this generation, even at Heddington. The children whom we educate, will in the course of time, become kings and head-men, to them we must look for a change of polity, though we ought to look elsewhere. The enemy through the above three causes, which are among the chief, often sows tares among the best wheat. Here are the "birds" that quickly destroy the "good seed" by the way side, among these "thorns" in these "stony places," the cares of this world arise to destruction. Blasts of the mildew of superstition, corrupt habits, lewdness, a polity opposed to the purity, virtue, justice and equality of christianity must be overcome; and how will they know unless they be taught, and required to observe the laws of Christ. True, we expect it by degrees even here, and could we see these people steadily coming forth, we should hope and rejoice a thousand fold more.

Believing we have not labored in vain, (God will not let six years work go for nought) we will take courage and go forward, praying for grace to do our duty.

Respectfully yours,

To Rev. J. B. Benham.

A. F. RUSSELL.

CAPE MOUNT DESTROYED.

Rumor reached this place on the 17th inst. that Cape Mount, or at least that part of it where Mr. T. Canot resided, had been destroyed. It were at first disbelieved and treated as one of those baseless fabrications which the winds of Africa are constantly bearing abroad. On the next day, however, the arrival of H. B. M. Sloop Favorite dispelled all doubt on the subject and confirmed the rumor. As we are not disposed to write down and thus to give permanency to idle and malicious conjecture, we therefore give the following which we gathered from the officers of the ship who were present at the destruction.

Information had been received by the Commander of H. B. M. Ship Contest, that a number of slaves had been sent from Cape Mount to the Gallinas. This, if true, was a gross violation of the treaty subsisting between the English and the chiefs of that country, and would subject the latter to the consequences of bad faith. But it was a fact, although firmly believed yet so difficult to be proved that he did not feel authorized to act. A few days afterwards he was also informed that a blacksmith was busily engaged in smithey of the establishment manufacturing slave irons. The commander hastened ashore, made some pretext for visiting the shop and attempted to enter. The door was unceremoniously closed against him. He forced it open and found chains and manacles, some complete and ready for service, others just commenced and hot and ready for the hammer. This evidence was deemed conclusive. On the same day, the Favorite, Captain Murray, senior officer of the Sierra Leone division arrived there, and the facts and evidence laid before him. The chiefs of the country were convoked and a demand was made upon them to sustain their stipulations, and threatened in case of refusal with a suppression of all trade and a withdrawal of Her Majesty's favour. After a short consultation they agreed to demolish the place. Poner Bob Cane applied the torch, which was the signal for a general rush for plunder. In a few hours the whole place was a heap of ruins.

We direct the particular attention of our readers in Liberia, to a communication in the present number of our paper under the heading of "*Union is Strength*"—an old and truthful adage, which our correspondent has appropriately applied to the present and future operations of this government, as imperatively necessary to the preservation of our rights and liberties as a free and independent sovereignty.

We doubt not that all our readers will heartily concur with him in the sentiments therein expressed, and we sincerely hope that the weight and importance of those sentiments may be duly estimated by all, in sustaining our institutions—in maintaining a government founded on the principles of liberty and equality, in which the privileges of the people are untrammelled by the iron sway of despotism, or by the restraining influences of an overbearing aristocracy.

We are on the eve of a highly important change in our political relations. And while we regard it with some degree of trepidation, we entertain no fears relative to the success of the undertaking, notwithstanding our numerical weakness, and our comparative defenceless condition, provided the people will rally around the standard of union—"union of feeling, union of purpose, and union of action"—in preserving unsullied the rights, liberties and privileges of the government.

We believe that our internal resources are sufficient to enable us to live comfortably and independently, but we cannot too strongly urge the necessity of industry and perseverance on the part of the people, in developing these resources—in cultivating such things as may become profitable articles of exportation, by which means we may be able to preserve our intercourse with foreign countries, maintain our station among the nations of the earth, and invite our brethren in America to this land of freedom and independence.

"UNION IS STRENGTH."

The caption of this communication has long since passed into a proverb, and not only may it be regarded as a truthful proverb, but as a philosophical axiom, applicable to all the relations of mind, as well as of matter—to all the diversified states or conditions of mankind, whether we regard it in a civil, political or religious point of view;—a truth which has been clearly tested in the experiments of natural philosophy, in the effects of moral efforts, and in the influence of political associations, in the spread of the benign influences of Christianity among mankind, and in the preservation of the rights of communities and of nations. Perhaps in nothing is it more applicable than in the maintenance of the institutions of a republican government, in which the people live under the influence of laws enacted by representatives of their own selection. And especially is it applicable to the citizens of Liberia; for perhaps there is no government on the face of the globe, in which the combined influence of all the people, and their active co-operation in every measure which will tend to the general welfare of the whole community, are more essential than in this infant Republic.

The people of Liberia are peculiarly situated. Here we behold a handful of men in almost a defenceless state, located on the border of a vast country, the swarming inhabitants of which are enshrouded in the grossest ignorance, and the most debasing superstitions. And here we observe a regularly organized government, still, however, in comparative embryo—the germ of what we hope may become a great and powerful nation—the nucleus of a vast political and religious empire, from which may radiate, far into the interior of this land of moral and intellectual degradation, the elevating and ennobling principles of civilization, and the benign and hea-

venly influences of Christianity. And, in reviewing the events of the past history of these colonies, and in contemplating some of the probable events of the future, I am more than ever impressed with the conviction of the imperative necessity of united action on the part of the people, in carrying out the great principles of equal rights and equal liberties—the basis on which the benevolent founders of the great enterprise of African colonization endeavored to erect the superstructure which we now behold, and which stands amidst the gloom of the midnight darkness which envelops the minds of the millions of Africa's benighted children,—a beacon-light to direct them to the port of freedom, and we trust to the haven of everlasting rest.

The year of our Lord eighteen hundred and forty-seven will doubtless form an era in the history of Liberia, pregnant with events of incalculable weight and importance—events equalled only by those of eighteen hundred and twenty-two, when the fires of civil liberty were lighted up on the heights of Messurado, amidst the clashing of arms and the savage war-cry of barbarous hordes; when a few resolute adventurers, seeking for a home and a country, were led to victory by a master-spirit, who lived, labored and died for the welfare of his fellow men; and who, could his voice now be heard in the deep-toned eloquence of his sympathising heart, would doubtless exhort the people to union of feeling, union of purpose, and union of action, in preserving the liberties and blessings of this growing Republic.

For several years past I have observed the progress of these colonies with no small degree of interest, and I have regarded them as instruments in the hands of God, in carrying out his wise designs relative to that unfortunate class of the human family, who have so long been the victims of oppression—bound down by the fetters of unyielding prejudice. But while I have thus viewed them, I have not been blinded to the conviction, that the ultimate success of the great enterprise will depend on the conduct—the *united action*—of those who, in the order of a wise Providence, have emigrated, and those who may yet emigrate, from the land of their nativity, in which the light of civilization and of Christianity shines with resplendent lustre, to this distant land, the great mass of the inhabitants of which are groping their way amidst the mazes of the grossest ignorance, and the delusive influences of the most absurd superstitions.

However slightly some persons may be disposed to regard the change which will probably be effected during the present year, in the political relations of the citizens of Liberia, I cannot view it otherwise than as being fraught with consequences vastly important in their character—consequences which will extend to distant periods of time, and tell favorably or unfavorably on the welfare and happiness of generations yet unborn. And, while the citizens of this isolated Republic may justly claim the sympathy and forbearance of other and more powerful nations; they should not forget that on their own efforts will depend the success of the great undertaking of preserving a civil and religious government in this land of darkness and degradation. By their own efforts the government must survive or fall. By their own efforts “the wilderness and the solitary place shall be made glad, and the desert rejoice and blossom as the rose,” or “echo shall awake from her home in the rock,” and catch the wailing sounds of despair, produced by civil commotions and internal broils, and proclaim to distant lands the melancholy truth, that colored men are not capable of self-government.

Let them take warning from the fate of those nations in which ambition, envy, jealousy and selfishness, smothered the fire of patriotism in the breasts of their political leaders. The empires of Babylon, of Assyria

and of Persia, and the commonwealths of Athens, of Sparta and of Rome—where are they now? The weeping voice of history answers, they have fallen—have sunk into oblivion, where the ghostly shades of their departed grandeur fleet about in sad lamentation of their former glory. And the history of some surviving kingdoms and republics, present striking evidences of the desolating influence of discord and disunion.

Let the citizens of Liberia then, one and all, unite in sustaining the principles of a free and independent government; let every selfish feeling or consideration be subordinate to the public good; let them remember that in order to preserve their liberties, they must be *united*—that union and liberty must be inseparable; and that in order to maintain their station as an independent nation, they must look to the soil as the mother of wealth, of comfort, and of independence.

MONROVIA, *April*, 1847.

A SOJOURNER.

SLAVERS CAPTURED.

By the last arrivals from Sierra Leone, we learn that three slave vessels were in that port—one of them had on board a cargo of some 300 emaciated human beings: and that a sufficiency of proof were at hand, to warrant the condemnation of the other two.

In July next the Delegates will meet in convention in this town for the purpose of making a constitution for the people of Liberia—and it is with more than ordinary regret, that we have to notice the seeming indifference of the people to the subject. We have not seen the least movement on their part, indicating a desire to give the delegates to the convention the benefit of their views. It cannot be supposed that the convention will enter upon this important business with any degree of animation if the people continue to exhibit an unconcernedness, diametrically at variance with their former professions in relation to it.

GOV. SMITH'S MESSAGE.

We direct the attention of our Liberia readers, especially those who emigrated from the "Old Dominion," to an article in the present number of our paper, relative to "*the free colored people of Virginia*," in which they will find an "elegant extract" from the message of Gov. Smith, (the veritable "Extra Billy;") and some very appropriate strictures on the same, by the Editor of the Baltimore Visitor. It appears that His Excellency is so well convinced of the "hopelessness of reform" of the free people of color, under the mild and equitable laws of the state of Virginia, that he urgently recommends the Legislature to present to the world an exhibition of their humanity, by passing a law, authorizing the removal of the entire "free negro population," to "those places," in which he is "assured that they will be received with pleasure," and be "regarded as American citizens, entitled to all the rights and privileges of that proud and lofty station;" and in which the "prospect of bettering their condition would be greatly improved."

This is surely an exhibition of a spirit of philanthropy—of justice and of mercy, which has seldom, if ever been equalled by the Governor, King, Monarch, Autocrat, of any state or nation in the world! Further comment, on our part, is unnecessary.

We would simply say to our oppressed brethren, in our native state, that if they wish to enjoy the "rights and privileges" of freemen, and to have "the prospect of bettering their condition improved," they will not find any place on the face of the earth, better adapted to these ends, than Liberia.

The "Liberia Lyceum" celebrated its anniversary on its regular evening—the address was delivered by Dr. J. W. Prout. We thought it very appropriate and interesting. The orator certainly exerted himself to honor the occasion;—he spoke with considerable energy:

1. On the "Practicable view of the mind"—2. "Parental duty and responsibility"—and wound up with some very valuable suggestions as to the course proper to be pursued, to "preserve a free and independent government."

The Annual report prepared by Daniel B. Warner, Esquire, recording Secretary, was well written and Mr. W. is entitled to much credit for the handsome style in which he performed his duty.

Not less than one hour and a half were occupied with these duties, and not a sign of impatience, was manifested by any one of the large number of gentlemen and ladies that were present, which speaks highly in favor of the proceedings of the evening. Subsequently the election of officers for the year took place which resulted as follows:

John N. Lewis, *President*.

J. W. Lugenbeel, *Vice-President*.

J. J. Roberts, *Corresponding Secretary*.

J. B. Gripon, *Recording Secretary*.

S. Benedict, *Treasurer*.

D. B. Warner,

J. B. McGill,

G. R. Ellis,

D. Moore,

D. B. Brown,

B. R. Wilson,

} *Curalors.*

THE SCHOONER "JOHN SEYS" SOLD!!

This vessel was captured in the early part of 1845 by H. B. M. Sloop "Lilly" Commander Newton, in the harbour of Grand Bassa on "suspicion of being engaged in the slave trade," and carried to Sierra Leone for adjudication. The Court of Admiralty at that place, finding no just cause for her detention, released her, but strange to say, awarded that the owner should pay the captor's cost, amounting to some twelve hundred dollars.

A few days ago Mr. Charles Heddle sold this vessel to the Brazilian Consul for two hundred and twenty pounds sterling.

We have nothing further to say about this vessel; as the whole history of her capture, long since, has been given to the public—but we would like to know if Mr. Benson will be paid for the illegal capture and detention of his vessel and cargo.

OFFICE OF THE LIBERIA HERALD, MONROVIA, Sept. 30th, 1846.

The undersigned takes this method of calling the attention of the subscribers to their accounts with the "Herald." It is hoped that they will not wait to be personally called on, for their several amounts.

Agents in Africa and in the United States will please bear in mind that we are patiently waiting for remittances from them.

JOHN N. LEWIS, *Gen. Agent and Treasurer.*

CO-PARTNERSHIP NOTICE.

The undersigned have formed a connexion in Mercantile Business under the firm of Samuel F. McGill & Brother.

SAMUEL F. MCGILL,
R. S. MCGILL.

CAPE PALMAS, January 9th, 1847.

WHOLESALE PRICES CURRENT.

ARTICLES.	PER	FROM	TO	ARTICLES.	PER	FROM	TO
Bacon,	lb.	8	10	Nails,	keg	8 00	10 00
Beads, pound, . .	"	25	33 $\frac{1}{3}$	Oil, paint, . . .	gallon	none	
Beef, cargo No. 1,	bbl.	10 00	12 00	Oil, palm, . . .	"	33 $\frac{1}{3}$	34
Blue Bafts, . . .	ps.	2 50	3 00	Pork,	bbl.	15 00	18 00
Bricks,	1000	10 00	12 00	Pots, iron, . . .	cwt.	8 00	10 00
Butter,	firkin	25	30	Powder,	bbl.	15 00	16 00
Boards,	1000 ft	30 00	40 00	Padlocks, . . .	dozen	none	
Candles, Sperm, .	lb.	45	50	Porter,	"	none	
Cheese,	"	12 $\frac{1}{2}$	18 $\frac{3}{4}$	Pipes, gumbo, . .	box	none	
Corn Meal, . . .	bbl.	5 00	6 00	Prints, various, .	yard	12 $\frac{1}{2}$	25
Checks, domestic,	yd.	12 $\frac{1}{2}$	14	Romauls,	ps.	1 00	1 25
Cotton, unbleached,	"	8	12 $\frac{1}{2}$	Salt,	ton	none	
Cotton, bleached, .	"	10	15	Sugar, loaf, . . .	lb.	18	
Calicoes, assorted,	"	8	25	Sugar, brown, . .	"	12	
Camwood,	ton	60 00		Shoes,	box	none	
Flour, superfine, .	bbl.	10 00	12 00	Slippers,	"	none	
Flints, Gun, . . .	100	1 00	1 32	Soap,	"	8	
Guns,	box	70 00	75 00	Shad,	"	none	
Iron, bars, . . .	cwt.	40 00	50 00	Satin stripe, . .	ps.	3 00	3 75
Lead, pig,	"	none		Tobacco,	100 lbs	9 00	10 00
Lard,	keg	15	16	Washband bowls, .	dozen	2 00	
Lime,	bushel	50		Wine, claret, . .	"	4 00	5 00
Molasses,	gallon	45	50	Wine, hock, . . .	"	8 00	10 00
Mackerel,	bbl.	8 00	10 00	Wine, champagne, .	"	15 00	20 00

(From the Liberia Advocate.)

SELF-EMANCIPATION BY MR. SCHOOLCRAFT AND DR. CHALMERS.

We publish, according to promise, a plan of self-emancipation, recommended by our countryman, Schoolcraft, to the American slaveholder; also, a somewhat similar plan, recommended by Dr. Chalmers, to the British Parliament, in reference to the West India slaves. We copy them from old numbers of the African Repository, together with the editorial prefaces.

They contain precisely the plan of Mr. McDonogh, so far as making the slave pay for himself by extra labor is concerned, but they propose no remedy for the disability under which the freed slave labors, or the inconvenience occasioned by his presence amongst us. The perfection of Mr. McDonogh's scheme is that it makes a satisfactory provision for both of these objects; while, at the same time, it makes the freedman an instrument of incalculable good to his race in Africa.

SELF-EMANCIPATION.

The following interesting extract is taken from Schoolcraft's Travels in the Valley of the Mississippi:

We lay it down as a principle, that whatever a slave earns above the full cost of his maintenance, is procured by the alternate effect of stripes and rewards, operating through a system of judicious tasks. And we think it further capable of demonstration, that more labor is to be gained by the latter method than by the former. The excitement of a spirit of industry, by allowing the blacks a portion of time to themselves—by giving them work to perform, if they choose, and paying them for it the moment it is finished, is no less profitable to the master than to the slave. It also ensures the punctual performance of their daily tasks, as they do not begin work for themselves until they have finished what their duty requires to their mas-

ter. To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on every well-conducted plantation in America; to render the former as little onerous to the slave as may be, and to make the latter a bare equivalent for the work performed; and to fund the avails of this extra labor in such a manner, as to make it applicable to the purchase of the slave's freedom, is, as we think, the important desideratum in the emancipation of the blacks. We will illustrate our views by the following proposition: Every profitable slave, under the strong incitement of a money reward, will complete his task one, two, three or four hours before the usual time of quitting the field or the work-shop. Let him receive a proper compensation for this extra work. But lest he should make an improper use of the money, or spend it in riotous or luxurious living, let every planter establish a Saving Institution, Plantation Bank, or Depository, for the express use of his slaves, in which two-thirds of the avails of all extra labor shall be deposited by the slaves at proper times; and let it be optional with them to fund the remaining third, or to receive it in checks on a plantation store,—which checks shall have no currency off the limits of the estate. In this way, more work will be done than it is possible in the ordinary mode to procure, and the produce of the plantation, workshop, or the mine, will be enhanced in a ratio corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the noble pleasure of promoting the happiness and emancipating his bondsmen, has, at the same time, the additional satisfaction of knowing that he is pursuing the very best means for improving his own fortune.

We will suppose such a slave as we have been considering, to be worth, in the present depressed state of commerce, six hundred dollars. When his earnings, deposited in bank, amount to one hundred dollars, he shall have the whole of Monday free from task, to work entirely for himself. He then has two days in the week, including the Sabbath, at his own disposal; this will enable him more rapidly to acquire, by voluntary labor, the second hundred dollars, with which he purchases Tuesday. He has now three days, two of which are working days, at his own command, and with these two days he purchases Wednesday, and so on, in a progressive ratio, until the whole six days are his own, and he is free! He will enter society with the habits of industry and temperance, which are calculated to render him a valuable citizen; and we will venture to assert, that any who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to the enjoyment of civil liberty.

We have allowed ourselves to cover pages, when we only intended to write as many sentences; but we trust the subject is one, which, from its own intrinsic importance, and from the apparent neglect it has received from preceding tourists, will induce the reader to extend to our hasty calculations that indulgence which we claim for them.

THOUGHTS ON SLAVERY.

The following Extract is from a pamphlet by the celebrated Dr. Chalmers. The plan developed and recommended coincides remarkably with that proposed by Mr. Schoolcraft: "and as to the experimental soundness of it, Dr. C. remarks in an advertisement prefixed to the pamphlet itself, 'we have the testimony of Humboldt, who, in the course of his travels through the Spanish part of South America, saw whole villages of emancipated negroes, who had achieved their liberation in the way here delineated.'—*African Repository*.

"It were a noble achievement, this conversion of slaves into freemen; and therefore the more important for its ultimate success, that in every step of

its prosecution there should be an evenhanded justice to all the parties concerned. More especially, would it serve to accredit the philanthropy that is now so widely and so warmly embarked upon this undertaking, did they who advocate its designs also bear their part in the expenses of them; and it would do much to allay the fermentation that now is among the West India planters, could they have any satisfying demonstration from Parliament, that, however intent on the emancipation of their slaves, it should be so devised and carried into effect as not to infringe on the present worth of their patrimony.

The following suggestion is the more valuable that it hath come from a gentleman who is himself a very extensive West India proprietor, and that, while it holds out a complete remuneration to the owners of slaves, promises the conveyance of them into a state of freedom with a speed and a safety that ought to satisfy the most sanguine abolitionist.

The scheme may be expressed generally thus:—Let government purchase from the West India proprietors, at a fair valuation, one day's labor in the week of all the slaves in their possession. This can be done by paying one-sixth of their whole price; after which each slave hath at least one day every week, in which he is a free laborer, and might earn for himself. He of course becomes the absolute owner of what he thus earns; and let it be competent for him, when it has accumulated to a sufficient sum therewith to purchase, at a certain regulated price, another free day in the week. Having thus two days to himself, he is able to accelerate his future purchases of freedom; and thus, as the fruit of his own industry and care, might he, in a very few years, work out his complete emancipation.

Or the scheme may be made still more intelligible when illustrated by numbers. Let the whole population of the British colonies be 800,000. At £50 each, which is a high estimate when thus made to include all ages, the sixth part of their whole value to the owners is short of 7 millions. By funding this sum to the credit of the proprietors, one day's free labor to each slave might become the universal law of British West Indies.—The registry of slaves gives every facility for assigning the shares of this stock to the respective proprietors, whether they be principals or mortgages upon the estates. And when once this arrangement is made, a patient and a practicable way is opened for the full deliverance of the negroes from a state of slavery.—Whole gangs not unfrequently hire out at 3s. 4d. currency a head per day, and their maintenance: and there can be no doubt from the difference between free and force labor, that an ordinary working slave could earn for himself, on the day that is his own, at least 3s. 4d. sterling. This sum weekly is more than £8 a year, or about a sixteenth part, perhaps, of his whole value; and for which last sum, therefore, he could, in another three years purchase two more, and then, in a year and a half, could work out the freedom of his whole week, or his entire emancipation. At all events, in seven or eight years, each individual, if in health and full strength, could work out his own deliverance from slavery: after which he might proceed to the same for others of his family, if he has one. The freedom of a woman, when once accomplished in this way, would, by the existing law, secure the freedom of the children that are afterwards born by her; and this would be of prime importance in extending the work of emancipation.—The process is easily appended: and seems to meet all the formidable difficulties, and to combine all the most desirable advantages both to the slave and to his proprietor."

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood	10 00
for Palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,
Managing Agent, P. O. Building, Balto.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series. BALTIMORE, NOVEMBER, 1847. Vol. 4.—No. 5.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

CHESAPEAKE AND LIBERIA TRADING COMPANY.

At a meeting of the officers of the Chesapeake and Liberia Trading Company, held at the Colonization Office, Friday, Nov. 12th, 1847,

The following report was read and adopted.

FIRST ANNUAL REPORT OF THE AGENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

To the Officers and Stockholders:

The Act of Incorporation, under which this Company exists, provides for the holding of “An Annual Meeting of the Stockholders thereof, on the first Monday in January of each year, for the election of officers, and for the transaction of other business:” and, the By-Laws of the Company enjoin it upon the Managing Agent, “to make and lay before such meeting, a Report of the transactions of the past year; shewing as far as practicable the financial condition of the Company.” But, inasmuch as more than one year has elapsed since the commencement of important financial operations by the Managing Agent of the Company, as two voyages of the vessel owned by it are nearly closed; and, as the third voyage, in which she is now engaged, cannot be closed or its results in any degree estimated, before the time fixed upon for holding the Annual Meeting; the time of making the Report has been anticipated by two months; which measure, it is hoped, will be satisfactory to the officers and stockholders.

The commencement of operations under the Charter, was the opening of the subscription books by the Commissioners named in the Act, as early as March, 1845; when 27 shares of the Stock of the Company were subscribed for by coloured people of this city, and promises of an increase of subscriptions to warrant the organization of the Company, were then given by friends of the enterprise. But the threatening aspect of the Oregon question at that time, rendered it expedient to suspend operations. Soon after its final adjustment, the subscription books were again opened, and 150 additional shares were taken.

The books were then closed; and on the 3d day of August, 1846, the Company was duly organized, and the present officers chosen.

A contract was immediately entered into, for building the Liberia Packet for the use of the Company, of such dimensions, and at such rates, as to

bring her whole cost within the limits of the amount of Stock already subscribed.

Instalments were called in from time to time, as required to meet the stipulated payments for the vessel; but it was soon found that some of the shares would be forfeited on account of failure to pay in the instalments demanded. Of the 177 shares, only 160 paid in their full amount, and one paid in but \$12. On the completion and admeasurement of the Packet, she was found to exceed the capacity contracted for, by 56 tons, which excess increased the expense of her construction over the first estimate at least \$2,000. It is believed, however, the Company will not have occasion to regret this increase of her capacity, as she proves barely sufficient, even at the commencement of operations, to fulfil the purpose for which she was intended. During the construction of the Packet, contracts were severally made with the American and the Maryland State Colonization Societies, for the transportation of freight and emigrants to their Colonies in Liberia, on terms, which it is believed, will prove, in all respects, *mutually* advantageous. The said societies guarantee to said Company all freight and emigrants, that they may have occasion to send from the neighbourhood of the Chesapeake, and all return freight destined for the United States, not to fall short in amount of \$2,000, per annum, for each society, at the following rates, viz: For adult passengers, well provisioned by the Company, \$30 each: children under 12 at half price: for freight, 30 cents per cubic foot, or \$1 50 per bbl., and \$10 per ton for heavy goods. These rates to be charged until the freight and passage money amounts to \$2,000 for the year: all excess to be at \$25 for the adult passengers, children half price, and 20 cts. per ft. or \$1 per bbl. for freight. Return passengers at \$40 each for adults, children half price, freight at 4 cts. per gallon for palm oil, and \$10 per ton for camwood. Cabin passengers either way, are chargeable \$100 for adults, and children and servants half price. Payment for freight and passengers to be received, one-half on shipment, and the remainder on evidence of the discharge of the same in the port of destination. Your agent has stipulated to keep the Packet continually engaged in prosecuting voyages, to and from the colonies, and that she shall always receive emigrants and freight to the extent of her full capacity, if desired by the societies.

The cost of the Packet as will be seen by the annexed balance sheet, taken from the books of the Company, is \$19,320 49, to which may be added, for some bills not yet adjusted, an amount sufficient to increase the above sum to \$19,500. In order to meet this increased outlay, the Officers of the Company at a meeting held on the 9th of March, 1847, authorized an increase of the Stock of the Company, which has been effected; the same now being \$20,000. This amount, it is believed, will be sufficient to enable your Agent to prosecute most advantageously the objects of the Company, until it may be thought expedient materially to enlarge the sphere of its operations.

The Packet when completed, was pronounced, in every respect, a first rate vessel; she has proved a very fast sailer, an exceedingly comfortable passenger vessel, and a good and easy *sea-boat* in bad weather. She carries 2000 bbls. in bulk, of cargo, in her lower hold, and is authorized by the U. S. Surveyor of this port, to carry 132 passengers, her internal

arrangements being such, that she is restricted to this number, only by the act authorizing 2 passengers to every 5 tons.

She sailed on her first voyage to Liberia, on the 3d day of December, 1816; having on board 5 cabin passengers, 26 adults steerage ditto., 12 children, and a full cargo of freight. She arrived out safely, landing her passengers and cargo in good condition, and returning by the way of the Cape de Verds, she took on board at the latter place, in addition to her Liberia cargo, some 5000 bushels of Salt, and 14 U. S. seamen. She likewise brought 8 cabin passengers. This voyage was, in all respects, entirely successful, and was made in the short space of four months and five days. On her return, no freight or emigrants being offered by the Societies, and but a small amount of merchandise having been ordered by the Colonists, the Packet was sent on a freighting voyage to Havre, whence she returned on the 6th of August. The 1st of September was fixed upon for sailing on her 2nd voyage to the Colonies; and although little encouragement was given, of freight or emigrants by the Societies, yet she left port on the 3d of September with over 80 emigrants including children, and a full cargo of merchandise, part of which was on freight, and part shipped on account of the Company. Instructions were given to the master to return direct from the Colonies to this port, and she may be expected on or before the 1st of January, 1818.

It will be perceived on inspection of the balance sheet appended hereto, that the operations of the Company have thus far been of a two-fold character: viz. trading or shipping merchandise for sale on its own account, and freighting. This course, your Agent deemed absolutely necessary in order to insure the success of the enterprise, the main object of the formation of the Company being, to maintain free and constant intercourse between this country and the Colonies. The experience of the two first voyages proves that, at present, your Agent cannot depend upon the two Societies and all other sources for a full freight; consequently, a loss must be incurred, unless he fills up the vessel on account of the Company. This state of things must necessarily continue to exist: for, the number of emigrants and the quantity of freight offered by the Societies, is liable to continual variation, consequently, the vessel cannot be adapted to their wants at each voyage, but she must be of sufficient capacity to carry all, that it may reasonably be supposed, they will ever have occasion to send at any one time. Your Agent has, therefore, made permanent arrangements for the shipment and sale of merchandise at each voyage, and for the receipt and disposal of African produce received in return for the same. He has offered to fill all orders received from responsible Colonists, and to receive produce for sale on commission for the benefit of the Company.

This branch of the business of the Company, your Agent believes to be not the least important of its objects; he therefore proposes, in all cases, to make the shipment of goods, ordered by the Colonists, second only to the freight required by the Societies. In cases where the capacity of the vessel is not wanted by the latter, or for merchandise ordered by the Colonists, it then remains optional with the Agent to take any other freight that may be offered, or to ship merchandise on account of the Company;

ESTIMATE OF THE PROFITS OF THE COMPANY THE PAST YEAR.

LIABILITIES.		ASSETS.	
Bills Payable, . . .	\$6,368 11	Liberia Packet, estimated value, . . .	\$18,000 00
J. B. McGill on Account, . . .	679 92	Cash, . . .	1,797 26
Sundry unsettled Bills, . . .		Shipment pr. voyage unsold, at Havre price, . . .	2,927 87
not exceeding . . .	300 00	Shipment per Voyage B, . . .	8,348 93
Stock, . . .	20,000 00	Merchandise on hand, . . .	500 00
Balance as Profit, . . .	7,329 16	Bills Receivable, . . .	210 00
		Due on Stock, . . .	88 00
		Am. Col. Society, . . .	1,235 52
		Md. St. Col. Society, . . .	1,539 61
	<hr/>		<hr/>
	\$34,677 19		\$34,677 19

A REPUBLIC IN AFRICA.

The recent advices from the West Coast of Africa, brought by the U. S. brig Dolphin, at New York, announce an important fact—the erection of the Colony at Monrovia into the REPUBLIC OF LIBERIA. The Washington Union refers to a letter which thus mentions the proceedings:

Extract of a letter from Lieut. Commanding Bell, to Com. Read, dated U. S. brig Boxer, Porto Praya, October 5.

“On my arrival at Monrovia, on the 16th ult., I found that the colony of Liberia had proclaimed itself an independent nation, under the name of the Republic of Liberia. I enclose a copy of a letter which Gov. Roberts addressed to me, to apprise me of the new dignity of his government—enclosing a printed copy of the declaration of their independence.”

Governor Roberts, to whom Lieutenant Commanding Bell refers, was born in Norfolk, and lived afterwards in Petersburg, Virginia. He is described as an intelligent and well behaved man, who has exchanged many civilities at Monrovia with our squadron.

We have the constitution of this new republic before us. It fills more than seven columns of a printed sheet. It opens with a rapid historical sketch of the establishment and the prosperity of the colony, which concludes with the following appeal.

“Therefore, in the name of humanity, and virtue, and religion, in the name of the Great God, our common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independent communities.”

Next follows the *declaration of rights*—many of them are copied from the State Constitutions of the United States. It is well to copy a few of them for the edification of the American reader:

“All power is inherent in the people; all free governments are instituted by their authority, and for their benefit, and they have a right to alter and reform the same when their safety and happiness require it.

“All men have a natural and unalienable right to worship God according to the dictates of their own consciences, without obstruction or molestation from others; all persons demeaning themselves peaceably, and not obstructing others in their religious worship, are entitled to the protection of

law in free exercise of their own religion, and no sect of Christians shall have exclusive privileges or preference over any other sect, but all shall be alike tolerated; and no religious test whatever shall be required as a qualification for civil office, or the exercise of any civil right.

"The powers of this government shall be divided into three distinct departments, the legislative, executive and judicial; and no person belonging to one of these departments shall exercise any of the powers belonging to either of the others. This section is not to be construed to include justices of the peace.

"The liberty of the press is essential to the security of freedom in a State; it ought not, therefore, to be restrained in this republic. The printing press shall be free to every person who undertakes to examine the proceedings of the legislature or any branch of government; and no law shall ever be made to restrain the rights thereof. The free communication of thoughts and opinions is one of the invaluable rights of man; and every citizen may freely speak, write, and print on any subject, being responsible for the abuse of that liberty.

"In prosecutions for the publication of papers investigating the official conduct of officers, or men in a public capacity, or where the matter published is proper for public information, the truth thereof may be given in evidence. And in all indictments for libels, the jury shall have a right to determine the law and the facts, under the direction of the court, as in other cases."

Article 2d regulates the "*legislative powers.*" The legislature is to consist of two branches—a house of representatives and a senate:

"The representatives shall be elected by and for the inhabitants of the several counties of Liberia, and shall be apportioned among the several counties of Liberia, as follows: the county of Montserrado shall have four representatives, the county of Grand Bassa shall have three, and the county of Sinoe shall have one; and all counties hereafter that shall be admitted into the republic shall have one representative, and for every ten thousand inhabitants, one representative shall be added. No person shall be a representative who has not resided in the county two whole years immediately previous to his election, and who shall not, when elected, be an inhabitant of the county, and does not own real estate of not less value than one hundred and fifty dollars in the county in which he resides, and who shall not have attained the age of twenty-three years; the representatives shall be elected biennially, and shall serve two years from the time of their election."

"The Senate shall consist of two members from Montserrado county, two from Bassa county, two from Sinoe county, and two from each county which may be hereafter incorporated into this republic. No person shall be a senator who shall not have resided three whole years immediately previous to his election in the republic of Liberia, and who shall not, when elected, be an inhabitant of the county which he represents, and who does not own real estate of not less value than two hundred dollars in the county which he represents, and who shall not have attained the age of twenty-five years. The senator for each county who shall have the highest number of votes shall retain his seat four years, and the one who shall have the next highest number of votes two years, and all who are afterwards elected to fill their seats shall remain in office four years."

The 3d article of the constitution relates to the *executive power*:

"SECTION 1. The supreme executive power shall be vested in a President, who shall be elected by the people, and shall hold his office for the term of two years. He shall be commander-in-chief of the army and navy. He shall, in the recess of the legislature, have power to call out the militia,

or any portion thereof, into actual service in defence of the republic. He shall have power to make treaties, provided the Senate concur therein by a vote of two-thirds of the Senators present. He shall nominate, and with the advice and consent of the Senate, appoint and commission all ambassadors, and other public ministers and consuls, secretaries of state, of war, of the navy, and of the treasury; attorney general, all judges of courts, sheriffs, coroners, marshals, justices of the peace, clerks of courts, registers, notaries public, and all other officers of State, civil and military, whose appointment may not be otherwise provided for by the constitution, or by standing laws.

"There shall be a Vice President, who shall be elected in the same manner, and for the same term, as that of the President, and whose qualifications shall be the same; he shall be President of the Senate, and give the casting vote when the house is equally divided on any subject."

The 4th article regulates the "*Judicial Department.*"

The 5th article relates to "*Miscellaneous Provisions.*"

The constitution concludes thus:

"Done in convention at Monrovia, in the county of Montserrado, by the unanimous consent of the people of the commonwealth of Liberia, this twenty sixth day of July, in the year of our Lord one thousand eight hundred and forty-seven, and of the republic the first. In witness whereof, we have hereto set our names."

MONROVIA, July 29th, 1847.

FELLOW CITIZENS: Having finished our labors, we now have the honor of submitting to your consideration, through the governor, that constitution which in our opinion will best suit the peculiar circumstances of the people of this infant republic. That our labors will meet the full approbation of every individual citizen, is scarcely to be expected. We trust, however, that a large majority of our fellow citizens will approve our doings, and adopt the constitution herewith submitted.

In our deliberations, we endeavored to keep our minds steadily fixed upon the great objects of civil government, and have done what we conceived to be best for the general interest of this rising republic. We endeavored carefully to arrange every subject that might possibly arise calculated to disturb in the least the friendly feeling which now so happily subsists between the different counties of this republic. We felt deeply the importance and magnitude of the work submitted to our hands, and have done the very best we could in order to afford general satisfaction.

In view of the peculiarity of our circumstances, the new position we have assumed is indeed a gigantic one, and the government now calls to its support every citizen who is at all interested or concerned for the safety and future prosperity of this our only home.

* * * * *

With great respect, we have the honor of being your obedient and humble servants.

By the unanimous order of the convention:

SAMUEL BENEDICT, President.

A COLORED FEMALE PREACHER.—There is now lecturing in this city, a colored female preacher of the Friends' denomination, and a slave, from the State of Delaware. She appears to be a very intelligent woman, and creates quite a sensation. We understand that she contemplates a mission to Liberia—having a strong desire to labor among the heathen of her ancestral race in Africa.—*Louisville Democrat*, 13th.

A VOICE FROM THE NORTH TO SOUTHERN COLONIZATIONISTS.

BRETHREN.—The Repository and other publications must have informed you, in some degree, of the present state of opinions and feelings among us in respect to Colonization. For some fifteen years past, we have heard, considered, and reconsidered, everything, true or false, that could be said against the enterprize, its authors, its designs, its management, and its influence. And with the exception of some, who still doubt whether enough can be done to be worth the doing, and a few others who are of no account, we have very deliberately and decidedly come to the conclusion, that the enterprize is a good one, and ought to be sustained. We have no expectation that it will ever accomplish all that we regard as desirable; but we believe it exerts a happy influence on the condition and prospects of all whom it concerns; on white and black, on bond and free, on those who go and those who remain, on America and Africa. The resolutions lately adopted by the most numerous and influential body of clergy in Massachusetts, and published in the Repository for August, may be taken as a moderate and guarded expression of the views which are very generally entertained by the pious and benevolent in New England. The views which have been adopted after so many years of discussion, are not likely to be shaken, or to be inoperative. We have settled the question *in theory*, and now we wish to put our theory into practice.

But in the practical part, you must take the lead. We cannot do it. The first step now to be taken is, to furnish emigrants. This we cannot do, and you can. The free colored people among us are comparatively few; a large proportion of them are unfitted, by the habits of city life, for emigration; and almost universally, they have been brought, and are yet kept, under influences hostile to our enterprize. Only a few of the more intelligent and candid of them can be induced to consider the subject. And we have no slaves to emancipate. We cannot furnish the emigrants. We cannot take the first step. We wait for you.

The free colored people among you are more numerous than with us. They are more accessible on this subject. They have less to fear—a large part of them have nothing to fear from the climate. For these and other reasons, emigrants can be found among them easier than among their brethren at the North. And many of you have slaves whom you intend at some time to emancipate. Some of you have expressed that intention; others doubtless entertain it; and all of you, by being Colonizationists, profess to think well of such an act, at least when suitably performed, under proper circumstances. Some of you have formerly offered to emancipate your slaves, or a part of them, but the Society could not receive them then for want of funds. Others have expressed their desire, but have withheld the offer, merely because they knew that the Society had not the funds necessary for their colonization. Others, doubtless, have felt the desire, but have said nothing, for the same reason. We take to ourselves our part of the blame for the state of the Society's treasury then; for we were not then ready to give as the object deserved. We were then, at best, doubting and considering. Now we have considered and decided; and we ask you to bring on your emigrants, and the estimates of the expense of colonizing them. Do this, and we will do our part to foot the bill.

Do not ask us to fill the treasury first; hoping that you will furnish emigrants afterwards. There are certainly some very important reasons why this Society, rather than almost any other, should receive its funds before making the contracts on which they are to be expended. But northern men cannot be induced to give to any considerable extent, even to an object which they approve, on a general presumption that the money will be wanted

for something. Our givers are obliged to economise their resources; for the charitable claims which they wish to meet are greater than their means. They require specific calls. In the case before us, they need evidence—not conjecture, but evidence—that so many dollars will be needed in so many months to colonize certain specified emigrants. They will then set down the colonizing of those emigrants as one of the things for which provision is to be made; they will begin to make calculations accordingly; and in due time the cash will be forthcoming. Without some such specific call, they will just give us, now and then, as may be perfectly convenient, enough to show that they are on our side, and to keep the Society alive. So it is with kindred societies. They are obliged to show that they shall need certain sums for certain specified purposes. They show it, and the money comes. And a great part of what the Colonization Society receives, is given on the same principle—not from a general confidence in the goodness of our cause, but because it is known that certain sums will be wanted to meet certain specific demands.

Do not, therefore, expect us to fill up the treasury, merely because we know that the object is a good one. Bring on your emigrants as fast as the colony can safely receive them. Tell the Secretary at Washington, how many are coming, and when. Do it so long before the time of their departure, that he can give us suitable notice. Tell him what you can do towards the expense of their emigration, so that he can tell us what deficiency will remain to be made up from other sources. We shall then be able to know what we have to do, that an enterprize which we approve may go on according to our wishes.

Bring on your emigrants, then, as fast as the colony can safely receive them. There need be no other limitation. If more are offered than can be safely added to the colony at once, it will be the duty of the Executive Committee at Washington to delay the departure of some of them. But up to that number, bring them on. Give reasonable notice that they are coming, and the funds shall be ready. We do not mean to say that we will bear the whole expense: for we know that you will act with your accustomed liberality in that respect, and the central and western States will do their part. But we, too, will do our part, and if need be, more than our part. We will exceed our proportion to almost any necessary extent, rather than that suitable emigrants should be detained for want of funds. But we must see the necessity. You must move first. You must show us the work to be done, that we may see it, and understand it, and set it down in season among our necessary expenses, that must be met.

Perhaps there are some whose duty it is to furnish emigrants, but who need personal urging to the performance of that duty. If so, that also is your work, and not ours. Courtesy requires us to leave it to you. Economy requires it: for it is a work that lies around your own door, and you can do it much easier than we. It may, in some cases, be a work, the mismanagement of which might do mischief. You are better able to discern such dangers, and guard against them. You understand such cases, in all their bearings, much better than we, and can manage them better. That work belongs to you. In all probability, there are cases in which it ought to be done, and we leave it on your hands.

Of course you will not understand us as saying any of these things by way of reproach. We only wish to inform you, so that you cannot fail to understand, of the change that has taken place among us: to let you know that we are now ready to perform a duty, concerning which we have for some years hesitated, or disbelieved. We wish to do this, that you may understand where the responsibility rests, for taking the next step towards making our enterprize what it deserves to be.

NEW ENGLAND, September 1, 1847.

AFRICA.

Extract from the Rev. Mr. Payne's Journal.

Saturday, Nov. 17th.—We witnessed to-day the closing scene of an exhibition of superstition and cruelty, exceeding any thing that has before come to our knowledge.

On last Saturday, as before related, fourteen bullocks were slaughtered to the spirits of those killed in war, and to commemorate the close of that glorious struggle. It appears in connection with this, a greegree was made by N. the doctor, to cause general prosperity in the country, and especially to ensure a good supply of fish. But while all were anxiously waiting to see the effects of the greegree, behold a prodigy made its appearance! On Thursday morning at daybreak, a species of crocodile was found in the centre of the town! This creature, although if taken in ordinary circumstances, would have been killed and eaten, a most acceptable food, yet when found in so unnatural a situation, was at once declared to bode evil of no ordinary magnitude. It was therefore taken out of town, and carefully tied at some distance from it, until a "deya" could be consulted. This sapient one, true to the principles of his class, was at no loss to explain the matter. He said it was the work of a witch, and designed to prevent the good effect of the greegree made last Sunday. He also designated the witch. She was a native of Grahway, and the same who was accused some months ago, but excused from taking "gidu" on confessing her guilt. She was now again arrested, but very soon made a partial confession of her crime, saying that *she* did not take the crocodile into town, but that she knew who did. This not satisfying the people, they gave her "gidu." She was much affected by the poison, and her life was only saved by the use of such remedies as the natives apply, when they wish to save life. She was now delivered into the hands of "N.," who, besides his other extraordinary powers, possesses that of *curing witches*. She had been long closetted with him, when suddenly the whole population of Cavalla were confounded by the witch's extraordinary disclosures. She now freely confessed her guilt, but said that K. and S. and M. and T., the most prominent, and some of the best men in town, were her accomplices!! Such an extraordinary turn of the affair called for a new consultation of the "deyabo," and no time was lost by the people in extricating themselves from their unpleasant dilemma. What means were employed to procure an agreeable response from the oracle, of course, is not revealed, but so it was that quite a different explanation of the apparition in town was now given, from the former. The "deya," now consulted, said that neither the woman, nor any of those whom she had designated as her accomplices, had aught to do in bringing the crocodile into town. This, he said, was entirely the work of one of their departed friends, D. the founder of the settlement who had been greatly offended at not receiving any part of the costly offering made by the people on last Sunday. And *he* had sent this creature into town to show his anger, and his disposition to injure the people unless propitiated in time. He recommended, therefore, that a house should be made over D's grave, and an offering made to him. In reference to the poor woman, however, he declared that she *was* a witch, and one of the worst kind; that she was in league with her relatives the Grahwayans, and visited them constantly at night to get "we." (witchcraft,) in order to destroy this place and people, and as they valued their own safety, at once to kill the woman, before she had time to carry her plans into effect.

The people did not hesitate a moment what to do in such a case. Early yesterday morning, she was taken out a second time to drink gidu. Very

soon it affected her so much that she fell—but not to die. The poor wretch, unable to walk, was dragged out on the beach, and there she lay, unable to rise, and throwing her limbs about in agony from ten o'clock in the morning, until night. Africa's hottest sun was pouring his rays upon her, but no one dared to approach to afford her any assistance, or to talk to her, except to taunt her and aggravate her sufferings! It was a sickening spectacle, and unable any longer to endure it, I started off in order to beg her from the Sedibo, and, if possible, contribute to her comfort. In the way, however, I met a leading man, who assured me such an effort would be in vain; that so great was the excitement against the woman, that if restored to life ever so often, as soon as she could walk she would be compelled to take gidu again: in fine, that her *death had been determined on*. I desisted. But last night was not to close her sufferings. Dragged into town and placed in some enclosure for the night, she was alive this morning, though unable to walk or speak. But even in this state, it was determined to give her gidu. The Sedibo, as if wearied or ashamed of the murderous work, delivered her to the "kedibo" (youths and boys,) and when I got out of my room, I saw these merciless executioners dragging the miserable victim, tied by her hands and feet, towards the spot where she was shortly to close her wretched existence. The poison, when taken, soon produced its effect. In an hour she was beyond the reach of her enemies, and in another, we saw her body tied on two poles, and borne on the heads of two relatives, towards the witches burying-place.

This poor victim of heathenism was the mother of Wah, alias G. T. Bedell, now a lad of fourteen years of age, and one of our most promising scholars. The poor fellow looked on his mother during all her sufferings from a distance without daring to go near, and utterly unable to afford her any comfort or relief. Oh! that he may live to reward the murderers of his mother by preaching to them the gospel of love and peace and life!

This afternoon, the husband of this woman came to the house to sell some fruit, as if nothing had happened! Such is heathenism.

In making my usual visit through the town this afternoon, I inquired why such unprecedented cruelty had been practised towards the woman, spoken of above. Four reasons were assigned; 1st, Her confession in full of the crime with which she was charged. 2nd, Her ingratitude and incorrigibleness. On a former occasion, when accused of witchcraft, she had been excused, on confessing her guilt, and promise of amendment, from drinking gidu. But now, by her own confession, she was guilty of the same offence. 3d, Similar cruelty had been lately practised by the Grahwayans on a woman who was a native of this place. 4th, The old men had not authorized, nor were they witnesses of what had taken place.

Spirit of Missions, Sept.

AFRICAN SLAVE TRADE.—Letters have been received at the Navy Department by the U. States brig *Dolphin*, which has just arrived at New York, in twenty-two days from Porto Praya (Cape de Verde Islands.) Lieutenant Commanding Bell gives some account of his cruise. He had overhauled an American brig (the *J. W. Huntington*) on the night of the 31st August, owned in New York, from Rio Janeiro, with the usual assorted slave cargo on board, and lumber enough for a slave deck. He was informed, also, that the *Malaga* had precisely such a cargo, except the lumber. The American brig "*Senator*," boarded in March last, was out from Rio with such a cargo, and similarly chartered. The master of the *J. W. Huntington*, reports that she (the *Senator*) now lies scuttled in Rio. Having safely landed 500 slaves at Cape Frio, she proceeded into Rio under Brazilian

colors, where her owners were suffered to strip her of all her furniture, and then the Government seized her as a no document vessel—the American crew having left her at Loango, where the slaves were taken on board.

“In these transactions (says Lieutenant Commanding Bell) you perceive the mode in which the American flag covers and promotes a trade which no other flag can, and the base uses to which it is applied by foreigners who have not the manliness to vindicate the freedom of their own.

“The American factory at this place, is the principal trading establishment under the American flag on the Southern coast, there being branches of it, as at Ambizetto and at Loango, owned by Messrs. Boorhows & Hunt, Salem, Massachusetts, who are said to be doing a fair business in guns, ivory, copper, and ebony, that house sends out from six to eight vessels annually.”

“From the same source, I understand that upwards of thirty American vessels annually come freighted from Brazil by Brazilians to the south coast: some of them, as is well known, taking a return cargo of slaves under Brazilian colours, their American crews first leaving them. But the most of them are believed to leave the coast carrying white passengers only.”

ILLINOIS CONFERENCE OF THE METHODIST EPISCOPAL CHURCH ON COLONIZATION.

The following Report was adopted by the above body at their meeting in Chicago in August last. It speaks for itself, and will speak to others.

REPORT.

There is no other race of human beings on the face of the earth, whose condition appeals so strongly to our sympathies as men, to our sense of justice as Americans, and to our charity as Christians, as does the African race.

No matter where we find this unfortunate people, they are either the children of physical bondage, the subjects of political oppression, the victims of *caste* in society, or, they are enshrouded in intellectual darkness and suffering all the moral evils consequent upon such a political and social position as they occupy.

Whether we consider, then, the condition of the negro in his native country, or as we find him in other countries, he is an object of pity and commiseration. Especially is he so to us, as we find him in our country; and much as we feel for the negro slave of the South, we feel or ought to feel, still more for the negro who has only a nominal freedom in the North.

Not only does the condition of the colored man excite our sympathies, but it appeals as strongly as the groans of the oppressed, and the squalidness of misery can, to our sense of justice. For, it is for us, as American citizens, that the negro has toiled as a slave; and it is in consequence of our prejudice against his color that his freedom is only nominal.—Millions of dollars are now in the pockets of the citizens of the United States, as the product of the colored man. Justice calls loudly upon us to obviate these difficulties, and to pay this debt.

But, perhaps the strongest plea, that the condition of the colored man makes to us, is addressed to our charity as Christians. This plea falls like thunder upon our ears, as it rolls across the Atlantic from where Africa is calling with her one hundred and fifty millions of tongues for deliverance from the slaver and for salvation from the most bloody superstition and the most savage barbarism in the world. By the blood of her murdered thousands—by the broken hearts of her millions of captive children—by the flames and the ashes of her ruined villages—by the terrible darkness that

has covered her moral sky for ages—by all *these*, does she call upon us as Christians, to deliver her from the slaver and from the awful pangs of the second death.

How shall we be able to give a proper expression to our sympathy for the colored man? Where shall we find a platform upon which to assert and maintain his rights as a man? Through what channel can we send Africa the bread and water of life? The Colonization Society, and that alone, furnishes us with satisfactory answers to these questions. Its plans and its colonies have done, are doing and are destined to do more, we firmly believe, to make Africa and the African what God intended them to be, than any other agency whatever, having that object in view.

The plans of the Colonization Society contemplate—

1st. The instruction in literature and religion, of the colored people of this country, with the view of colonizing them.

2d. They propose to procure a domain for them where they may have a proper field for the performance of all the duties, and the enjoyment of all the privileges of freemen.

3d. They propose to furnish them, when it is necessary or desired, the means of transportation to and settlement upon that domain.

4th. They propose thus to furnish an asylum for such slaves as their masters wish to emancipate, where the object of their emancipation can be secured.

5th. And they propose, in the last place, by means of the Colonies of Liberia, to spread the blessing of Christianity and of Civilization throughout the continent of Africa.

So far as the colonies of the American Colonization Societies are concerned, it is sufficient to say, that they have already erected what promises to be an imperishable monument to the wisdom of the founders of the enterprise, and are constantly furnishing new demonstrations of the practicability and the complete success of its plans.

Your committee would further report the following resolutions:

1. *Resolved*, That from the increasing interest which exists in the public mind in regard to the enterprise of African Colonization, the future is full of promise to the colored population of this country and of Africa; and we have new encouragement to labor for the promotion of the interests of the Colonization Society.

2. *Resolved*, That the members and preachers of this conference be, and hereby are, respectfully requested to co-operate with the agents of the American, and the Illinois Colonization Societies, that may from time to time visit their respective charges, in the prosecution of the work of their agency.

3. *Resolved*, That the members and preachers of this body be, and hereby are, requested to aid in the enterprise by preaching sermons upon the missionary bearings of African Colonization, and, when it is practicable to do so, by lifting collections in aid of the funds of the society, on or about the 4th of July.

4. *Resolved*, That we recommend to the congregations under our pastoral charge, the "Liberia Advocate," published at St. Louis, by Rev. R. S. Finby, and the "Colonizationist," published at Indianapolis, by B. T. Kavanaugh, as sources of information upon all subjects connected with the enterprise which they advocate.

5. *Resolved*, That we request the Bishop to re-appoint Brother B. T. Kavanaugh, Agent of the American Colonization Society.

(From the Colonizationist.)

FACTS.

It has been our object, in the main, since the establishment of our paper, to set forth and defend the great *principles* and *plans* of Colonization, as superior to all others, as a means of relieving the colored people of this country from their oppressed and unhappy condition—to remove the cause of strife between the North and South—to open up an easy and safe channel of emancipation to States and individuals in the South—to secure the Christianization and redemption of Africa—to place the whole African race upon a civil and national equality with the civilized world, and forever and effectually to suppress and destroy the slave trade from the coasts of Africa. These have been the subjects to which we have directed the attention of our readers in times past. It will be our object, more in future, (as in a number or two past,) to bring to their notice many *facts*, drawn from the experiments of the enterprise, which go farther to establish the practicability of the scheme, in the minds of practical men, than all the theories and arguments that we could produce.

A few of the essential and most prominent facts will be here enumerated, which will stand and speak for themselves, in despite of all the cavils and slanders that can be poured upon our institutions, either by ultra slaveholders or abolitionists, who, strange as it may seem, have united in their efforts to destroy us.

1st. It is a *fact* that we have procured a large, fertile and healthy country upon the western coast of Africa, for the *exclusive occupancy* and enjoyment of the *free people of color* who may choose to emigrate to it, with such as may join them in Africa, where they may enjoy *all the rights* of man.

2. It is a *fact* that about five thousand have emigrated to that country and laid the foundation of a great nation, in the organization of a Republican Government of their own, based upon and supported by the virtue and intelligence of the people—their law-makers and rulers all colored men.

3. It is a *fact* that the colonies of Liberia have grown to maturity faster, in the acquisition of numbers, the maturity of a well regulated government, and in commerce, with every element of national independence and wealth, than any colony of our own continent, or that can be found in the history of the world.

4. It is a *fact* that the colored man, when freed from the oppression and discouragements which paralyze his energies in this country; and properly stimulated to action by the rewards of virtue and intelligence, and the hope of future elevation and distinction, is not only capable of self-government, but is able to render all necessary aid in civilizing the heathen aborigines, by which he is surrounded.

5. It is a *fact* well demonstrated, that if ever Africa is regenerated, it must be by the instrumentality of colored Ministers, Statesmen, Merchants, Farmers and Mechanics, as no others can as well endure the climate or avoid the just prejudices of the colored natives of Africa against the white man.

6. It is a cheering *fact*, that wherever our colonies have been established, they have banished effectually, that shameful traffic, the slave trade, and that this policy is the first that has ever succeeded in its entire suppression on any part of the western coast.

7. It is a singular *fact*, that upon the missionary map of the world, no part of the African continent is lighted up with the sign of Christianity, except at Sierra Leone, Liberia and the Cape of Good Hope—all *Christian colonies*.

8. It is a matter of *fact*, that under the operation of this system, yet in its infancy, and so far regarded as an experiment, *several thousand slaves have been emancipated* in view of emigration, and the scheme is now pre-

senting itself in great power, as a means of emancipation to thousands of slaveholders and to States, as a suitable, peaceful and safe means by which to give their slaves *freedom* in their true and proper sense.

9. It is a strange *fact that in no part of the globe* is the colored man found in the full enjoyment of human rights *except in Liberia*.

10. It is a sad *fact*, that such is the state of society in this country, where the white man holds all power, in numbers, wealth and intelligence; where, from a natural repugnance to an amalgamation of the races, and consequent equal social relations, there is no hope that either legislation or public lectures—abuse, flattery or argument, will ever so change the public sentiment and feeling of our people, as to elevate the colored race to an equality with the whites—especially as the last century has made no perceptible change in that direction.

11. It is a proverbial *fact*, that “truth is mighty and will prevail,” and that all the intelligent colored people of this country require, to induce them to avail themselves of the many and rich benefits of this scheme, is to be *fully convinced of these facts*, and then they will ask no favors of benevolent societies to aid them in embracing its offers, but will find means of their own to place themselves under the fullness of its blessings.

To make manifest these well demonstrated truths, we rely upon various instrumentalities :

1st. We have published of late, and will continue to multiply them, many communications from the citizens of Liberia to their friends in this country, giving full descriptions of their health and condition, temporally and spiritually.

2. We are sending out a number of exploring agents from various parts of the United States, of colored men, who will visit all parts of Liberia, and after remaining about a year, they will return and report the *facts* and *figures* as found in the country, to the colored people here.

3. The colored people of Liberia and this country have now a regular packet established to run from Baltimore and Norfolk to Liberia, by which, visiting backward and forward is now going on, and the products of Liberia are brought to this country and sold: this we rely upon as a very efficient means of disseminating the truth on this subject.

A few years more of intercourse between this country and Africa, will give us general acquaintance with the advantages to be derived by a citizenship there to the colored man, over one in this country. When this is done, our enterprise will laugh to scorn the feeble efforts made by its enemies to arrest it in its great career.

K.

FREE SUFFRAGE IN CONNECTICUT.

The following is the Official Vote of the Freemen of Connecticut on the question of so amending the Constitution as to extend the right of Suffrage to Colored citizens:

<i>Counties.</i>	<i>Yes.</i>	<i>No.</i>	<i>Counties.</i>	<i>Yes.</i>	<i>No.</i>
Hartford,	1,343	3,666	Litchfield,	680	3,282
New-Haven, . . .	1,045	3,091	Middlesex,	521	1,412
New-London, . .	431	2,563	Tolland,	368	1,184
Fairfield,	302	2,765			
Windham,	660	1,152	Total,	5,553	19,795

Majority against the amendment, 13,795

Connecticut will be ashamed of this illustration of her weakness and prejudice at some future day. *Colorphobia* is a malignant and obstinate disease, but not wholly incurable after all. The friends of Equal Rights should not despair. The winds of Freedom will yet chase away the thick fog that has settled down upon the “land of steady habits.”—*N. Y. Tribune*.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

FOURTH OF JULY CONTRIBUTIONS.

From St. Peter's Prot. Epis. Church, Baltimore, per Rev. D. Atkinson,	\$30 00
“ Ascension and Trinity Parishes, Carrol Co., per Rev. D. H. Buel,	5 00
Paid to Treasurer at Union Bank, July 15th, by persons unknown, supposed to be	
4th of July contribution,	22 17

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series. BALTIMORE, DECEMBER, 1847. Vol. 4.—No. 6.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THIRD VOYAGE OF THE LIBERIA PACKET.

WE may with some degree of certainty fix upon the 15th of January, as the time for the sailing of the Packet on her third voyage. True, she has not yet been heard from, since leaving the Capes of the Chesapeake on the 12th of September, but barring accidents, we shall see her on or before the 1st proximo, which will give her three months and twenty days for the performance of the voyage, only fifteen days longer than her first voyage, when she was obliged to return by the way of the Cape de Verds, and was there detained several days, taking in cargo and waiting for passengers from the U. S. Squadron. All, therefore, who intend going in the Packet, must make their arrangements to be ready by that time. It is important also, that early notice be given to this office of such intention. Those having freight to send, must also give early notice, the agent being willing now to contract for any amount, less than 500 bbls., but will not hold himself bound to take it, unless early application is made. For terms of freight and passage, for those who go on their own account, see advertisement in the last page of this Journal. The terms on which the society takes emigrants from this state, are as follows:—Passage out, free;—provisions on the voyage, free;—house rent and provisions for six months after arrival in the colony, free;—medical attendance, medicine and nursing if sick during the first year, free;—five acres of good land contiguous to that already appropriated to other colonists and under cultivation, free;—schooling for children, free;—government, and religious worship, all free.

LATEST FROM LIBERIA.

By the J. B. Gager, 36 days from Sierra Leone to New York, we have files of Liberia papers to the 13th of Oct. They however contain little of interest, excepting the New Constitution, which covers two full pages of the Luminary. This document we will lay before our readers in our January No. that they may be able to judge for themselves of the capabilities of the African race, or of coloured Africo-Americans, for self-government. At any rate no one will question the originality of a great part of it, especially the Declaration of Independence, which, although fashioned on the same block as our own time-honoured instrument, yet enumerates a list of griev-

ances and wrongs that the authors of the latter could not easily muster. The new system of government will no doubt work well. On this subject the editor of the *Liberia Herald* remarks:

"We are truly pleased at the unanimity which prevails among our fellow citizens, especially in Montserado and Sinoe Counties, with respect to the proceedings of the late convention. It was hardly to be supposed that any set of men, without the especial inspiration of the Almighty, could form a constitution, which, in all its parts, would be unexceptionable. We are happy to find that the draft which has been submitted to the people, seems every where, except by a few in Grand Bassa, to be favorably received, and will, no doubt, be adopted by a large majority of the people. It is pronounced by persons capable of judging, to be as well adapted, in all its important parts, to the circumstances of the people of these colonies as any that could be produced. The delegates, no doubt, feel exceedingly gratified to find that their labours are so generally appreciated by their constituents. Indeed, the conduct of their constituents in this instance clearly shows, what confidence virtuous and honest representatives may place in the judgment, integrity and moderation of an intelligent and free people.

"While we rejoice at the patriotism of our fellow citizens in this county, we have reason to regret that in the county of Grand Bassa, to some extent, a different feeling prevails. We are informed there are a few disaffected individuals in that county, who, intent only upon romantic schemes, and their own mistaken interest and aggrandisement, are deceiving the people by the most false assertions and insinuations of oppression on the part of the people of this county—and even daring to question the sincerity of the Colonization Society.

"For two years past those men, they are well known to us, have been unremitting in their efforts to sow discontent and disaffection among the inhabitants of Bassa, and to prejudice their minds against the people of this county.

"When the question of independence was seriously agitated, and found to be popular in this county, they seized upon the occasion to propagate the most base and scandalous falsehoods respecting the motives of the people of Montserado county. We allude exclusively to those persons who are now endeavoring to excite the people in Bassa to acts of insubordination. We know well that there are gentlemen in that county, as in this, who opposed from the commencement, any change in our relations with the Society, and done so from honest and patriotic motives. They feared that the time had not arrived for such an important change, that we should not be able to sustain the government without enormous taxation, &c. &c. Not so with those demagogues, though, at the time, they assumed that position. A majority of the people, however, determined upon the measure, and men of intelligence, in the minority, at once submitted to the will of the majority, hence it was sincerely hoped, and confidently believed that unanimity would prevail—notwithstanding the low artifices of these discontented and factious spirits.

"Great harmony prevailed in the convention—the delegates from Bassa taking the lead, and one or two of them loud in their declamations for immediate action. A solemn declaration of independence was issued, and a new government drafted. Now those promoters of sedition and rebellion in Bassa, have changed their position and partially thrown off their masks. They are now endeavouring to mislead the people by impugning the motives of the Society. Telling the people that the constitution should not be adopted until the Society has actually transferred all its property in the colony to the commonwealth; advising them in the meantime to withdraw from this county and form a separate government. We are informed that

they have succeeded too well in imposing falsehood on a number of the innocent people of that county, and have shaken their allegiance to the constitution and laws of their country—strange infatuation. We have reason to believe, however, that some of their wild schemes and atrocious purposes are known to the authorities, and unless they are more cunning than we suppose them to be—we predict, that before they will be able, even for a moment, to gratify their lust of power, and lawless ambition, they will have to account for their conduct, and receive that punishment which the laws inflict upon such atrocious offenders. We do sincerely hope that the good people of Bassa will consider well the measures proposed by those men, who set themselves up as their leaders in this unnatural opposition. We doubt not that upon cool and sober reflection the people will soon be convinced of the ruinous consequences that must result from the measures in which their selfish leaders would engage them, and their resentment and indignation would be justly turned against the wicked contrivers and promoters of their ruin. Our Bassa readers will please understand that we apply the term *leaders* exclusively to three or four swaggering boasters among them, whose plans and designs are somewhat known to us, and it is our object to warn you against them. Will you be involved in a criminal connection—as one of them has been—with a certain dealer not many miles from you? Will you be guilty of the gross inconsistency of another? Consent to be dupes of the third? And submit to the tyranny of the fourth? Surely you will not. Be not deceived. Tear from these men the masks which cover them, expose their real character, and your rights and liberties are secure.”

We are happy to be able to lay before our readers a series of letters published in the *Christian Observer*, from the pen of the Rev. E. N. Sawtell. Of the opportunities of Mr. Sawtell to inform himself in regard to the subjects on which he writes, his first letter, very properly, speaks, and of his ability to improve his opportunity, a careful perusal of the whole of them cannot fail to convince any one. Their object and tendency is to conciliate, to pour oil on the troubled waters, and their general publication throughout the land must effect good.

LETTER No. 1.

FACTS RESPECTING SLAVERY AT THE SOUTH.

New Orleans.

“Watchman! what of the night?” is the cry of many a throbbing heart, respecting the character and developments of slavery, and the prospect of its final extinction; and while a few are possessing their souls in patience, calmly waiting an answer, believing that God will in his own good time, send deliverance; others are giving wings to fancy, and indulging in the most extravagant anticipations of evil, and that continually.

Amid these diversified and conflicting opinions, and the never ceasing commotion of such elements, as are brought to bear on this subject, it behooves every friend of humanity, to communicate whatever facts may tend to emit, or elicit light, or in any way, act as oil on the troubled waves;—not more the subject, than does the peculiarity of the times demand this. In an impulsive and spirit-stirring age like this, mind becomes adventurous and impatient of restraint. It seeks to move in excited, and ever accumulating masses, where it can;—yet dares to move individually and alone, where it must. In the wildest tempests of heated passion, it is ready to break away from its once firm and stable moorings, and to dash forth into deep and unexplored seas, in quest of something new; and though often mistaking a meteor for a fixed star, a rush light for the noon-day sun, it abates

nought of self-confidence: there still remains that undying ardor; that panting for novelty; that struggle "to break the bands asunder," and "cast away the cords;" that death grapple with great principles; which so emphatically mark the present age, evincing the whole of thought, to be launched upon a new sea of wonders; where truth, not fiction, facts, not theories, are needed, as beacon-lights and burning suns, to guide this chaos of mind into a haven of enlightened, sanctified and undisturbed repose.

On a question of such magnitude as *slavery*—involving as it does, the interests of millions, and, it may be, the destiny of two continents, I should not presume to lift a pen, were it not, that my opportunities of a personal and intimate acquaintance with the subject have been somewhat peculiar.

Being a native of New England, and imbibing as I did at an early age, an utter aversion of the system—residing afterwards nearly twenty years in different slave-holding States—travelling frequently and extensively in every State in the Union, where slavery exists—addressing large and popular assemblies of both colours—aiding in the promotion of Sabbath Schools and Bible classes among the blacks—conversing freely with master and slave, respecting the relation they sustain to each other, and the feelings of mutual dependence and attachments between them—together with seven years' residence abroad, listening to the most exciting debates on the subject in Exeter Hall, London, and elsewhere—and now a resident of New York, where every variety of opinion is freely discussed—and, though last not least, never having had any pecuniary interests whatever involved in the question, may perhaps entitle my remarks to as much consideration as those of many others, who have never travelled south of Mason and Dixon's line.

The object of this letter is simply to correct some erroneous impressions, as to the real character of slavery in this country.

The prevailing impression at the North is, that the cruel treatment of the slave, and his consequent sufferings are such, as to demand his immediate and unconditional emancipation. This is one of the most cogent reasons urged, why we should take no time, to consult the future good and interests, either of the master or the slave. And to deepen the impression, the most frightful pictures of sufferings and cruelty have been drawn, and held up to the imagination till the heart has become sick, and the very name of *slave* is associated in the mind, with all the horrors of the "middle passage" and the racks and tortures of the inquisition. Now, with all due respect to the *opinions* of others, I *do know*, that such impressions are not in accordance with facts.

On this subject the Southern character is either not understood, or grossly, though I would hope unintentionally, misrepresented. Bold and chivalrous as is a Southern man in contest with his equals, nothing is more despicable in his eyes than a petty tyrant, who exhibits his prowess only in inflicting wrongs and injuries upon the helpless and unprotected. Naturally high-minded, noble and generous in feelings and sentiments, he is found magnanimous and kind in spirit towards his dependants.

As a general fact, I doubt whether there can be found a class of people in the world, that suffer less, mentally or physically, than the coloured population of the South. None, who have fewer cares and troubles; who wear happier faces; are more jovial and merry—and who sing louder and sweeter than they. For the truth of this I appeal to every man, who has visited the South, and examined this subject for himself, with an unprejudiced, and impartial mind. Exceptions I know there are, but these no more prove the general truth on this subject, than do the convicts in the penitentiaries of New England, prove that all the old Puritans of that land of steady habits are grinding in the prison-house. Hence, when a Northern man enters the Southern States for the first time, and witnesses the familiarity and kindness

between master and servant, he exclaims with wonder, "where are the long whips, the scourges, the groans and tears, of which I have heard so much?" And often have I seen the tear start in the stranger's eye, at beholding the ecstasy of joy, with which these dependants gather around their master, on his return from a long absence, seizing his hand, and seeming to vie with each other, in manifesting their love and attachment to him. And while writing the foregoing sentence, I have had to lay aside my pen, to listen to a touching incident, that illustrates the strength of this attachment, and has drawn tears from my own eyes.

An old coloured matron, the mother of *seventeen children*, on learning my name, and remembering that I was a warm friend to the coloured people, came to see me, and wished to know, "if I had not been to her old master's house, more than twenty years ago?" On reminding me who he was, I answered in the affirmative, and then inquired of his health, and that of her mistress; she burst into tears, and after struggling with her feelings for some time, she replied, "My dear old master and mistress are both in heaven, and it is only about three months since my poor mistress died—and oh! I shall never forget the day she was buried; when I returned from the grave, I thought my heart would break—yes, said she, for more than thirty years, we had bowed the knee together in prayer every day, but we shall pray no more together on earth—but thank the Lord," she exclaimed, "I shall meet them in heaven." On enquiring who her present mistress was, "Oh, I live with my young mistress now, and dear creature, she is like one of my own children, added she, for I have nursed her from an infant, and bless God she is a christian too." "Yes, continued she, the Lord be praised, I think all my own children are christians too—one of my sons is a preacher, and we are all trying to follow the good advice of our dear old master and mistress, that we may meet them in heaven." In order to test the strength of her attachment to the family, I asked her if she would not like to be free? "No freer than I am, said she, it is my mistress' pleasure to please me, and my pleasure, to please her—I stay with her in the city in the winter, and go out to the plantation, and stay with my children in the summer—and hear my son preach, and do as I please—and what more can I want in this world?" When this old christian mother left me, I asked myself, whether it would be a kindness to tear her away from all her attachments and early associations, and run her off to Canada to die in want and penury under the mistaken idea, that the enjoyment of *unrestrained liberty* would be an ample compensation for all the food and raiment, the care and affection she now enjoys, and in which, she is so perfectly contented and happy? And whatever may be the opinions of others, I was satisfied in giving to her Paul's advice, "obey your master in the Lord, for that is right; persevere in well doing, pray for your children, that God may prepare them for still richer blessings, which I believe he has in store for your nation and your people."

Another erroneous impression at the North is, that the Southern slaves are *pushed*, and *driven*, and *overworked*: but the truth is, that one white laborer at the North performs more labour than any two slaves at the South. And this accounts for the fact, that runaway slaves are never known to enter the field, and work shoulder to shoulder with the white man; he knows full well that the amount of labour, that satisfied his southern master, will never satisfy the close calculating man of the North.—Hence, the shoals of these idlers that swarm about the outskirts of our northern cities, a few of whom become ostlers, barbers, hack-drivers, and the like, while the majority plunge into the deepest dens of pollution and vice, become vagrants, and live and die a curse to themselves and society. The purlieus of New York, and of Moyamensing, Philadelphia, furnish ample testimony to this fact. And the plain, incontrovertible truth on this subject is, that the

slaves of the South, as a class, are better provided for, enjoy more comforts, are more temperate and virtuous, come more in contact with religious truth, are more susceptible of its influences, and more contented and happy, than the free coloured population in any part of our country. And many are the instances known to me, of runaway slaves writing and begging permission of their masters to return home, declaring they had been deceived, and in some cases, where their seducers have left them to utter destitution and wretchedness, their masters, rather than receive them back, send them money to supply their wants. Now, this by no means proves slavery to be right, it only proves, that immediate, indiscriminate, and unconditional emancipation, without any regard to the future good of the slave, is radically wrong—it is an injustice to the slave.—But if in sympathizing with the suffering slave, our minds can find any relief by contrasts, we challenge a comparison of his condition in this land of ease and plenty, with that of the ignorant, vicious, famishing millions of the lower class all over the papal world, in every point of view, whether we regard their temporal comforts, their religious instruction, or the standard of morality among them—our slaves are vastly their superiors. And if we go still farther, and draw a comparison between the Africans here, though slaves, and their brethren in their native land, in all their cruel barbarism and beastly degradation, we see almost an infinite advance in their character and condition—and to the eye of faith, it is the harbinger of still richer blessings.

In a word, the history of the world does not furnish an instance of a people, that have emerged from a state of perfect barbarism into that of comparative civilization, more steadily and rapidly than have the African slaves, that have been transported to this country; and their present condition, whether it relates to the comforts of this life, or to the hopes of that which is to come, is infinitely better, more tolerable, and more desirable, than that of three fourths of the population of the globe. But what does all this prove?—that slavery is right? Not at all—it only proves that many a tender heart has been made to bleed over miseries that have no existence—they have been weeping in despair, while they should rejoice in hope. They have been ready to curse God and die, while they should bless Him and live, trust Him and pray. It proves, that in this wretched world there is misery enough to satisfy the most morbid appetite, without the aid of the imagination, and that the true friend of the slave is he who regards his future good, and by patient perseverance is endeavoring to prepare him for freedom, and prepare him a place to enjoy it. In a farther confirmation of this, we shall furnish a few facts in our next.

LETTER No. 2.

“THE MORNING COMETH.” In this letter I wish to call the attention of my Northern friends to a few facts, in which, I am sure, they will recognize the finger of God as pointing to some luminous spots upon that dark cloud, that lowers upon our horizon.

No man who has been in the habit of visiting the South for the last twenty years, and accustomed himself to note the changes, and watch the progress of events, but must have perceived, that on no subject has there been wrought a more visible and marked change in public sentiment than on that of slavery. We will briefly glance at a few of them.

1. The time has been, when Southern minds—with the exception of such men as Washington and Jefferson—were unaccustomed to think of slavery as an *evil* in any sense, and much less, as a system that must come to an end; but now, they speak of these things, as not only probable but *certain*.

2. It was once a law of Louisiana, and is still upon her statute books, “that no black man should presume upon an equality with the whites.”

But now you see them together in the same church, counting-room, and stage-coach, shaking hands, and conversing familiarly, and with more ease and kindness than is ever seen at the North, unless on extraordinary occasions, where there is a desire to make a show of great condescension. It is but a little while since a coloured man, just freed from bondage, preached in the first Presbyterian Church of this city, to as large and refined an audience, as can be assembled in New York or Boston. Frequently have I met the coloured man here in ecclesiastical bodies, taking part in their deliberations, and seated with his brethren at the same domestic table—circumstances, which, twenty years ago, would have produced a mob—but now looked upon with approbation.

3. At one time, it was never supposed possible, to make any thing more of a black man, than one of the *lowest menials*, but it is now no uncommon thing, to find him in the shop, employed in the most curious and difficult branches of the mechanic arts, or standing at the desk beside his master keeping his books, and carrying on his correspondence.

4. There was a time, when public sentiment united with the law, in prohibiting the education of the slave, but though the letter of the law stands, public sentiment says, "let every man do as he pleases"—and when either his sense of duty, or his interest inclines him to do it, there are few, who dare say aught against it. In visiting a family, but yesterday, and noticing the intelligence and familiarity of the servants, and their love for reading books and newspapers, the gentleman remarked, "you must not think strange of the familiarity of my servants—having no children of my own—I have made pets of all of them; and as they are to inherit my property, I want to educate them, and fit them for enjoying it, I tell them, that they don't know but there is a Judge or a President among them, or a successor of Governor Roberts, and they must bestir themselves, and prepare for the responsibilities." And I said, "*Amen*"—nor did I feel the least disposition to steal them away, or run them off to Canada.

5. Twenty years ago it was the settled conviction, here at the South, that white laborers could never endure this climate; hence the plea for Slavery, But the thousands, and tens of thousands of the Irish and German emigrants, that have poured in here, from the old world, and which are seen every where rolling cotton bales, or hogsheads of sugar, driving hacks, or drays, or firing their engines, and actually supplanting the blacks in many departments of labour—is settling the question beyond all controversy, that slavery is not only an unnecessary evil—but white, free labour being better performed and more profitable, it is a *pecuniary evil*.

Thus God in his own good time and way, and without any of man's wisdom, is opening the eyes of thousands, and weakening the bands every year, that have so long bound together the master and the slave.

6. Once more. Till lately, it has been thought, by the large sugar and cotton growers of the South, that even were it possible for white labour to endure the climate, still, the vast number of hands necessary to carry on their heavy operations, rendered the slave system absolutely indispensable, and to hire the number of hands they needed, in certain seasons of the year, was quite out of the question. But in a recent conversation on this subject, with one of the largest sugar planters in Louisiana, he said to me, "I can make more money off my plantation, by cutting it up into small farms, erecting little cottages, and renting them to these families of emigrants, they bringing to my sugar house so much cane annually for the rent, thus relieving me from all the vexations, responsibilities and expenses of providing for a hundred and fifty slaves, that must be fed and clothed, and taken care of when sick, whether the crop fails or not"—"and the time is not far distant," added he, "when these experiments will be made, to the entire satisfaction

of every Southern man, thereby rendering slavery a pecuniary burden too grievous to be borne—and which must be thrown off.

These are but specimens of the changes going on here in the public mind; only let them progress silently and steadily a little longer, and let things take their natural course, under the guidance of God's superintending providence, and ere long, the anxious cry will be heard from the South, not, "*how shall we keep:*" but how shall we *get rid* of our slaves? Who will take them off our hands? Where is there a place provided for them? And, wonderful as it may seem, while God has been working these changes in the South, He has, at the same time, been working in the hearts of christians and philanthropists, inciting them to prepare, for the slave, a home in the land of his fathers; and paving the way of his return to it. How delightful, to recognize the hand of God in all this!

With the eye turned to Liberia, and the heart lifted up to God, we are ready to exclaim, "there is hope for the slave!" "There is hope for Africa!" "There is hope for our own country!"

But let us advert briefly to a few other facts, that mark the signs of the times on this subject.

In no former period, since the existence of slavery, has there been such attention paid to the religious instruction of the slaves, as in the last ten years; and in no parts of the world have there been gathered richer fruits, to encourage the laborer. It is also worthy of especial notice, that while our country generally has been suffering a spiritual dearth, and many mourning the absence of revivals, and the declension of piety, *the Southern States have been sharing more largely in the gracious influences of God's converting spirit than any other portion of our country, and emphatically is this true of the coloured population.* Now if we connect these facts with the foregoing, and mark their coincidence, the changes here wrought in the public mind; the various causes, that are operating, to render slave labor less and less productive, thereby gradually loosing the bonds of the slave; the instruction that is now being given them; the outpouring of the spirit, and converting them to God, together with the brightening prospects of Liberia; what other interpretation can be given to all this, but that God, in his own way, and in his own time, is raising up, and preparing missionaries, school-teachers and statesmen, for that infant, but growing republic, that is beginning to attract the attention and admiration of the civilized world! During my present tour, I have taken especial pains, to obtain information respecting the amount and extent of religious instruction among the slaves—and it is truly surprising and cheering, to witness the almost universal feeling and interest on this subject, and the extent to which they have carried out their plans, in establishing schools and churches, and obtaining missionaries and teachers for the sole benefit of the coloured people. Some of the church edifices, that are neat and costly, are owned by the slaves themselves, with regularly organized churches, large and orderly congregations, where they enact their own laws, manage their own finances, take up collections for benevolent objects, and would think themselves slighted to be passed by—without giving them the privilege of doing their part. One of these very churches raised between fifty and a hundred dollars to send to the poor Irish. Some of their churches are very large, numbering from one to two thousand communicants. It is very common in the country, for several planters, to unite in the erection of a house of worship for their coloured people—and though exclusively for them—the masters and mistresses, feeling a real pride in the elevation and good conduct of their servants, occasionally attend, to manifest their approbation, and encourage them in well-doing, and feeling themselves rather as intruders, they of course take the *lowest seat*; but it is curious, to witness the effect of their presence. The natural pride of character is at once on the alert, and manifests itself in the erect posture

they assume, adjusting their dresses, breast pins and bracelets (for without seeing the face, we should class many of them among the "*upper ten thousand*") and then the rolling of eyes upon each other, as much as to say, "let each one do his prettiest." This is all as perfectly natural, as it would be to children, who were anxious to please their parents. Then at the closing of the service, when they get into their happiest mood, like the Methodists, they begin to walk around shaking hands with all, and singing in the most melodious strains—and with no respect of person, they seize their master's and mistress' hands, shouting to the top of their voice, "we are bound for the kingdom," till tears flow from every eye, and myself left in momentary doubt, whether I was in the kingdom above or below.

If then we turn our eyes to the Sabbath Schools, we see the same to encourage the heart, and call forth our gratitude to God. I have preached in churches, where are schools of from *one to two hundred* coloured children, all learning to read the Bible, the laws against it notwithstanding. I have seen the delicate christian female that would grace any parlor in New York, and the owner of a hundred slaves, sitting in the school room from morning till night, spending her strength in teaching her young slaves, and endeavouring to prepare them for the enjoyment of freedom; and this she does month after month, herself the most perfect slave of all; and she lives among them, not of choice, but because she dare not run away from a duty, which she feels that God, in his mysterious providence, has imposed upon her.

Now, is it not hard, that when this Christian lady visits the North for a little relaxation from her duties, and needing the sympathies and prayers of christians, she should find herself debarred from the communion of saints, and her name cast out as evil, because she had the misfortune to be born south of the Potomac, and cannot see it her duty, to cast off these poor, ignorant and helpless beings upon the cold charities of the world.

Another lady similarly situated, said to me, "I am living here, an exile from my home, on account of my slaves, which have been entailed upon me, and which I cannot part with, for they will not consent to be separated from me."

But it may be said, these are extreme cases: be it so, but they are multiplying every day—and if we, at the North, will but let them alone, "and cease to do evil," if we will but fall in with the leadings of God's providence, seek to know his will, and mark the significant signs, that are pointing to the ultimate good, and glorious results, which God designs to bring out of this evil, and instead of abusing our brethren at the South, and throwing obstacles in their way, seek to encourage and aid them, by our prayers and sympathies; then may this work continue to progress, until every son and daughter of Ham be blessed, not with freedom *only*, but with that light and liberty, wherewith Christ makes his people free.

LETTER No. 3.

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS TO GOD."

In listening to speeches and remarks at the North on the subject of slavery, one would be led to suppose, that all the sympathy ever felt for the slave, and all that has ever been done, or is now doing to ameliorate his condition, were confined to Northern people, or non-slaveholding States—and that Southern men cannot possibly have any fellow-feeling, or sympathy with the slave, or even do any thing for his elevation or freedom. Hence the cries and groans of these noisy speech-making men at the North—as if the whole burden of this great work rested upon their shoulders—and that if they were to cease to cry aloud—the whole world would go to sleep.

Now, the good people at the North, who really desire to know the truth on this subject—ought not to be kept in ignorance. They ought to know, that there is more genuine kindness felt, more enlightened benevolence exercised, more sacrifices made, and more practical ways and means adopted for the education, religious instruction, and final elevation of the slaves, by people here at the South, than ever was dreamed of at the North. But here, they do not make a world of noise about it; aiming at no impossibilities—taking hold of the evil, as they find it, not as they would have it—their work is a practical one—they are “laying the axe at the root of the tree;” and though unostentatious and silent in its operations, is sure and progressive—and like leaven, destined to leaven the whole lump. A single instance will illustrate what I mean—and will exhibit also, that far-reaching, enlightened philanthropy, that is rapidly pervading the South on this subject.

In compliance with a previous engagement, and in company with two other gentlemen, I attended divine service, last Sabbath, at what may be called the “negro quarters,” of one of the wealthiest gentleman in Louisiana, who was one among the first settlers of the State. On entering the immense enclosure, surrounded by a high fence, and seeing houses of all sizes and descriptions, it reminded me of an Italian villa, in the midst of which stood the mansion of the old master, but little superior to those of his slaves. The largest and most prominent building however, was a commodious brick church, erected exclusively for the accommodation of his coloured people.

The old veteran received us, with that cordial hospitality, so universal in the South—and no sooner seated, than the conversation began upon the all important subject of *slavery*, its moral and pecuniary curse; the certainty of its final abolition, and the importance of educating the mind, elevating the character, and preparing the slave for that liberty, which he felt sure, God designed he should one day enjoy—topics, which Northern people suppose, are never broached here at the South, but which in fact are discussed more freely, more sensibly, and with far more enlightened Christian views than at the North—and for this very good reason, that they *here* better understand the subject. He had hardly begun however to give his own views on the subject, before one of his servants announced that it was “meeting-time.”

“Gentlemen,” said he, as he arose, “will you accompany me to church?”

Of course, we wished to do nothing else.—On entering the church door, there was seated one of the most orderly, well dressed and well behaved congregations that one will find any where—composed solely of his own coloured people, and one of his own slaves in the pulpit giving out the hymn; after singing and prayer, he delivered a most sensible and appropriate sermon. At the close of the services, they began singing one of their soul stirring hymns, and soon getting into their happiest mood, they began to move about, shaking hands with each other—till finally coming into our corner, where we happened to be seated, they seized first their old master’s hand, then mine, and so on—singing in the most melodious strains—

“Oh, who will come and go with us,
“We are bound for the promised land.”

Tears rolled down the furrowed cheeks of their old master, as they held his hand, and we all wept together.

On returning to the house, and anxious to hear more of his views on the great subject of preparing these immortal beings for liberty in this world, and happiness in the next,—he began; “why,” said he, “we must educate them, we owe it to our slaves, and we now have the power to do it;

we must instruct them in the Christian religion, in the mechanic arts, in the principles of free government, or their freedom would prove a curse instead of a blessing.

"I speak not," said he, "theoretically, but from experience. I have already educated about one hundred of mine, and who have, of their own choice, gone to Liberia; some of them are merchants, some farmers, and others mechanics. I gave two of them a collegiate education, and the rest, I educated myself—and I have the satisfaction of knowing, that they are all doing well, are useful and happy; one of them is a missionary, and he writes me, that he has nearly two hundred native African children in his school; teaching them our language, our religion, and our laws; and," said he, "that you may see for yourselves, read these letters;" here he handed a number of letters, received from the Colony of Liberia; from those that were once his own ignorant slaves, and to say nothing of the elegance of diction and penmanship; they were so filled with expressions of joy and rejoicing, of love and gratitude to their master, as to make it utterly impossible to read them without weeping; addressing him with such endearing appellations, as, "dear father," "dear parent," "dear benefactor," and declaring at the close, that they had but one single wish for ever visiting the United States again, and that was, "that they might see, once more, their dear old father, before he died." "Now," said this old gentleman; "this is my idea of our duty and obligations to the slaves, and of God's purposes in sending them here, and what I have done for those in Liberia, and am going to do for all."

On asking him, how he managed to teach so many himself? he replied, "I have them divided into four classes: at day-light, on Sabbath morning, I call the first class, and drill them in reading, and spelling till breakfast. After breakfast, the second class is called, and they go through the shorter catechism and the ten commandments; then comes the hour for public worship, when one of the servants, who is a minister, becomes the teacher, and I the learner. After public service the other two classes, more advanced, are carried through their respective lessons in the same way, as those in the morning. "This is the way" said he, "I spend all my Sabbaths; nor do I suffer any intrusion from my neighbours, unless it be one who is desirous of learning the art of doing good, and of training up his slaves for the high purposes and destiny for which God designs them."

And I could not but reflect myself, how much more evidently was this man in the path of his duty, than those who think their Sabbaths well spent in denouncing slaveholders as man-stealers, and anathematizing every one, who will not consent to turn his slaves loose into the woods, all at once, and with none to care for their souls or bodies.

But another peculiarity in this man's system of training his slaves for freemen is; that he allows of no arbitrary control or punishment. In fact, his slaves are organized into a perfect republic; possessing all the elements of a free legislative government. Their trials for any misdemeanor or crime, are by jury; witnesses examined, and especial pleadings with all the solemnities of a court. In important and difficult cases, the old master is sometimes called in, to preside as Judge, and decide upon some difficult points of law; but the verdict, the sentence, and its execution are all in their own hands.

Thus it is, in this way, they are learning important and practical lessons in the principles of civil polity and jurisprudence. And if we ask this benevolent man, for his motive in all this, his answer is worthy of being recorded in golden capitals. "Why," said he, "intelligence, virtue, and religion constitute the only sure basis of a republic. I believe Africa is to be a republic, and receive our language, laws and institutions, and I believe the cupidity of England in first introducing slaves upon this continent is to

be overruled for the furtherance of this cause, and so many of these instruments, as God in his providence has placed in my hands, I want to prepare and get them ready to meet their high responsibilities, when the time for action shall come." I responded a long and loud AMEN, sincerely believing that this man is in the path of his duty.

But should it be thought, that this man must be made an exception as a simple hearted, weak minded, religious fanatic; whose example goes for nothing, let me say, it is a great mistake. He is one of the shrewdest of men; far-seeing in his plans. Nor is he a member of any church; but he believes in the Bible, and, that education is just as necessary for the blacks, as for the whites, to constitute them good and happy citizens of a free government.

But another interesting fact in this man's history is, that he was one of the first commission merchants of New Orleans, to whom were consigned ships containing cargoes of slaves for sale; and for many years was engaged in this unrighteous traffic like Newton, without ever thinking of its being a sin. Now, mark the changes in the life of one, and the same man. He, who in his youth was engaged in importing and filling the land, with the most ignorant and degraded barbarians, is now engaged in educating them, teaching them the principles of our holy religion, and sending them back civilized and Christianized to bless and save the land of their fathers. If such be the changes in the life of one man, what may not this century do, in converting the curse and shame of this country into the richest blessing for Africa? I confess in this view of the subject, there is in my own mind, a sublimity and glory surrounding this subject, surpassing that of any, and all others, that the church, or the world, has ever conceived.

LETTER No. 4.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

In my foregoing letters, I have adverted to a few of the many facts, that have fallen under my own observation, which I have thought calculated to give encouragement and hope to intelligent Christians and philanthropists, who are capable of taking enlarged and comprehensive views, of this exciting subject; and who are labouring with a sincere desire, to accomplish the highest good of the slave, in his intellectual and moral elevation, as preparatory to his final redemption, and ultimately, the salvation of his race—and though the subject and the facts are alike exhaustless, I shall conclude what I have to say for the present; by reverting to a few general facts, connected with the providences of God, and seeming to have a direct bearing on this subject.

And now, if we will but break away from our own littleness, and view the grand scale upon which God accomplishes his plans and purposes in reforming and elevating the nations of the earth, may not the Christian find, even amid the darkness and forebodings that have so long enveloped this subject, something to cheer his spirits, and animate his hopes? How wonderful and comprehensive are God's purposes, as now being developed on this very subject! To our shores is the tide of emigration setting in from the papal world, with a strength and power unparalleled; augmented every year by famine and pestilence and other causes, on the other side of the water; thus pouring in upon us millions of vassals from the old world, to obtain a knowledge of our language, our laws, of true liberty, and a pure Christianity—and, at the same time, supplanting our own slaves, rendering their services less and less valuable every year, thereby weakening and cutting the cords, that have so long bound them to their masters, thus creating another tide, that is setting back towards Africa; carrying out to that dark land, filled with the habitations of cruelty, those who came here

slaves, but now redeemed, enlightened, Christian freemen; going back to proclaim, in our language, light and liberty to all Africa; hereby giving a prominence and importance to our country, our language, and laws, and institutions, that no other country in the world possesses.

It is in fact elevating this great republic into a kind of umpire between two continents of slaves; to decide upon their destiny; making it the very centre of power and influence, to instruct, elevate, and Christianize the population of half the globe—the *slaves of papal Europe, and the slaves of pagan Africa*.^{*} What fearful responsibilities rest upon our country and the church! responsibilities too, which God has seen fit to impose upon us, and of which we cannot rid ourselves, if we would. What wisdom and virtue will be needed in the councils of the nation! What holiness, faith and prayer in the church, if we would be prepared to meet them! Three millions of instruments placed in our hands, to sharpen, polish, and prepare for the subjugation of a continent to the prince of peace! how overwhelming the thought! “Who is sufficient for these things?” Nor let us suppose that this is the work of a day or a year. In working out His stupendous problems for the redemption of men and nations, God takes his own time, nor must we become impatient and restive, though His chariot wheels may seem to move slow. “A thousand years with the Lord is as one day.” Had we been permitted, at the dawn of creation, to look out upon that wild, unsightly chaos, “without form and void,” we might have become impatient for God to relieve our nice sensibilities, by doing up his work in a single day; but He took six, and the morning stars sang just as sweetly, as though he had finished it in the twinkling of an eye.

For four thousand years, God was preparing his people by severe discipline, and the world by heavy judgments, for the coming of the Redeemer; and nearly two thousand more have passed away before Africa is seen *stretching out her hands to God*. Had this work been committed to us, with powers to accomplish it, but no additional wisdom; we no doubt would have hurried it through, in a much shorter time; but the probability is, that it would not have been perfect before God; a screw would have fallen out somewhere, and the whole thing have to be done over again.

Like the impetuous young man, on entering the work of the holy ministry. With ardent spirit and buoyant hopes, he has no idea of waiting the slow movements of his elder brethren, in converting this world to God; they are behind the age. They are wanting in faith, zeal and courage; he is going to do up the thing in his own way, and in his own life-time; he has no thought of leaving any thing else for the next generation to do, but to chant the triumphs of his victorious arm. But by the time he has left Jericho, and fought a few battles with the beasts of Ephesus, and contended with principalities and powers, and wickedness in high places; and where he had looked for an unconditional surrender, at the flourishing of his infant blade, he has had the mortification to receive from the enemy “forty stripes save one.” Then indeed, does he begin to find that sin is something more than an error of judgment; and something more powerful than moral suasion is necessary to convert a soul to God. And when convinced of his own impotency, he comes finally to the same conclusion that Paul did, “of myself I can do nothing,” and thinks it wiser and better, to fall in with the leadings of Divine providence, and become a *co-worker with Christ*, than attempt to wrest the reins from his hand; that it is wiser and better, to remain in the ship, and obey orders, and pull at the ropes, than attempt to seize the helm, or control the storm.

^{*} We beg leave to decline an endorsement of this sectarian rhapsody, it certainly mars the beauty of the letters, and leads one to regret that the writer is not as free from *religious* and from sectional bigotry.—ED. JOUR.

Thus it is, when God is working these great changes and revolutions among men and nations, carrying out his glorious and eternal purposes of mercy, as now being developed towards the African race; there are no short cuts, or patent rights, by which to hasten the work, or to turn it out of its legitimate channel. All the Christian graces are to be brought into requisition and constant exercise; faith, hope, charity, prayer and supplication, patient discussion and laborious efforts are all, *all* needed for the conflict. Yes, this very subject of slavery has got to be discussed; but the weapons of this warfare must be changed; and the discussion conducted in that spirit of love and Christian forbearance, that our Southern brethren can take a part in it; and be made to feel that we are all one.

The eyes of the North, and the South too, have undoubtedly to be opened by argumentation, to behold many points and facts connected with this subject, which they now see only "as through a glass darkly." England and the North have yet to feel, that they are not guiltless in the sin of slavery; and that it ill becomes them, after employing their ships and their capital in filling the whole Southern country with slaves, just to pocket the money, wash the blood from the decks of their ships, turn round, and anathematize every Southern man for the awful sin of slavery; as if a man, who tied a millstone around his fellow's neck, and pushed him into the sea, had an undoubted right to curse him, because he could not swim as buoyant as himself; or the man, who would besmear his guest with filth, and then shut the door in his face, as being quite unworthy a seat at his table. No, let this subject be discussed till the world shall understand on whom the sin of slavery rests; and then "let him who is without sin cast the first stone." Let it be discussed, too, till the whole South are made to see, as some of them begin to see, that by educating and Christianizing their slaves, they can turn this seeming curse into a blessing to the slave and to Africa; and cause it to redound to the honour and glory of all the South. Yes, they have here in the South, the grand lever for raising Africa; let the foot of it be placed at Liberia; let Christians, and patriots, and philanthropists throw their weight upon this end of it, making the Bible the fulcrum, and ere long Africa, with her sable millions, will be seen emerging from the long night of cruel tyranny and barbarism, into the pure sunlight of Christian civilization; annexing herself by indissoluble bonds of grateful affection to this, her sister, patron-republic; and with her churches and schools, her colleges and legislative halls, her poets, and her orators, take a proud and enviable position among the enlightened and civilized nations of the earth. The Lord hasten it in his time, and to Him be the glory.

E. N. SAWTELL.

DECLARATION OF INDEPENDENCE BY LIBERIA.

The promulgation of this measure on the part of the colony of Liberia, in this country, has given rise to many erroneous impressions as to its cause and of its effects upon the cause of colonization. The most serious consequences are apprehended, and as various and contradictory as they are serious. The abolitionists glory in the measure, as they hope it has resulted from, or will result in a misunderstanding between the colonies and the colonization societies. Another party declares them incapable of self-government, although they have been *actually* self-governed for near twenty years. Others apprehend that emigration will be prohibited by the colonists, except under severer and onerous restrictions, thereby rendering the whole colonization scheme abortive. Many are timid and apprehensive from some

yet undiscovered cause. Above the whole, however, is heard the crowing of the press at the birth of this new republic in Africa, warmly welcoming the young darkie into the family of nations, especially if she will keep her own side of the water.

We would remind our friends in this state, that the "Colony of Maryland in Liberia" stands just where it did, that it is entirely disconnected with the present movement; and the relation heretofore existing between it and the Maryland State Colonization Society, remains entirely unchanged. The following notice of the event is taken from the African Repository, and we trust it will calm the alarmed, and hush the alarmists, and disappoint those amiable friends of the colonies, who would be satisfied with nothing short of a quarrel between them and their nursing mother.

INDEPENDENCE OF LIBERIA.

THE REPUBLIC OF LIBERIA has taken her place among the independent nations of the earth. The convention which assembled in July, drafted a new constitution, which was voted upon and adopted by the people in September.

We consider this event as a cause of profound gratitude to the great Ruler among the nations. How should every heart leap for joy at the sight of a young republic springing up on that dark and heathen coast!

We have been frequently asked how will this change in the government of Liberia affect the Colonization Society? And we have uniformly answered, in the most favorable manner. Heretofore the Society has appointed the Governor and paid his salary. Now both these duties will be performed by the citizens of the republic. Heretofore the Society has held a *veto* power over all the laws passed in the colonial council; but they have not had occasion to exercise this power in the last seven years! Now they surrender this power.

In all other respects the Society stands related to the colony just as it did before the change in their government. It will continue to sympathize with them in all their trials, to aid them in all their noble endeavors to do good, and to send out emigrants to be incorporated into the republic, upon the terms, and with the same rights and privileges, as they have heretofore been.

It ought to be distinctly understood, and constantly borne in mind, that this change in the relations of the Society and the colony has been made with their mutual consent and co-operation. It has not had its cause or origin in any bad working of the previous system. But in the belief that other nations would more respect Liberia in her present, than in her previous condition.

It was also considered that the time had come when the coloured man should demonstrate to the world his competency to maintain an independent and national existence.

Let nobody suppose that *now* the work of colonization is finished! By no means! Emigrants are yet to be sent to Liberia. And this new and independent aspect of Liberia places her claims upon new grounds.

The institutions of education and religion are yet to be maintained and greatly enlarged. She must not now be left to struggle alone. She wants more men in every department. She must have educated men to manage her affairs, and men with capital to carry on and extend her commerce. Such men are growing up in the colony. But they need more of them from this country.

Let all the friends of colonization redouble their diligence and their liberality in this work. The circumstances demand it.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JANUARY, 1848.

Vol. 4.—No. 7.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST FROM LIBERIA.

WE have deferred the issue of our present Number in anticipation of the arrival of the Liberia Packet, which we have daily expected since the beginning of the present month; and we should still defer it, were we not in possession of dates which render it almost certain that she will not be in this port before the middle of February.

The Brig Hollander, of Providence, arrived in New York on the 18th inst., bringing advices from Monrovia of the 20th of November, and from Cape Palmas of the 10th of the same month. The character of our Cape Palmas despatches is not so favorable as usual. There has been some sickness in the Colony, but few deaths, and none among the emigrants by the first voyage of the Packet, whom the Colonial physician, Dr. Fletcher, reports as all entirely free from the acclimating fever and doing well.

Gov. Russwurm had been quite indisposed, but was again well, on the sailing of the Hollander. There had also been some misunderstanding between the acting superintendant or presiding elder of the Methodist Mission at Cape Palmas, and one of his employees, which resulted in a suit in court, causing much unnecessary excitement and speculation; but we doubt not the palaver will be set, long before we hear from the Colony again. The Hollander also brought intelligence of the loss of our Colonial schooner, the Cavally, with cargo on board estimated at \$5,000—officers and crew all saved. The schooner itself will be a dead loss to the Colony, of near \$5,000, but we cannot believe the value of her cargo approached that amount.

The Hollander left Monrovia on the 20th November, at which date the Liberia Packet had not been heard from, although she had then been out from Cape Henry 68 days. The conclusion is irresistible, that some accident has happened to her. She must have suffered some injury in her sails, rigging or hull, that has disabled her or impeded her progress. We cannot believe her lost. She was staunch and strong, well manned and quite a number of good sailors on board, exclusive of her crew. We shall wait further advices with the utmost anxiety.

We received but one paper from the Colony, the Luminary of the 10th of November, from which we make the following extract.

LIST OF SLAVERS CAPTURED BY BRITISH CRUISERS FROM JAN. 1827, TO OCT. 1847,—FURNISHED REV. J. B. BENHAM, BY WM. A. PARKER, OF H. B. M. SLOOP OF WAR FAVORITE.

On 20th June, off Lagos, schooner Prince, by H. B. M. Sloop Hound, with cargo only.

On the 24th June, off Cape Lopez, Brig Ferret, equipped for slaves.

On 27th June, off Lagos, schooner Emperandador, with 608 slaves, of which, 105 died on the passage to Sierra Leone. Captured by H. B. M. Sloop Albatross and steamer Grappler.

On July 1st, schooner Fiesca, by H. M. Sloop Hound.

On July 2d, a brig, name unknown, by H. B. M. Sloop Wanderer.

On 16th July, Brig Emperor, with 449 slaves, by H. M. Frigate Action.

On 30th July, off Benguela, brig, name unknown, with 319 slaves, by H. M. Sloop Contest.

On 1st August, brig Juliana, with 198 slaves, by H. M. Sloop Sea Lark.

On the 3d of August, a brig, name not mentioned, by H. M. Sloops Repia and Waterwitch.

On 25th August, off Gallenas, a schooner by H. M. Sloop Mariner.

The above slavers were all under the Brazillian Flag; accounts were received of several other captures, and some others being run on shore.

CONSTITUTION OF THE REPUBLIC OF LIBERIA.

IN CONVENTION.

DECLARATION OF INDEPENDENCE.

WE the representatives of the people of the Commonwealth of Liberia, in Convention assembled, invested with authority for forming a new government, relying upon the aid and protection of the Great Arbiter of human events, do hereby, in the name and on behalf of the people of this Commonwealth, publish and declare the said Commonwealth a FREE, SOVEREIGN AND INDEPENDENT STATE, by the name and title of the REPUBLIC OF LIBERIA.

While announcing to the nations of the world the new position which the people of this Republic have felt themselves called upon to assume, courtesy to their opinion seems to demand a brief accompanying statement of the causes which induced them, first to expatriate themselves from the land of their nativity and to form settlements on this barbarous coast, and now to organize their government by the assumption of a sovereign and independent character. Therefore we respectfully ask their attention to the following facts.

We recognize in all men, certain natural and inalienable rights: among these, are life, liberty, and the right to acquire, possess, enjoy and defend property. By the practice and consent of men in all ages, some system or form of government is proven to be necessary to exercise, enjoy and secure these rights; and every people has a right to institute a government and to choose and adopt that system or form of it, which in their opinion will most effectually accomplish these objects, and secure their happiness, which does not interfere with the just rights of others. The right therefore to institute government, and to all the powers necessary to conduct it, is, an inalienable right, and cannot be resisted without the grossest injustice.

We the people of the Republic of Liberia were originally the inhabitants of the United States of North America.

In some parts of that country, we were debarred by law from all the rights and privileges of men—in other parts, public sentiment, more powerful than law, frowned us down.

We were every where shut out from all civil office. We were excluded from all participation in the government. We were taxed without our consent. We were compelled to contribute to the resources of a country, which gave us no protection. We were made a separate and distinct class, and against us every avenue to improvement was effectually closed. Strangers from all lands of a color different from ours, were preferred before us. We uttered our complaints, but they were unattended to, or only met by alledging the peculiar institutions of the country.

All hope of a favourable change in our country was thus wholly extinguished in our bosoms, and we looked with anxiety abroad for some asylum from the deep degradation.

The Western coast of Africa was the place selected by American benevolence and philanthropy, for our future home. Removed beyond those influences which depressed us in our native land, it was hoped we would be enabled to enjoy those rights and privileges, and exercise and improve those faculties, which the God of nature has given us in common with the rest of mankind.

Under the auspices of the American Colonization Society, we established ourselves here, on land acquired by purchase from the lords of the soil.

In an original compact with this Society, we, for important reasons delegated to it certain political powers; while this institution stipulated that whenever the people should become capable of conducting the government, or whenever the people should desire it, this institution would resign the delegated power, peaceably withdraw its supervision, and leave the people to the government of themselves.

Under the auspices and guidance of this institution, which has nobly and in perfect faith redeemed its pledges to the people, we have grown and prospered.

From time to time, our number has been increased by migration from America, and by accessions from native tribes; and from time to time, as circumstances required it, we have extended our borders by acquisition of land by honorable purchase from the natives of the country.

As our territory has extended, and our population increased, our commerce has also increased. The flags of most of the civilized nations of the earth float in our harbors, and their merchants are opening an honorable and profitable trade. Until recently, these visits have been of a uniformly harmonious character, but as they have become more frequent, and to more numerous points of our extending coast, questions have arisen, which it is supposed can be adjusted only by agreement between sovereign powers.

For years past, the American Colonization Society has virtually withdrawn from all direct and active part in the administration of the government, except in the appointment of the Governor, who is also a colonist, for the apparent purpose of testing the ability of the people to conduct the affairs of government, and no complaint of crude legislation, nor of mismanagement, nor of mal-administration has yet been heard.

In view of these facts, this institution, the American Colonization Society, with that good faith which has uniformly marked all its dealings with us, did, by a set of resolutions in January, in the Year of Our Lord One Thousand Eight Hundred and Forty-Six, dissolve all political connexion with the people of this Republic, return the power with which it was delegated, and left the people to the government of themselves.

The people of the Republic of Liberia then, are of right, and in fact, a

free, sovereign and independent State ; possessed of all the rights, powers, and functions of government.

In assuming the momentous responsibilities of the position they have taken, the people of this Republic feel justified by the necessities of the case, and with this conviction they throw themselves with confidence upon the candid consideration of the civilized world.

Liberia is not the offspring of grasping ambition, nor the tool of avaricious speculation.

No desire for territorial aggrandizement brought us to these shores ; nor do we believe so sordid a motive entered into the high considerations of those who aided us in providing this asylum.

Liberia is an asylum from the most grinding oppression.

In coming to the shores of Africa, we indulge the pleasing hope that we would be permitted to exercise and improve those faculties, which impart to man his dignity—to nourish in our hearts the flame of honorable ambition, to cherish and indulge those aspirations which a Benificent Creator had implanted in every human heart, and to evince to all who despise, ridicule, and oppress our race, that we possess with them a common nature, are with them susceptible of equal refinement, and capable of equal advancement in all that adorns and dignifies man.

We were animated with the hope, that here we should be at liberty to train up our children in the way they should go—to inspire them with the love of an honorable fame, to kindle within them, the flame of a lofty philanthropy, and to form strong within them, the principles of humanity, virtue, and religion.

Among the strongest motives to leave our native land—to abandon forever the scenes of our childhood, and to sever the most endeared connexions was the desire for a retreat, where, free from the agitations of fear and molestation, we could, in composure and security approach in worship the God of our Fathers.

Thus far our highest hopes have been realized.

Liberia is already the happy home of thousands who were once the doomed victims of oppression, and if left unmolested to go on with her natural and spontaneous growth ; if her movements be left free from the paralysing intrigues of jealous ambition and unscrupulous avarice, she will throw open a wider and yet a wider door for thousands, who are now looking with an anxious eye for some land of rest.

Our courts of justice are open equally to the stranger and the citizen for the redress of grievances, for the remedy of injuries, and for the punishment of crime.

Our numerous and well attended schools attest our efforts, and our desire for the improvement of our children.

Our churches for the worship of our Creator, every where to be seen, bear testimony to our piety, and to our acknowledgment of His Providence.

The native African bowing down with us before the altar of the living God, declare that from us, feeble as we are, the light of christianity has gone forth, while upon that curse of curses, the slave trade, a deadly blight has fallen as far as our influence extends.

Therefore in the name of humanity and virtue and religion—in the name of the Great God, our common Creator, and our common Judge, we appeal to the nations of christendom, and earnestly and respectfully ask of them, that they will regard us with the sympathy and friendly consideration, to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independent communities.

CONSTITUTION.

ARTICLE I.—DECLARATION OF RIGHTS.

The end of the institution, maintenance, and administration of government, is to secure the existence of the body politic, to protect it, and to furnish the individuals who compose it, with the power of enjoying, in safety and tranquility, their natural rights, and the blessings of life; and whenever these great objects are not obtained, the people have a right to alter the government and to take measures necessary for their safety, prosperity, and happiness.

Therefore, we the people of the Commonwealth of Liberia in Africa, acknowledging with devout gratitude the goodness of God, in granting to us the blessings of the christian religion, and political, religious and civil liberty, do, in order to secure these blessings for ourselves and our posterity, and to establish justice, insure domestic peace, and promote the general welfare, hereby solemnly associate and constitute ourselves a free, sovereign and independent state, by the name of the Republic of Liberia, and do ordain and establish this Constitution, for the government of the same.

Sec. 1. All men are born equally free and independent, and have certain natural, inherent and unalienable rights; among which, are the rights of enjoying and defending life and liberty, of acquiring, possessing and protecting property, and of pursuing and obtaining safety and happiness.

Sec. 2. All power is inherent in the people; all free governments are instituted by their authority and for their benefit, and they have a right to alter and reform the same when their safety and happiness require it.

Sec. 3. All men have a natural and unalienable right to worship God according to the dictates of their own consciences, without obstruction or molestation from others; all persons demeaning themselves peaceably, and not obstructing others in their religious worship, are entitled to the protection of law in the free exercise of their own religion, and no sect of christians shall have exclusive privileges or preference over any other sect, but all shall be alike tolerated; and no religious test whatever shall be required as a qualification for civil office, or the exercise of any civil right.

Sec. 4. There shall be no slavery within this Republic—nor shall any citizen of this Republic, or any person resident therein, deal in slaves, either within or without this Republic directly or indirectly.

Sec. 5. The people have a right at all times, in an orderly and peaceable manner, to assemble and consult upon the common good, to instruct their representatives, and to petition the government or any public functionaries for the redress of grievances.

Sec. 6. Every person injured shall have remedy therefor by due course of law; justice shall be done without denial or delay; and in all cases not arising under martial law or upon impeachment, the parties shall have a right to a trial by jury, and to be heard in person or by council, or both.

Sec. 7. No person shall be held to answer for a capital or infamous crime, except in cases of impeachment. Cases arising in the Army and Navy, and petty offences, unless upon presentiment by a grand jury; and every person criminally charged shall have a right to be seasonably furnished with a copy of the charge, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favour; and to have a speedy public and impartial trial by a jury of the vicinity. He shall not be compelled to furnish or give evidence against himself, and no person shall for the same offence be twice put in jeopardy of life or limb.

Sec. 8. No person shall be deprived of life, liberty, property, or privilege, but by the judgment of his peers, or the law of the land.

Sec. 9. No place shall be searched nor person seized, on a criminal charge or suspicion, unless, upon warrant lawfully issued, upon probable cause, supported by oath, or solemn affirmation, specially designating the place or person, and the object of the search.

Sec. 10. Excessive bail shall not be required, nor excessive fines imposed, nor excessive punishments inflicted; nor shall the legislature make any law impairing the obligation of contracts: nor any law rendering any act punishable, in any manner in which it was not punishable when it was committed.

Sec. 11. All elections shall be by ballot, and every male citizen, of twenty-one years of age, possessing real estate, shall have the right of suffrage.

Sec. 12. The people have a right to keep and to bear arms for the common defence. And as in time of peace, armies are dangerous to liberty, they ought not to be maintained, without the consent of the legislature, and the military power shall always be held in exact subordination to the civil authority and be governed by it.

Sec. 13. Private property shall not be taken for public use without just compensation.

Sec. 14. The powers of this government shall be divided into three distinct departments, the Legislative, Executive and Judicial, and no person belonging to one of these departments, shall exercise any of the powers belonging to either of the others. This section is not to be construed to include Justices of the Peace.

Sec. 15. The liberty of the press is essential to the security of freedom in a state; it ought not, therefore, to be restrained in this Republic.

The press shall be free to every person, who undertakes to examine the proceedings of the legislature or any branch of government; and no law shall ever be made to restrain the rights thereof. The free communication of thoughts and opinions is one of the invaluable rights of man, and every citizen may freely speak, write and print on any subject, being responsible for the abuse of that liberty.

In prosecutions for the publication of papers, investigating the official conduct of officers, or men in a public capacity, or where the matter published is proper for public information, the truth thereof may be given in evidence. And in all indictments for libels, the jury shall have a right to determine the law and the facts, under the direction of the court, as in other cases.

Sec. 16. No subsidy, charge, impost, or duties ought to be established, fixed, laid or levied, under any pretext whatsoever, without the consent of the people, or their representatives in the legislature.

Sec. 17. Suits may be brought against the Republic in such manner, and in such cases as the legislature may, by law direct.

Sec. 18. No person can, in any case, be subjected to the law martial, or to any penalties or pains, by virtue of that law, (except those employed in the army or navy, and except the militia in actual service) but by the authority of the legislature.

Sec. 19. In order to prevent those who are vested with authority, from becoming oppressors, the people have a right at such periods and in such manner, as they shall establish by their frame of government, to cause their public officers to return to private life, and to fill up vacant places, by certain and regular elections and appointments.

Sec. 20. That all prisoners shall be bailable by sufficient sureties, unless,

for capital offences, when the proof is evident, or presumption great; and the privilege and benefit of the writ of habeas corpus shall be enjoyed in this Republic, in the most free, easy, cheap, expeditious and ample manner, and shall not be suspended by the legislature, except upon the most urgent and pressing occasions, and for a limited time, not exceeding twelve months.

ARTICLE II.—LEGISLATIVE POWERS.

Sec. 1. The Legislative power shall be vested in a Legislature of Liberia, and shall consist of two separate branches. A House of Representatives and a Senate, to be styled the Legislature of Liberia; each of which shall have a negative on the other, and the enacting style of their acts and laws, shall be, "It is enacted by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled."

Sec. 2. The representatives shall be elected by and for the inhabitants of the several counties of Liberia, and shall be apportioned among the several counties of Liberia, as follows:—The county of Montserrado shall have four representatives, the county of Grand Bassa shall have three, and the county of Sinoe shall have one, and all counties hereafter which shall be admitted in the Republic shall have one representative, and for every ten thousand inhabitants, one representative shall be added. No person shall be a representative who has not resided in the county two whole years immediately previous to his election, and who shall not when elected, be an inhabitant of the county, and does not own real estate of not less value than one hundred and fifty dollars in the county in which he resides, and who shall not have attained the age of twenty-three years. The representatives shall be elected biennially, and shall serve two years from the time of their election.

Sec. 3. When a vacancy occurs in the representation of any county by death, resignation, or otherwise, it shall be filled by a new election.

Sec. 4. The House of Representatives shall elect their own speaker and other officers, they shall also have the sole power of impeachment.

Sec. 5. The Senate shall consist of two members from Montserrado county, two from Bassa county, two from Sinoe county, and two from each county which may be hereafter incorporated into this Republic. No person shall be a Senator who shall not have resided three whole years immediately previous to his election in the Republic of Liberia, and who shall not when elected be an inhabitant of the county which he represents, and who does not own real estate of not less value than two hundred dollars in the county which he represents, and who shall not have attained the age of twenty-five years. The Senator for each county who shall have the highest number of votes, shall retain his seat four years, and the one who shall have the next highest number of votes, two years, and all who are afterwards elected to fill their seats, shall remain in office four years.

Sec. 6. The Senate shall try all impeachments; the Senators being first sworn, or solemnly affirmed to try the same impartially and according to law, and no person shall be convicted but by the concurrence of two-thirds of the Senators present. Judgment in such cases shall not extend beyond removal from office, and disqualification to hold an office in the Republic, but the party may still be tried at law for the same offence.

When either the President or Vice President is to be tried, the Chief Justice shall preside.

Sec. 7. It shall be the duty of the Legislature as soon as conveniently may be after the adoption of this Constitution, and once at least in every ten years afterwards, to cause a true census to be taken of each town and

county of the Republic of Liberia, and a representative shall be allowed every town having a population of ten thousand inhabitants, and for every additional ten thousand in the counties after the first census, one representative shall be added to that county until the number of representatives shall amount to thirty, afterwards one representative shall be added for every thirty thousand.

Sec. 8. Each branch of the legislature shall be judge of the election returns, and qualifications of its own members. A majority of each shall be necessary to transact business, but a less number may adjourn from day to day, and compel the attendance of absent members. Each house may adopt its own rules of proceeding, enforce order, and with the concurrence of two-thirds, may expel a member.

Sec. 9. Neither house shall adjourn for more than two days without the consent of the other; and both houses shall sit in the same town.

Sec. 10. Every bill or resolution which shall have passed both branches of the Legislature, shall, before it becomes a law, be laid before the President for his approval. If he approves, he shall sign it, if not, he shall return it to the Legislature with his objections—if the Legislature shall afterwards pass the bill or resolution by a vote of two-thirds in each branch, it shall become a law. If the President shall neglect to return such bill or resolution to the Legislature with his objections for five days after the same shall have been so laid before him—the Legislature remaining in session during that time, such neglect shall be equivalent to his signature.

Sec. 11. The Senators and Representatives shall receive from the Republic a compensation for their services, to be ascertained by law; and shall be privileged from arrest, except for treason, felony, or breach of the peace, while attending at, going to, or returning from the session of the Legislature.

ARTICLE III.—EXECUTIVE POWER.

Sec. 1. The Supreme Executive Power shall be vested in a President, who shall be elected by the people, and shall hold his office for the term of two years. He shall be Commander-in-Chief of the army and navy. He shall, in the recess of the Legislature, have power to call out the Militia or any part thereof, into actual service in defence of the Republic. He shall have power to make treaties, provided, the Senate concur therein, by a vote of two-thirds of the Senators present. He shall nominate, and with the advice and consent of the Senate, appoint and Commission all Ambassadors and other public Ministers and Consuls, Secretaries of State, of War, of the Navy, and of the Treasury, Attorney General, all Judges of Courts, Sheriffs, Coroners, Marshals, Justices of the Peace, Clerks of Courts, Registers, Notaries Public, and all other officers of state, civil and military, whose appointment may not be otherwise provided for by the constitution, or by standing laws. And in the recess of the Senate, he may fill any vacancies in those offices, until the next session of the Senate. He shall receive all ambassadors and other public ministers. He shall take care that the laws be faithfully executed,—he shall inform the Legislature from time to time, of the condition of the Republic, and recommend any public measures for their adoption, which he may think expedient. He may, after conviction, remit any public forfeitures and penalties, and grant reprieves and pardons for public offences, except in cases of impeachment. He may require information and advice from any public officer, touching matters pertaining to his office. He may, on extraordinary occasions, convene the Legislature, and may adjourn the two houses whenever they cannot agree as to the time of adjournment.

Sec. 2. There shall be a Vice-President, who shall be elected in the same manner, and for the same term as that of the President, and whose qualifications shall be the same; he shall be President of the Senate, and give the casting vote when the house is equally divided on any subject. And in case of the removal of the President from office, or his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice-President; and the Legislature may by law provide for the case of removal, death, resignation or inability both of the President and Vice-President, declaring what officer shall then act as President, and such officer shall act accordingly, until the disability be removed or a President shall be elected.

Sec. 3. The Secretary of State shall keep the records of the state, and all the records and papers of the legislative body, and all other public records and documents, not belonging to any other department, and shall lay the same when required, before the President or Legislature. He shall attend upon them when required, and perform such other duties as may be enjoined by law.

Sec. 4. The Secretary of the Treasury, or other persons who may by law be charged with the custody of the public monies, shall, before he receive such monies, give bonds to the state, with sufficient sureties, to the acceptance of the Legislature, for the faithful discharge of his trust. He shall exhibit a true account of such monies when required by the President or Legislature; and no monies shall be drawn from the Treasury, but by warrant from the President, in consequence of appropriation made by law.

Sec. 5. All ambassadors and other public Ministers and Consuls, the Secretary of State, of War, of the Treasury, and of the Navy, the Attorney General and Post Master General, shall hold their offices during the pleasure of the President. All Justices of the Peace, Sheriffs, Coroners, Marshals, Clerks of Courts, Registers and Notaries Public, shall hold their offices for the term of two years from the date of their respective Commissions; but may be removed from office within that time by the President at his pleasure; and all other officers whose term of office may not be otherwise limited by law, shall hold their offices during the pleasure of the President.

Sec. 6. Every civil officer may be removed from office by impeachment, for official misconduct. Every such officer may also be removed by the President, upon the address of both branches of the Legislature, stating the particular reasons for his removal.

Sec. 7. No person shall be eligible to the office of President, who has not been a citizen of this Republic for at least five years, and shall not have attained the age of thirty-five years; and who shall not be possessed of unincumbered real estate, of not less value than six hundred dollars.

Sec. 8. The President shall at stated times receive for his services, a compensation which shall neither be increased nor diminished, during the period for which he shall have been elected:—And before he enters on the execution of his office, he shall take the following oath or affirmation:

I do solemnly swear, (or affirm) that I will faithfully execute the office of President of the Republic of Liberia, and will to the best of my ability preserve, protect and defend the constitution, and enforce the laws of the Republic of Liberia.

ARTICLE IV.—JUDICIAL DEPARTMENT.

Sec. 1. The Judicial Power of this Republic shall be vested in one Supreme Court, and such subordinate Courts as the Legislature may from time to time establish. The Judges of the Supreme Court, and all other Judges of Courts, shall hold their offices during good behaviour; but may be removed

by the President, on the address of two-thirds of both houses for that purpose, or by impeachment and conviction thereon. The Judges shall have salaries established by law, which may be increased, but not diminished during their continuance in office. They shall not receive any other perquisites or emoluments whatever, from parties or others, on account of any duty required of them.

Sec. 2. The Supreme Court shall have original jurisdiction in all cases affecting Embassadors or other public Ministers and Consuls, and those to which the Republic shall be a party. In all other cases the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations as the Legislature shall from time to time make.

ARTICLE V.—MISCELLANEOUS PROVISIONS.

Sec. 1. All laws now in force in the Commonwealth of Liberia and not repugnant to this Constitution, shall be in force as the laws of the Republic of Liberia, until they shall be repealed by the Legislature.

Sec. 2. All Judges, Magistrates, and other officers now concerned in the administration of justice in the Commonwealth of Liberia, and all other existing civil and military officers therein, shall continue to hold and discharge their respective offices, in the name and by the authority of the Republic, until others shall be appointed and commissioned in their stead, pursuant to this Constitution.

Sec. 3. All towns and municipal corporations within this Republic, constituted under the laws of the Commonwealth of Liberia, shall retain their existing organizations and privileges, and the respective officers thereof shall remain in office and act under the authority of this Republic, in the same manner, and with the like powers, as they now possess under the laws of said Commonwealth.

Sec. 4. The first election of President, Vice President, Senators and Representatives, shall be held on the first Tuesday in October, in the year of Our Lord Eighteen Hundred and Forty-seven, in the same manner as elections of members of the Council are chosen in the Commonwealth of Liberia, and the votes shall be certified and returned to the Colonial Secretary, and the result of the election shall be ascertained, posted and notified by him as is now by law provided in case of such members of Council.

Sec. 5. All other elections of President, Vice President, Senators and Representatives, shall be held in the respective towns on the first Tuesday in May in every two years, to be held and regulated in such manner as the Legislature may by law prescribe. The returns of votes shall be made to the Secretary of State, who shall open the same, and forthwith issue notices of the election to the persons apparently so elected Senators and Representatives; and all such returns shall be by him laid before the Legislature at its next ensuing session, together with a list of the names of the persons who appear by such returns to have been duly elected Senators and Representatives; and the persons appearing by said returns to be duly elected, shall proceed to organize themselves accordingly, as the Senate and House of Representatives. The votes for President shall be sorted, counted and declared by the House of Representatives. And if no person shall appear to have a majority of such votes, the Senators and Representatives present, shall in Convention, by joint ballot, elect from among the persons having the three highest number of votes, a person to act as President for the ensuing term.

Sec. 6. The Legislature shall assemble once at least in every year, and such meeting shall be on the first Monday in January, unless a different day shall be appointed by law.

Sec. 7. Every Legislator and other officer appointed under this Constitution, shall before he enters upon the duties of his office, take and subscribe a solemn oath or affirmation to support the Constitution of this Republic, and faithfully and impartially discharge the duties of such office. The presiding officer of the Senate shall administer such oath or affirmation to the President, in Convention, of both houses; and the President shall administer the same to the Vice President, to the Senators, and to the Representatives in like manner. When the President is unable to attend, the Chief Justice of the Supreme Court, may administer the oath or affirmation to him at any place, and also to the Vice President, Senators and Representatives, in Convention. Other officers may take such oath or affirmation before the President, Chief Justice, or any other person who may be designated by law.

Sec. 8. All elections of Public officers shall be made by a majority of the votes, except in cases otherwise regulated by the Constitution, or by law.

Sec. 9. Offices created by this Constitution which the present circumstances of the Republic do not require that they shall be filled, shall not be filled until the Legislature shall deem it necessary.

Sec. 10. The property of which a woman may be possessed at the time of her marriage, and also that of which she may afterwards become possessed, otherwise than by her husband, shall not be held responsible for his debts; whether contracted before or after marriage.

Nor shall the property thus intended to be secured to the woman, be alienated, otherwise than by her free and voluntary consent, and such alienation may be made by her, either by sale, devise or otherwise.

Sec. 11. In all cases in which estates are insolvent, the widow shall be entitled to one-third of the real estate during her natural life, and to one-third of the personal estate, which she shall hold in her own right, subject to alienation by her, by devise or otherwise.

Sec. 12. No person shall be entitled to hold real estate in this Republic unless he be a citizen of the same. Nevertheless this article shall not be construed to apply to Colonization, Missionary, Educational, or other benevolent institutions, so long as the property or estate is applied to its legitimate purposes.

Sec. 13. The great object of forming these Colonies, being to provide a home for the dispersed and oppressed children of Africa, and to regenerate and enlighten this benighted continent; none but persons of color shall be admitted to citizenship in this Republic.

Sec. 14. The purchase of any land by any citizen or citizens from the aborigines of this country, for his, or their own use, or for the benefit of others, as estate or estates in fee simple, shall be considered null and void to all intents and purposes.

Sec. 15. The improvement of the native tribes, and their advancement in the arts of agriculture, and husbandry being a cherished object of this government, it shall be the duty of the President to appoint in each county, some discreet person, whose duty it shall be to make regular and periodical tours through the country, for the purpose of calling the attention of the natives to these wholesome branches of industry, and of instructing them in the same; and the Legislature shall as soon as can conveniently be done, make provisions for these purposes, by the appropriation of money.

Sec. 16. The existing regulations of the American Colonization Society, in the Commonwealth, relative to emigrants, shall remain the same in the Republic, until regulated by compact between the Society and the Republic; nevertheless, the Legislature shall make no law prohibiting emigration. And it shall be among the first duties of the Legislature, to take measures

to arrange the future relations between the American Colonization Society and this Republic.

Sec. 17. This Constitution may be altered whenever two-thirds of both branches of the Legislature shall deem it necessary. In which case the alterations or amendments, shall first be considered and approved by the Legislature, by the concurrence of two-thirds of the members of each branch, and afterwards by them submitted to the people, and adopted by two-thirds of all the electors at the next biennial meeting for the election of Senators and Representatives.

Done in CONVENTION, at Monrovia, in the County of Montserrado, by the unanimous consent of the people of the Commonwealth of Liberia, this twenty-sixth day of July, in the Year of Our Lord One Thousand Eight Hundred and Forty-seven, and of the REPUBLIC the First. In witness whereof we have hereto set our names.

S. BENEDICT, *President.*

J. N. LEWIS,

H. TEAGE,

BEVERLY R. WILSON,

ELIJAH JOHNSON,

J. B. GRIPON,

Montserado
County.

JOHN DAY,

A. W. GARDNER.

AMOS HERRING.

EPIHRAIM TITLER,

R. E. MURRAY,

*Grand Bassa
County.*

County of
Sinoe.

J. W. PROUT.

Secretary of Convention.

Monrovia, July 29th, 1817.

(From Africa's Luminary of July 14th.)

LIBERIA PACKET.

Great has been the disappointment in Liberia at the non-arrival of the Packet at the time she was due. For some years much has been said and written on the importance of a regular communication being kept up between the United States and Liberia; and great was the rejoicing when information reached us that this desideratum was about to be realized. The fine vessel at length arrived with conveniences nearly equal to a London Packet, inspiring all with confidence. We were assured she would arrive as near the 25th of June and December each year as might be. An unusual number therefore ordered supplies by her. Expecting them at or about the appointed time, favorable offers of supplies were declined, and everything disposed of which was not required for immediate use.

We were confidently expecting paper on which to print our little *Luminary*, books, clothing, &c. &c. for our schools; material for finishing our (native) Female Academy and a full supply of intelligence from America for ourselves, all of which are now greatly needed. But instead of the Packet the following information reached us, by the kindness of a gentleman, who went home in her, expecting to return by the same vessel. "The Liberia Packet, on account of a sum of money, not to be found from a voyage to Africa, has concluded that *Philanthropy* requires that she should take provisions to Havre, France; therefore she will not make her next voyage to Liberia."

We cannot but express our surprise at finding the above paragraph in the Luminary. The sneer contained in the communication of "a *gentleman* who went home in her," comes with an ill grace, endorsed by the editor of a *missionary* paper. As we have not the honor of knowing the GENTLEMAN, we must of course hold the editor responsible for the falsity of the insinuation. The writer has been pleased to personify the Liberia Packet, and says she

"has concluded that *Philanthropy* requires she should take provisions to Havre." It can only be inferred from the above statement, that the owners or the Agent of the Packet Co. had alledged, that *Philanthropy* induced them to send the vessel to Havre. Now this is entirely gratuitous, unwarranted and not true. The Agent of the Chesapeake and L. T. Co. stated individually to the passengers who came home in the Packet, and also to the public through the columns of this Journal, that the Packet had cost some three thousand dollars more than was expected, that, though all efforts had been made, additional subscriptions of stock to meet this increase of expense could not be obtained, that *no* emigrants offered for the colonies through either Society, that few, very few orders for freight had been received from the colonists, that *consequently*, for want of funds, to meet the actual liabilities of the Co. the Packet must be sent on a freighting voyage to some other port. Such are the facts, and they were at the time made public—and must have been known to the gentleman.

NOTICE OF THE LIBERIA PACKET IN AN ENGLISH PAPER.

We have often had occasion to speak in no favourable terms of the policy of the British Government in transporting native Africans to the West Indies to cultivate their lands. We find a reference to the same subject in "The Colonial Intelligencer, or Aborigines' Friend," for April last, published in London, and also a favourable comparison of the policy of the American Colonization Society's efforts for the good of Africa. We would call attention to the last sentence, particularly, of the following paragraph :

EMIGRATION FROM THE COAST OF AFRICA TO THE WEST INDIES.

The Aborigines' Protection Society, in their Address to Lord Grey, deprecated the encouragement which Government proposed to offer to the emigration of African laborers to the West Indies. They were apprehensive that such a course would be in itself a modification of the slave trade, and that it would facilitate and sanction the perpetuation of the old traffic by other countries, who will be led to doubt either the policy or sincerity of the efforts which England has so long been making for its suppression. We have now to express our deep regret that Government has resolved to employ a steamer, bearing the ominous name of the "*Scourge*," in making an experiment of the emigration project upon the Kroo coast. Whilst England is taking this pernicious step, the African Colonization Society of America has just launched a first-rate vessel of its own, for the purpose of conveying well-selected voluntary emigrants, colored persons possessed of more or less education, to the State of Liberia, which is peaceably extending its limits, and appears to be on the point of assuming its independence.

AFRICA.

Thirty years ago, and how hopeless appeared the condition of Africa, when the possibility of planting a Colony upon its shores was put to the test.

It was a bold and a glorious idea, and those with whom it originated, and who banded themselves together that they might carry it into execution, deserve to be remembered, and they will be remembered, as the benefactors of the human race.

With the history of the colonization of this our own country, before them,

and in view of the difficulties connected with the undertaking, we are constrained to admire the bold and dauntless spirit by which they were animated.

If the enterprize had remained unattended to the present day, there are few, we believe, who would be willing to hazard their means or their reputation for sanity upon a project so apparently hopeless; but those were men of indomitable courage and genuine philanthropy, connected with calculating prudence and far-seeing wisdom.

The results, as already arrived at, are greater than the most sanguine had any right to expect, and will compare advantageously with those of any attempt at colonization which can be adduced. It is true, that we sometimes hear the inquiry uttered by way of disparagement—"What has been done?" but a little investigation, conducted fairly, would be very likely to change the disparaging inquiry into an exclamation of wonder.

Briefly we may point to some of the results. And first, a self-sustaining colony, of four thousand souls, exists in a flourishing condition on the Western coast of Africa, enjoying a Republican form of government, in friendly alliance with one hundred thousand natives, over whom a powerful and Christian influence is exerted, exclusive of fifteen thousand who own direct subjection to the laws of the colony.

The territory extends for three hundred miles along the coast, and reaches far back into the interior. Twenty-three churches, with fifteen hundred communicants, and twenty schools, numbering about one thousand pupils, attest the attention of the colonists to the subject of education and religion.

None but the uninformed will think lightly of these results. They are wonderful in view of the time and money, and efforts expended, and of the obstacles that opposed themselves.

The past has been but the infancy of the colony, it is from this point that we may look for the developments of a thriving and healthy youth, which may give assurance that it will be succeeded by vigorous manhood.

The four thousand now in the colony, it is fair to calculate, have at least twenty thousand relatives and friends in this country, who feel strongly drawn towards Africa, and who would follow their friends thither if they could do it. But, further, the mists of error which have hitherto prevented the free coloured population of our land from appreciating the immense advantages which Liberia presents for their acceptance, are rapidly passing away, and there are indications, not to be mistaken, that the cause of Colonization and of Truth is about to enjoy a signal triumph, and that our free coloured people are beginning to open their eyes, and to discern who are their true friends.

Already have they commenced taking proper action in the case. In some instances they have already appointed agents of their own selection, to visit the Colony, and report the result of their observations, and this example is being imitated, and, as a consequence, correct information on which they can and will rely, will be speedily disseminated, and hence the tide of emigration will set towards Africa with a power, the rapidity of which is the only thing to be dreaded, lest the growth of the colony henceforward be too rapid.

Five years hence, and the population will most probably be doubled, and soon every enterprising, educated coloured man now in this country, not providentially detained, will be on his way to Liberia, and those will mourn who are necessarily left behind.

And then the grand experiment which is in progress among ourselves, will be repeated on the other side of the Atlantic, and our confident expectation, and fond hope is, that it may prove abundantly successful.

Liberia Advocate.

EFFECTS OF COLONIZATION.—The effects of Colonization on the condition of Africa, are beginning to manifest themselves, and though it may be yet a long time before the line of settlement will be so extended as effectually to prevent the exportation of slaves, yet the success of Colonization thus far encourages the belief, that it may yet become one of the most important instruments for the accomplishment of this philanthropic purpose. And if the negotiations recently opened between Great Britain and France, for a modification of the treaty for the suppression of the slave-trade, should result, as is expected, in “the adoption of efficacious and direct measures against the sovereigns of the coast of Africa, who are known for openly carrying on the trade,”—the Colonization plan must at once be found to be of incalculable benefit in carrying out and enforcing the designs of these two governments, and thus it may realize some of its triumphs at a much earlier day, than the most sanguine have contemplated.

But there is another aspect of the beneficial effects of Colonization, even more important than that just mentioned; we mean that which regards its influence on the continent of Africa itself; its power to enlighten and humanize, to elevate and Christianize its semi-barbarian hordes. Africa, it must be remembered, is, probably, the greatest slave-trafficking country in the world. And a truly enlarged philanthropy will be content, it seems to us, with nothing short of the regeneration of the very heart of Africa itself. At least it will feel bound heartily to co-operate in all measures, which, under the Providence of God, give any good promise of so important a moral revolution.—*Chr. Register.*

SLAVE TRADE ON THE EASTERN COAST OF AFRICA.—It appears by the London Times, that the British government has recently concluded a series of treaties with certain Arab Princes or Sheiks, with a view to secure the aid of their governments in preventing the exportation of slaves from the African coast, particularly in the Persian Gulf. The death-blow has already been given to the traffic in the Indian Archipelago, where the vessels in use are much more efficient than the Arabian Slavers, and the opposition, of course, much more formidable. It may be inferred, therefore, that the plan of suppressing the traffic in the Persian Gulf, will be easily successful.—*Chr. Register.*

SLAVE TRADE ON THE WEST COAST.—The London Times speaks despondingly of the prospect of any early termination of the slave-trade on the West Coast of Africa. It speaks thus:

“Not all the efforts of the British, French or American Cruisers will suffice to destroy the slave-trade, until by the law of Brazil and the slave-holding States of the North American Union, the possession of a slave is constituted a crime.” * * * * “It is vain to expect, that as long as slavery exists as one of the recognized institutions of these countries, the trade will ever be brought effectually to a conclusion. As long as there is a slave market, so long there will be a slave ship, and slaves to lade her.”

There is undoubtedly much in the history of the slave-trade for a few years past, to confirm this opinion of the Times. The opinion seems to have been uttered, however, without regard to the effects of colonization.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100
FOR STEERAGE “ “ “ “	40
FOR FREIGHT OUT, per cubic foot for measured goods,	50
“ “ “ “ “ “ “ “ per barrel,	1 50
“ “ “ “ “ “ “ “ for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
“ “ “ “ “ “ “ “ for palm oil, per gallon, or capacity of casks,	04
“ “ “ “ “ “ “ “ for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company,
must be addressed to DR. JAMES HALL,

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

WE have again to apologize for our tardiness in issuing the Journal, and again to attribute it to the same cause, viz., the non-arrival of the “Liberia Packet.”

It will be recollected, that we published our last No. immediately after the arrival of the Hollander, in N. Y., bringing advices from Monrovia as late as the 20th of Nov., at which date, the Packet had not arrived at that port. Although one month has elapsed since the arrival of the Hollander, let it not be supposed that the chances against the safety of the Packet are thereby increased. They remain just the same as before. The Packet, provided she arrived out in good condition, and would not be obliged to lay by, in the colonies, for repairs, would yet be detained there from five to six weeks, discharging her emigrants and cargo, and taking on board her return freight. Therefore, calculating that she arrived out on the 1st of Dec., ten days after the sailing of the Hollander, and that she would be detained there until the 15th of Jan’y, an average return passage, would not bring her into this port, before the 1st of March, and a long passage from the 1st to the 15th of that month. Consequently, the chances against her safety, are not materially increased until the 1st prox. but after that in a fearful ratio, until her fate is decided by her return to port, or by some later arrival from the colony. The intimation given in the daily prints, that there was reason to apprehend a mutiny on board, when the Packet left the Capes, is without other foundation, than, that a man who shipped as second mate, proved unfit for his station and was sent into the fore-castle. We repeat our assurances before given, that every thing appertaining to the vessel, when she left this port, was as it should be. She had been proved staunch, strong and stiff in two severe gales, she was well supplied with new sails and the best of rigging, was well watered and provisioned for the voyage, besides having a plenty of provisions on board as cargo. Her crew were picked men, and the captain and first officer were second to no seamen in Baltimore. We therefore again repeat, “We cannot believe her lost.”

ABOLITION AND COLONIZATION.—THE ISSUE JOINED.

It is not our intention to induce any comparison or contrast between these two objects, or to discuss their respective merits or demerits. We have ever considered controversies of this kind as entirely unprofitable, and never more so than when attempting to influence or convince a radical, a disorganizer or an enthusiast of any stamp. We have seen the subject well handled by able writers on both sides, and always much to their own satisfaction and that of their friends; but in no one instance producing any effect upon their opponents, except increasing their determination not to be convinced. Since we have conducted this journal, we have said but little upon the subject of Abolition, in hopes, that our course might induce a corresponding one on part of its advocates; and for the past three years, we have thought we perceived somewhat of an abatement of the hurricane of denunciation and abuse heaped upon us by Garrison and his adherents; but it proved only, what sailors denominate a *lull* in the gale. It has come on again with redoubled fury. The appearance of Mr. Clay, in the chair as president of the Am. Col. Society, immediately set the elements in motion, and there seems to be no end to their raging. But amid all their fury and uproar, we perceive they are coming more near the true grounds of the controversy; they begin to discover why they can never act with the Colonizationist or the Colonizationist with them. They oppose Colonization, because its action is based on the ground, that the colored men "can never in this country, attain political and social equality with the whites," which they consider an unfounded assumption. This, then is the true ground of difference and the true reason of their opposition to our cause. We are most heartily glad they have at last got at it, and hope they will hereafter stick to it, and cease this opposition to the colonies themselves, and the reiteration of the thousand falsehoods concerning them.

We copy the following article from the North Star, a paper edited by Frederick Douglass, which we think treats the subject very fairly, and as we said above, makes the true issue.

"THE PHILOMETHEAN SOCIETY.

"On Friday evening last, we had the privilege to attend a meeting of this useful Society of colored persons, in Albany. In the present proscribed and isolated condition of our people, such institutions seem almost indispensable to our social happiness, progress and elevation. We, however, think that they should always be regarded as temporary institutions, forced upon us by the unjust and wicked prejudice which excludes us from the like institutions among the whites, and ready to be given up whenever a sense of justice and liberality shall assert its dominion in the American mind. The question which engaged the attention of the society, and which was quite fully discussed on this evening, related to the subject of Colonization. A young man from Liberia, now a student at the Medical College in Albany, submitted a resolution, affirming it to be the duty of the free colored people of this country to emigrate to Liberia, as the only means of elevating them among the nations of the earth. He said, that he hoped all prejudice would be discarded, and that the Society would discuss the subject with the calmness and seriousness which its importance demanded.

He also hoped that no reference should be made to the conduct of the American Colonization Society, as he humbly conceived that the good or bad actions of that Society had nothing to do with the question before the meeting. The principal argument urged in support of the resolution, was, the invincibility of prejudice against the colored people in this country, and the duty of our civilizing and evangelizing Africa.—He said, that “Colonization is always the precursor of civilization, and that without it, Africa must continue in her present barbarous condition.” He urged that an individual was respected according to the merits or demerits of the nation to which he belonged; and that while Africa was uncivilized, it was utterly absurd to suppose that her children would be respected among mankind. These views were enforced with much apparent earnestness, and made quite an impression on the audience. In reply, it was urged by Messrs. Topp, Cutler, and others, that prejudice was not invincible; that the condition of the free, colored people in this land was steadily improving; and that thus far, Colonization had only served to retard the progress of this improvement; that it had fostered and strengthened prejudice, by declaring it to be invincible; that individual emigration might be very well, but that any general movement in that direction must operate injuriously; that it was the duty of the colored people to stay here, and help to free their brethren, rather than leave them in their chains, to go to civilize Africa. We do not pretend to do full justice to the arguments on either side—our limited space will not permit this; but we have given a fair report of the principle arguments used on both sides.

The only colonization which we recommend to our people, is a moral one. To change our location, is not to attain true elevation.—We must emigrate from degradation to respectability, by quitting the shores of ignorance for those of intelligence; by cutting off the spirit of indolence, and assuming that of industry; by dispelling the clouds of misanthropic despair, and cherishing a manly faith in the power of truth; and seeking our social advancement by the most untiring perseverance in the path of moral rectitude. This done, and all the powers terrestrial, or infernal, shall be unavailing in repressing our upward tendency.”

THIRTY-FIRST ANNIVERSARY OF THE AMERICAN COLONIZATION SOCIETY.

THE thirty-first Annual Meeting of the American Colonization Society was held in the Hall of House of Representatives on the 18th ult. The Annual Report was read, and addresses delivered. We are not able to insert the proceedings at large in the present number, but shall in our next.

We have only room at present for a few notices of the meeting taken from some of the newspapers of the day following:

(From the National Intelligencer.)

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

Before the hour of 5 o'clock yesterday evening—that is, several hours before the appointed time of meeting of the Colonization Society—ladies and gentlemen began to pour into the Hall of Representatives, which was afterwards crowded to excess, to witness the proceedings at the Annual Meeting of the American Colonization Society, at which Mr. CLAY, the President of the Society was to preside in person, for the first time for many years. The multitude which flocked to the common centre of attraction was far greater than the hall and all the adjacent lobbies could

contain, and numbers, after struggling in vain to obtain an entrance, returned home disappointed.

The occasion was one of great interest, Mr. CLAY having presided as chairman at the small but respectable meeting held in this city more than thirty years ago, when the first movement was made to get up the association, which has been productive of such important results, and has already reached the point of proving the capacity of the colored population, bred and educated in the United States, for self-government, the people of Liberia having just established a Constitution, modelled on the institutions of the United States.

Mr. CLAY, on taking the Chair, was saluted with acclamations by the assembly.

Extracts from the annual report having been read by the Rev. Mr. McLAIN, the Secretary of the Society—

Mr. DAYTON, Senator from New Jersey, offered a resolution of congratulation on the birth of a new Republic on the shores of Africa, terminating with a delicate allusion to the presence of Mr. CLAY, and his early services in the cause. The mover supported the resolution in a brief and eloquent speech, which, eloquent and impressive as it was, suffered frequent interruption from loud calls for Mr. CLAY.

At length Mr. CLAY rose to speak, and was again greeted by long continued plaudits. As soon as order could be restored, he addressed the Society, in a speech, which, though made with very slight preparation, held the immense auditory enchained in the deepest silence, (save an occasional burst of irrepressible applause,) in which he adverted to the progress and past history of the Society, and offered his congratulations on the thus far successful and joyful result of its labors. He vindicated it from the objections of its opponents; and, after an effective appeal to those in both extremes of opinion in regard to slavery, closed with an affecting invocation of the smiles and blessings of Heaven on the Society and the infant Republic of Liberia.

Mr. CLAY was re-elected President by acclamation, and all the Vice-Presidents were also continued. The meeting then adjourned.

Full notes were taken of Mr. CLAY's speech, and it will be given in due time.

(From the Union.)

COLONIZATION SOCIETY.

9 o'clock.—We have just returned from the Capitol. There was the greatest crowd in which we have ever been enveloped—every portion of the hall of the House of Representatives crammed with a living multitude. Perhaps from 3,000 to 4,000 persons were present—and hundreds were turned away, unable to find a seat, or a resting place for the soles of their feet.

The report from the Colonization Society was first read. Then Mr. DAYTON, United States Senator from New Jersey, addressed the audience.

And last of all, arose the orator of the night, HENRY CLAY. He made no display of eloquence, but he spoke clearly and sensibly of the benefits of the Colonization Society. We were rather surprised to hear him speak with so loud and distinct a voice.—Every one knows that Mr. CLAY speaks in a most agreeable manner. Time continues to lay his hand gently upon him. Energy is stamped upon the man himself; and he is so capable of inspiring enthusiasm among his many devoted friends, that they will scarcely fail to urge on his pretensions to a higher chair than he occupied to-night, and will make it rather difficult for the friends of any competitor to rule him off the course.

LATE FROM LIBERIA—LETTER FROM GOV. ROBERTS.

GOVERNMENT HOUSE, *Monrovia, Nov. 19, 1847.*

SIR:—I have the honor to enclose herewith duplicates of the accounts against the U. S. Government for the Receptacle, built for the accommodation of recaptured Africans; the first sets were transmitted by the Schooner "J. B. Gager," with accounts from the Colonial Warehouse, and other documents, about thirty days ago. I omitted, at that time, to send you Dr. Lugenbeel's receipt, acknowledging the delivery of the building, which is also here enclosed.

I am happy to be able to inform you, that since my last letter to you, October 17th, we have succeeded in purchasing the entire "Timbo" country, also a small tract called "Zepah," and another known by the name of "Hemasso." These purchases extinguish the native title to all the lands lying between Grand Corah and River Cessors.

Mr. Benson, according to appointment, is now with the chiefs of New-Cessors, for the purpose of negotiating for that territory. By a letter received from him yesterday, I am glad to find the prospects of success are somewhat encouraging.

Rev. Mr. Wilson, who returned to this place yesterday, from a tour through the Grand Cape Mount country, where he has been to make arrangements for establishing mission stations, informs me that Commodore Hotham has received orders from his Government to attack and destroy the slave establishments at the Gallenas. The measure is authorized, it appears, by a treaty, concluded several years ago, between the British Government and the chiefs of Gallenas, for the suppression of the slave trade. Mr. Wilson obtained this information from Captain Murray, of Her Majesty's Sloop "Favorite," and it may be relied on.

The citizens of Millsburg, a few days ago, were a little alarmed in consequence of some rumors of an attack by the Condoes on the natives of Heddington. The reports, however, were unfounded. The natives of Heddington originated them to alarm the settlers, hoping by that means to avert an attack they feared the Condoes might make on them to avenge an insult offered by Zoda Qura, their chief, to a Condo gentleman of distinction.

A few weeks ago, Zoda and this gentleman had some difficulty respecting trade, when the latter called the former a slave—Zoda had been a slave, and was among the number liberated by Mr. Ashmun, at Mammy Town, many years ago. Zoda replied, "it was true he had been a slave, but the Americans had liberated him, and he was now a free man; and that was not all, he was in authority, and would not allow himself to be insulted with impunity. Whereupon, he ordered his people to shave the beard of the Condo gentleman, steep it in water, which he compelled him to drink, then sent him off with an impertinent message to his king. According to the notion of the natives, a grosser insult could not be offered; and, I have no doubt, should they find Zoda beyond the jurisdiction of his Government, his head will pay the forfeit, unless the authorities can succeed in accommodating the difference, which I think we shall be able to do.

Of public affairs, I have nothing worth communicating: every thing is going on quietly and in order.

No news yet of the Packet, we begin to fear some accident has befallen her.

In haste, I am, sir, most respectfully your obedient servant,

J. J. ROBERTS.

REV. WM. McLAIN,

Sec. and Tr. Am. Col. Soc'y, Washington City, U. S. A.

LETTER FROM DR. LUGENBEEL.

MONROVIA, LIBERIA, November 20, 1847.

REV. AND DEAR SIR:—Although I have nothing of importance to communicate to you, of which you have not already been informed; yet as an opportunity is now presented, by which I have the privilege of sending letters to my far-away home, I will forward you a few lines, by which you will at least perceive that I am still among the living, and still able, even in "the white man's grave-yard," to talk on paper to my distant friends on the other side of the rolling ocean.

I presume, that before the reception of this, you will have received my letter by the Schooner "J. B. Gager," which vessel left our port on the 19th ultimo, bound to Sierra Leone—thence to New York. Since the date of that letter, nothing worthy of particular notice has transpired on this side the "big water;" except the artificers of some of the emissaries of the Devil—slave traders on the one hand, and the success of the Gospel of Christ on the other—two powerful antagonistic influences, which are in operation in this benighted land; producing as great a contrast, as can well be imagined. While brutes in human form are still engaged in tearing away the poor ignorant aborigines of this country, and transporting them in floating prison-houses to the distant scenes of perpetual servitude; many of the rescued victims of the abominable traffic, who were brought to this place in the slave-ship "Pons," are realizing the transcendent blessings of the glorious Gospel of salvation—a considerable number of them, I decidedly believe, have experienced evangelical repentance and conversion, have received the ordinance of Christian baptism, and have become members of one or other of the branches of the Christian Church. And the work is still going on—the heavenly influences of divine truth and love, are spreading from house to house, and heart to heart. And may we not confidently hope, that the feeble, glimmering light, which was brought over from the land of Bibles, and of Gospel light and liberty, and planted on the heights of Mesurado, by the pioneers of African Colonization, will continue to spread its effulgent rays over the Republic of Liberia, until the deep darkness shall be dispersed from the minds of all the contiguous native tribes, until the heavenly radiance shall extend far into the interior of this land of midnight gloom—aye, until all the scattered tribes of this vast peninsula, shall be brought under its benign influences, until slavery shall be forever abolished, and Africa shall be disenthralled and brought home to God!

In view of the eagerness which is exhibited by most of the captives by the Pons, for religious instruction; and in view of the astonishing facility with which they imbibe religious truths, I feel much encouraged to believe that the seizure of that vessel, and the delivery of her human cargo at this place, has resulted in incalculable good to those wretched, degraded creatures, and will result in the greatest of good to many more of the benighted children of Africa.

But the nefarious traffic is still carried on to a very great extent—greater, perhaps, this year, on this part of the coast, than for several years past. I understand that the slavers have resorted to the expedient of shipping their slaves at night, even in sight by day-light of armed cruisers. They run in, and take off the slaves, without even coming to anchor. Several cargoes have been taken from New Cess, within the last few months. A few weeks ago, I understood that a *New York pilot boat*, was lying off Gallinas, in command of Captain Flowery, who was taken in the "Spitfire," about two years ago—condemned, imprisoned, and afterwards pardoned in the United States. The pilot boat suddenly disappeared, one dark and rainy night, as is supposed, with her full complement of doomed victims.

So, you see, that the combined efforts, of England, France and the United States, by armed vessels, will not prevent the exportation of slaves, even from the most noted marts. Nor would the combined efforts of all the vessels of all the natives in the world, put a stop to the infamous trade, so long as the natives of Africa remain uncivilized, and a market remains open for the sale of slaves in other parts of the world.

The general health of the people in Liberia has, I think, been as good, during the last few months, as I ever knew it to be. As for my own part, I have been getting along about as well as usual—slight feverish spells occasionally, but no chills or agues.

We are still anxiously awaiting for the arrival of the Liberia Packet.

Yours truly, J. W. LUGENBEEL.

REV. WM. McLAIN, *Secretary and Treasurer, American Col. Society.*

[From Africa's Luminary.]

RELIGION AMONG THE CONGOES BY THE "PONS."

The readers of the Luminary, who did not witness the deeply interesting and solemn ceremonies, at the Methodist Episcopal Church, in this place, on Sunday, the 24th instant, especially those persons in the United States who are interested in the spiritual, as well as in the temporal welfare of the liberated Africans, who were landed at this place from on board the slave-ship "Pons," in December, 1845, will doubtless be gratified to learn that, on that day, six of these poor rescued victims of the abominable traffic were received into the church, on probation, after having given satisfactory evidence of having experienced the pardoning love of God. Three of these were males, and three females; and five of the six are living with Governor Roberts, and one with Mr. Benedict. Five of them were baptized—the other one, preferring to be immersed, did not receive the ordinance of baptism on that day. They all seemed to realize the importance of the solemn ceremony; and they all expressed themselves as being satisfied, that God, for Christ's sake, had forgiven their sins—had made their hearts "fine."

Two or three others of the Pons' company have professed to have experienced a change of heart; and several of the rest are very much concerned about the salvation of their souls. They all seem to have an impression that they must not talk or eat much while they are seeking religion; and they carry out these two important auxiliaries—silence and fasting—more strictly than I ever knew civilized and enlightened people to do. They sometimes spend the whole day in "the bush," in prayer, without eating or drinking any thing.

It is truly interesting to hear these converted heathen relate their experience. Their earnestness and simplicity, and the good sense of some of their remarks, are calculated to excite the admiration of every Christian observer. The experience of one of the six who were received into the church, is peculiarly interesting and impressive. This poor fellow was so deeply convicted, and was so fully engaged in seeking religion, that he refused to speak a word to any person, even to his comrades. He would willingly do whatever he was directed to do, by the Governor or Mrs. R.; but he would not answer any questions, or say a word, at any time. He continued in this dumb state eight days; during which time he always appeared to be in the deepest distress and anxiety—often weeping bitterly, and frequently apparently absorbed in deep meditation. During these eight days, he ate scarcely enough to sustain his life, and spent all his leisure time in meditation, and in trying to pray. He would patiently, and

with apparent gratitude, listen to the instructions which were given; but not a word would he speak, in answer to any enquiry from any person. On the night of the eighth day of his spiritual distress, the Lord spoke peace to his soul:—"his tongue was loosed, and he spake and praised God." He immediately told his companions what he had seen, and what he felt. Some of them laughed at him; but others did not feel like making derision.

On the following morning, when I first saw him, I felt satisfied, from the expression of his countenance, (so different from what it had been,) that he had experienced some change; and, on speaking to him, he readily answered; and then, in his broken language, he endeavored to relate his experience. It was difficult for him to express his feelings, or to give a distinct account of some remarkable sights which had been presented to his mental or spiritual vision. His description of one was strikingly similar to the usual representations of the appearance of the Saviour; and while he endeavored to represent the object which he says he saw, there was in his countenance an unearthly expression or exhibition of meekness and humility. On being asked what made him think that he had been converted, or that his heart had been changed, he replied, "All time before, my heart be wah-wah, (bad) plenty. It make me tief, tell lie, and do plenty bad ting. I pray God for give me good heart. Last night I lay down for sleep: I no sleep; my heart be too wah-wah. I pray, pray, pray; then God hear me, and make my heart fine. He take away all wah-wah ting my heart, and make me feel no more trouble, but make my heart fine." On being asked why he would not speak, during the previous week, he answered, "I fear for talk; I fear I say some bad worra," (word.) And, on being asked why he now spoke, he replied, "God done make my heart fine: I no fear for talk now." I was particularly struck with his honest simplicity, while relating his experience before the church, on the day of his reception and baptism, (four weeks subsequent to his conversion.) On being interrogated respecting the state of his feelings, since God converted his soul, he said "sometime my heart feel fine, and sometime it feel wah-wah." This is strikingly characteristic of the majority of persons, during the first few weeks or months, after their conversion. The devil often gets the advantage to some extent, of the young Christian, and succeeds in causing shadows of doubt to pass across the mind of the inexperienced soldier of the cross, and in depriving him, in some measure, of the joyful feelings of his first love; and, not until he shall have fought his way through many discouraging conflicts with the great adversary, whose insinuating machinations are always in active exercise, to ensnare the Christian—not until he shall become entirely crucified unto the world, and the world unto him, and shall freely and unreservedly lay all on the altar, a living sacrifice, and fully realized the application of the all-cleansing blood of Christ—shall he be enabled to exult in the full sunshine of divine love, without a fleeting cloud to intercept the heavenly rays. Even then, he may occasionally hear the hoarse voice of the "roaring lion," without the citadel of his affections, or the soft whispering of the "transformed angel of light;" but he knows the sound, and he heeds not the seductive invitation of his vile enemy, though robed in the "livery of the court of heaven."

I have carefully studied the general character of the aborigines of Africa, as far as I have had opportunities; and, from my knowledge of their usual craftiness and deceit, I am inclined to be very slow in believing in the sincerity of their professions of religion, or any thing else. I am quite satisfied that very few of the many, who at different times have professed conversion, especially at Heddington and Robertsville, a few years ago, understood any thing about the reality of religion, or experienced any spiritual

change at all. But, in reference to the Congo boy, to whom I have particularly referred, I have no doubt that God, for Christ's sake, has spoken peace to his soul; and that he has thus experienced the blessing of justification. Though he cannot command language, to be able to give a very clear and comprehensive detail of the dealings of God with him; yet, I am quite satisfied that the Holy Spirit has been operating on his mind and heart in a manner peculiarly comprehensible and impressive to him; and perhaps strikingly different from His usual mode of operation with more enlightened persons. Nor have I any reason to doubt the reality of the spiritual change in the other five who were received into the church.

Immediately after his conversion, Henry commenced his labors of love among his companions; and through his influence chiefly, several others have been brought to the knowledge of the truth as it is in Christ Jesus; and a considerable number of the rest of the Congoes by the "Pons," are now apparently earnestly engaged in seeking the pearl of price. The Holy Spirit is undoubtedly at work among these rescued victims of the slave trade; and many of them are certainly deeply convicted of "righteousness, temperance, and judgment," are thoroughly convinced of the necessity of a change of heart, and are earnestly seeking the salvation of their souls.

The change which has been effected in the condition of the captives by the "Pons," since they were landed at this place, on the 16th of December, 1845, is truly gratifying to the feelings of humanity and Christian benevolence. When I received these poor, naked, degraded, and starving creatures from on board the slave-ship, although I felt satisfied that their condition in Liberia would be infinitely better than it ever had been, and better than it would have been if the vessel had not been captured; yet, I must confess that I had some fears respecting the future comfort and welfare of so large a number of grossly ignorant and deeply degraded human beings, thus suddenly thrown into this community. Little did I think, that, in less than two years, so great a change would be produced in their social, intellectual and moral condition. Little did I think, that, in so short a time, most of them would be able to understand and appreciate the transcendent blessings of the gospel of Christ, and many of them be earnestly engaged in seeking the pearl of great price. Little did I think, that I should so soon witness satisfactory evidence of heart-felt conviction of sin, in many of these victims of slavery and degradation, and see tears of penitential sorrow streaming down their cheeks; or hear the pleasing story of gratitude and praise bursting from the full hearts of those who have experienced the renovating influences of the Holy Spirit. But so it is; and so I trust the benign influences of our holy Christianity may continue to spread throughout the length and breadth of this vast peninsula; until all the scattered tribes of Africa shall be disenthralled, redeemed, and brought home to God.

J. W. LUGENBEEL.

Monrovia, Oct. 27th, 1847.

(From the Liberia Herald.)

RELIGIOUS.

The third Union Meeting of the Associated Baptist Churches, was held with the Church at New Georgia. It commenced on the third Friday in last month. It was indeed, a time of refreshing from the presence of the Lord. On Friday, the day of commencement, an unusual solemnity pervaded the assemblies, which disposed to deep and serious thought, and close self-examination. This state of feeling was regarded a favorable occasion to

rouse Christians to earnest and persevering prayer for the out-pouring of the spirit—it was thus used, and by the blessing of the Great Head of the Church, used successfully. As the meeting progressed, the earnestness and fervor of Christians increased until on Sabbath the Lord displayed his power in a manner that reminded us of the pentecostal visitation. Christians of different denominations were present—backsliders were there, and cold negligent worldly minded professors were there—and non-professors were there—and all felt and confessed that “the Lord is in this place.” The Holy Spirit descended, and by a diversity of manifestation appealed to the hearts and consciences of all classes present. The faithful consistent persevering christian was edified, and cheered by the hope set before him; the frigid and worldly minded felt shame and remorse in view of the past—backsliders repented and returned from their wanderings, and the stout hearted sinners made to cry “what shall I do!”

On Sabbath night, fifteen persons came forth to the altar, confessing their sins and bewailing their condition, and with tears in their eyes, begged that the people of God would pray for them. Among them, was one of the captives by the “Pons.” The season was one of so much interest, that having charge of the Church and being compelled to leave, we advised the church to continue divine service every evening through the week, which was done. One Thursday, we received an earnest request from the deacon to go up. We went and found the interest and excitement unabated. On the following Saturday, we again went up and found three of the late seekers professing to have experienced a change of heart. On Sabbath morning at six o’clock, the church assembled to hear their relation. In regard to one who was to come forward, we confess we felt a little scepticism; and that was the captive by the “Pons.” Perhaps, by this admission, we are exposing ourself to the imputation of want of faith in the power of God, or of correct understanding of the nature of that work which changes the human heart. Be it so, and be it that our want of faith and our ignorance have been reproved by the relation of this proselyte, who lately in the nakedness of sin, and infatuated by heathenism is now clothed and in his right mind, and has a place with the saints of God, at the feet of the Saviour. Still we must confess it a part of our creed, that the work of conversion is wholly a work of divine power, and that as soon will the Leopard change his spots, or the Ethiop his skin, as man cease from sin and turn to God.

But to the relation. Sam Clark, for this is his name, came forward. Finding he could speak tolerably good English, when he ended his relation, we thus interrogated him.

What make you pray?

Because I fear die and go for bad place.

Who tell you there be a bad place?

I go meeting ebery time, I hear da palaver and I blieve him.

When you been lib for pray, how you been feel?

I feel bad too much, my heart be bad, sick too much.

You feel bad all da time you lib for pray?

All time I feel bad, I no feel good one time.

You pray all time?

I pray all time, I pray night, I pray day, I pray house, I pray bush.

What time you feel better?

One night I feel bad too much, I think I can die, I pray, den I hear something fall down, all same man cut tree in bush. My heart light, I be new, I laugh, I cant cry, I say what dis? something say dis be God. God done hear you for Jesus Christ, (sake.)

Do you love God?

I lub God too much.

Do you love God's people?

Too much. I lub ebery body.

Suppose church say you no converted, you must go pray again?

Spose he say noo I look God, I cant ble (believe) that no more, I can go pray, because I lub pray.

These answers with others which have escaped us, banished our doubt, and with indescribable feeling, we gave him our hand as a candidate for baptism and admission into Christ's Militant Church. Three other persons were received the same morning as candidates for baptism, and it gives us pleasure to state, that the relations of all were marked with an artlessness, yet consistency and firm conviction of the change wrought in them, that left no doubt as to the reality of the work performed. More, perhaps six or eight, will soon come forward for baptism.

ORIGIN AND PROGRESS OF THE NORTH AMERICAN SLAVE TRADE.

The following impartial account of the origin of North American slavery, places this institution and its connection with the American people in its true light, and makes manifest the glaring inconsistency of some of the recent acts of the British Government and people in relation to it.—*Journal of Commerce*.

In A. D. 1620, a Dutch ship sailed into the Chesapeake, and landed a cargo of slaves on the James River. From that time to the present, negro slaves have been found in North America. During the first century, of colonial life, a few negroes were from time to time introduced into the plantations. But the eighteenth century opened with events deeply affecting the future fortunes of the black race, and strongly connecting slaves with the career of popular government. By the beginning of that century, the once mighty empire of Spain had grown weak. The line of her ancient monarchs was drawing to an end in the person of a feeble and dying sovereign: and the war of Spanish succession lashed the elements of strife into a foam. Louis XIV. wished to place his grandson on the vacant throne of Spain; but England and Germany resisted his wish, and all Europe was thrown into the uproar of a ten years' war. When it ended, England obtained, as her share of the spoils, a magnificent prize. Her prize was the monopoly of the slave trade. By the treaty of peace at Utrecht, in A. D. 1713, she gained the exclusive privilege of bringing African slaves into the Spanish West Indies, and to Spanish America. Immediately companies were chartered, ships built, and for thirty years England was the active slave merchant of the world. Her ships, and her ships exclusively, visited the African coast for slaves; and an immense harvest of profit was reaped from the unholy traffic. The western shores of Africa everywhere, bore witness to the activity of her traders, and with British manufactures the Christian nation purchased slaves from the black pagan kings on the African coast. These slaves were shipped to the West Indies, to the Spanish Main, and to the North American colonies. Their importation into the plantations was found a profitable mercantile speculation; and the English slave-ships entered with their cargoes into every port of the Atlantic, south of Maine.

But the provinces at an early day dreaded the introduction of negroes. They tried at first to legislate on the subject, and passed laws prohibiting their importation; but slaves were an article of commerce, and Britain had

undertaken to regulate the trade of America. The anti-slavery legislation they attempted, consequently came into collision with the legislation of the mother country, and was nullified. Repulsed here, they tried remonstrance upon the subject; but what did English merchants and manufactures care for colonial remonstrance? It was opposed to their interests, and was not worth the paper on which it was written. The enduring Quaker might talk of the light of God in the soul, and assert that man was of divine right free: the Puritan might remonstrate against trafficking in the image of his Creator; and the planter of the South might send his petition to the throne, that he might not be overrun by negro slaves; but all these petitions, remonstrances, and sublime truths, were unheard and unheeded in the onward thundering of the Great Juggernaut of commercial interest. English merchants counting their money, and eating their beef and pudding, thought only of making yellow guineas out of the black Africans.

The colonists were, however, strenuous in their opposition to the slave-trade, notwithstanding their legislation had been disregarded, and their remonstrances treated with neglect. The Penns tried to abolish slavery, and prevent the introduction of negroes into the province of Pennsylvania; but the attempt failed. Oglethorpe excluded slaves from Georgia, till the British Government ordered their introduction. Virginia persevered in her opposition; "but," says Mr. Madison, "the British Government constantly checked the attempts of Virginia, to put a stop to this infernal traffic." South Carolina like Virginia, tried to close its ports against slave ships: but South Carolina had recognized the right of the British Government to regulate colonial commerce, and her resistance to the slave-trade was ineffectual. These efforts did not set bounds to the dark current which interest caused to flow from the African coast. The entire commercial policy of England, in reference to this trade may be announced in a single sentence, as follows:

We cannot allow the colonies to check, or in any degree discourage, a traffic so beneficial to the English nation.

So said the Earl of Dartmouth, in A. D. 1777, when the American jewel was falling from the English crown. His earlship felt the passion which urged the negro upon our country, and cleared at a bound all the hedges and obstructions raised by the people.

But, besides this commercial motive for forcing the negro upon the provinces, there were political considerations which were powerfully operative in bringing about the same result. "Negroes," said the British statesman, "negroes cannot become republicans: they will be a power in our hands to restrain the unruly colonists." Here was the germ of the opposition of the British government to a cessation of the slave trade. Mercantile interest, without doubt, suggested the argument; but the government, by adoption, made the suggestion its rule of action, and slave ships continued to visit every port from Rhode Island to Florida. The colonies were thus kept as an open market for slaves, both for a commercial and political reason—the commercial reason was, rich profits—the political reason was, that negroes could not "become republicans." These two powerful motives kept the whole sea-coast open to the slave ships: and it was not until the assembling of the Continental Congress, at the breaking out of the Revolution, that the aggregate opinion of the country was announced in an effective manner. Among the first transactions of that body was an act which forbade the introduction of slaves.

The irritation of the provinces in this is energetically set forth in a clause introduced by Mr. Jefferson into the original draft of the Declaration of Independence, and which reads as follows:

"He (the King of Great Britian) has waged cruel war against human

nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms among us, and purchase that liberty of which he has deprived them by murdering the people upon whom he has obtruded them: thus paying off former crimes committed against the liberties of one people, by crimes which he urges them to commit against the lives of another."

This clause, for reasons affecting Georgia, and the Carolinas, was with several others, stricken out of the Declaration by Congress, before that instrument was signed: but it is a faithful exposition of the opinions of the provinces upon this subject. They knew as well as statesmen in England that negroes could not here "become republicans;" and their knowledge of the motive which induced the British Government to persevere in bringing slaves into America, rendered them the more averse to the importation.

The grievances from this source co-operated with others to drive them finally to an assertion of their independence.—*M'Cartney's Origin and Progress of the United States.*

We are permitted to make the following extract from a letter addressed to a friend in this city from a gentleman in Va:

HUGHESVILLE, LOUDOUN CO., VA., August 18th, 1847.

Dear Moses,—The papers containing the letters of McDonogh in relation to his slaves, their treatment and subsequent liberation and final settlement in Africa, have been read and re-read with absorbing interest. I know of no experiment upon our black population so extremely important in all its relations as this. In the origin, progress, and consummation of it, we see exhibited a degree of confidence, energy and perseverance on the part of the Africans, which many have supposed to be utterly denied to the whole race. We see them having a definite object in view, toiling year after year to attain it, and when it is secured, entering upon the enjoyment of it, with a calm and temperate resolution, that the blessing thus granted them, shall bring forth its proper fruits. And Africa, (thanks to the Colonization Society) is to be the theatre upon which all the excellent qualities displayed by these servants while with Mr. McDonogh, are to be hereafter exhibited. Who is to calculate the extent of influence for good, which this little band of expatriated negroes may exert upon this benighted country? Who can estimate the mighty effects which colonization in that unhappy region will produce? When our forefathers settled at Jamestown, at Plymouth, or at St. Mary's, could they have had the smallest conception of the tremendous results, which less than three centuries were to exhibit? So it is with African Colonization. We may speculate upon this subject, but we can scarcely approximate the realities which time may bring forth, as the legitimate fruits of this great enterprize. To conceive of some of the results that are likely to be produced, we are only to look at the condition of Africa before colonization had produced any of its effects upon the coast. In no quarter of the globe, in no section of the world, of which we have any

knowledge, was man reduced so low in the scale of morals and civilization, as was to be found here. To elevate these degraded beings—to make Africa the abode of literature, commerce and religion,—to build cities where was wont to be seen nothing but the hut of the savage, and to put a final stop to the slave-trade, these are some of the blessings which African Colonization promises to bestow upon the world. And yet there are those (philanthropists par excellence in their own estimation) who oppose with a pertinacity calculated to excite our wonder, this most beneficent project. If they were content to withhold their patronage alone, without denouncing the scheme and those who support it, it would not be a matter of so much surprise. African Colonization requires for its success, something more efficient than frothy declamation, and unmeaning cant and hypocrisy. Those who sustain it efficiently, must give something more substantial than these, or, it would long since have sunk to rise no more. This of itself is sufficient to account for its not receiving adequate support and encouragement. But it is one thing to withhold support from a great measure, and another and far different thing to oppose and denounce it, and all who sustain it. If we are not disposed to embark in a measure calculated to produce unmixed and incalculable good to millions of our fellow creatures, it might be supposed, none would be found so stupid, or so base, as to oppose and misrepresent the honest efforts of others to attain it. But say these wordy philanthropists, it will never abolish slavery; you take away a portion of the black population, and this, like the books of the ancient Sybil, gives increased value to the remainder. You do not like us to denounce slaveholders as thieves, robbers, cut-throats, adulterers, murderers, and such like gentle terms, to induce them to give up their slaves, and let the oppressed go free. It is true a few of them liberate their blacks, and send them to Africa, where they soon fall a prey to the pestilence; but still the great evil exists, and would always exist, but for our words of denunciation and abuse. It is true also that our reproaches upon slaveholders, bring as yet, nothing but contumely, and insult upon us in return, and organization on the one side, produces increased watchfulness and vigilance on the other; but we shall get the advantage by and by, we shall outscold the oppression in time, and then we shall see, what we shall see. We have been out-generaled in the matter of Texas, but we had our presidential candidate in the field, and could not desert him. At all events, if we cannot do any good, we will not permit any one else to do any. This is about a fair representation of the above faction, and their reasoning upon this great subject. But in spite of the opposition from ultraism on both sides of the slavery question, African Colonization still progresses. Its blessed effects are exhibited in a prosperous community of coloured men and women, mostly manumitted slaves, established upon the African coast, steadily increasing, with towns, villages, churches and schools, and all the evidences of the highest degree of civilization and improvement, imparting all these blessings to their degraded brethren in those benighted regions, and promising in time, the complete regeneration of a whole continent. These consequences being produced, who would not prefer to have his name associated with this beneficent enterprize, than with any other project or measure of modern times? The theme is a copious one, and I could enlarge upon it, but my space will not admit of it. Not having the opportunity and means of giving it any other aid, I can only give my earnest hopes and wishes for its success, and pray that the Almighty blessing may rest upon the labours of those who favour it. We were somewhat disappointed at not having some of our Baltimore friends with us at Quarterly Meeting.

I remain as ever, yours, &c.,

(From the Liberia Herald.)

HYMNS SUNG AT THE CELEBRATION ON THE TWENTY-FOURTH.

TUNE—*Bermonsdy.*

[Paraphrased by B. P. Yates.]

Liberia 'tis of thee—
 Sweet land of liberty—
 Of thee I sing:
 Land where my fathers died,
 Land of our children's pride,
 From all that on our side,
 Let freedom ring.

Adopted country—thee—
 Land of the feeble free—
 Thy name I love;
 I love thy rocks and rills—
 Thy wild and scatter'd hills,
 My heart with rapture fills,
 Where'er I rove.

Let music swell the breeze,
 Ring from the wild wood trees
 Sweet freedom's song.
 Let every tongue awake,
 Let all that breathe partake,
 Let hills their silence break—
 The song prolong.

Our nation's God—to Thee,
 Giver of liberty—
 To Thee we sing.
 Oh, let our land be bright
 With liberty and light—
 Protect us by Thy might—
 Great God, our King.

Oh, may our rulers be
 Men that will worship thee
 With hearts sincere;
 Our land and cause defend—
 Our father and our friend,
 Let us before Thee bend—
 Lord hear our prayer.

TUNE—*Coronation.*

[Lines by Mrs. C. Ellis.]

Lord of the nations—now to Thee
 Liberia we commend;
 Be Thou our helper, ever be
 Her guardian and her friend,

We bless Thee that our eyes have seen
 The day-star on us rise;
 Our fathers' prayers and toils have been
 As incense to the skies.

Oh, guard us, Lord, from every foe,
 With peace and plenty bless;
 That all our race, indeed may know
 This is a land of rest.

Unite us in a band of love—
 Of wisdom, truth, and Thee;
 And let Liberia ever prove
 Worthy of liberty.

TUNE—*Olivet.*

[Lines by H. Teage.]

Wake every tuneful string,
 To God loud praises bring,
 Wake heart and tongue;
 In strains of melody,
 And choral harmony,
 Sing—for the oppressed are free;
 Wake cheerful song.

See Mesurado's height,
 Illumed with new-born light;
 Lo! the lone star;
 Now it ascends the skies,
 Lo, the deep darkness flies,
 While new-born glories rise
 And shine afar.

Shine, life-creating ray—
 Proclaim approaching day;
 Throw wide thy blaze—
 Lo! savage Hottentot—
 Bosjasman from his cot—
 And nations long forgot
 Astonish'd gaze.

Shout the loud jubilee,
 Afric once more is free—
 Break forth with joy;
 Let Nilus' fettered tongue,
 Let Niger join the song,
 And Congo's loud and long
 Glad strains employ.

Star in the East shine forth,
 Proclaim a nation's birth;
 Ye nations hear—
 This is our natal day,
 And we our homage pay—
 To Thee, O Lord, we pray—
 Lord hear our prayer.

All hail, Liberia! hail!
 Favor'd of God, all hail!—
 Hail happy band!
 From virtue ne'er remove—
 By peace, and truth, and love,
 And wisdom from above.
 So shalt thou stand.

TUNE—*Sabbath.*

[Lines by James S. Payne.]

'Tis but right that we should bring
 Our best praises to our King—
 To the God of equal love,
 Who hath call'd us from above—
 None beside Him have we here.
 With Him none to us so dear;
 He hath seen our helpless state,
 In his time vouchsafed us aid.

By His guidance we have come
 To the land of freedom's sons,
 Land where our ancestors lie—
 Land bequeathed us from on high.
 Here with ease and joy we meet,
 Worship at our Savior's feet;
 Give we him the tribute due,
 And devote our hearts anew.

Love of liberty brought us here—
 Nothing to our hearts so dear;
 Here, thank God, we find the Gem—
 None for it with us contend.
 Hence, O Lord, we Thee adore,
 It becomes us to do so;
 May we ne'er unfaithful be,
 Never turn our hearts from Thee.

Oh, thou God of nations all,
 Hear whene'er we on Thee call,
 May this young Republic be
 Mindful of her trust in Thee.
 Bless, preserve, and her defend,
 Knowledge, skill, and virtue send—
 Let from her the gospel light
 Pierce the gloom of Afric's night.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “ “ “ “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MARCH, 1848.

Vol. 4.—No. 9.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

ARRIVAL OF THE PACKET AND ADVICES FROM THE COLONY.

THE Liberia Packet arrived in this port on the 1st inst. bringing advices from Cape Palmas as late as the 18th December, from Monrovia to the 7th January, and from Sierra Leone as late as the 16th. The causes for the long passage of the Packet out are not new to sea-faring men, viz: calms and head winds, head winds and calms, and so on alternately, during the whole voyage. When off St. Ann Shoals, with a *dead-a-head* sea-breeze and a current running up the coast of near 3 knots, and only three casks of water unbroached, it was thought advisable to put into Sierra Leone to replenish, which was accordingly done; and after a detention from that cause of some six or eight days, the Packet made Monrovia on the 23d of November, 71 days from Cape Henry, from which, deducting 6 days detention by going to Sierra Leone, makes her passage but 65 days—23 more than an average. We are particular in making these statements for the reputation of the craft, as we have heretofore cracked her up as something of a sailer. In noticing her arrival, the Liberia Herald remarks that “Although the passage was extraordinary long, the passengers speak of it upon the whole as being far from disagreeable, as Capt. Goodmansson exerted himself to make them comfortable.” Our advices from Cape Palmas are very brief, but quite satisfactory. Gov. Russwurm has entirely recovered from the illness under which he laboured during the past summer, and the health of the colonists generally is good.

Our file of the Herald from October to the 17th December contains matter of some interest. It appears there has been quite a revival of religion in the colony, particularly among the re-captives by the Pons. Of this five or six hundred people who are distributed among the colonists, doubtless, one-half will, in a few years, be reckoned members of some Christian church. The following extracts are from the Herald of Nov. 19th. Let the Liberians but take possession of New Cesster, and the British Squadron break up the barracoons at Gallinas, and there is an end of the slave trade to the windward of the Bight of Benin.

NEW CESSTERS.—It is gratifying to us to be able to announce to our readers, that New Cessters is now a part and parcel of Liberia, by a regular purchase of it, from the Chiefs of the country. Several attempts have been made to gain this important tract of country; but the slave traders established there, have, by a profusion of presents to the Chiefs, been enabled to exercise great influence over them, and until now, have thwarted every scheme of the authorities to obtain a conference with the Chiefs. A few days ago, the gentlemen who were charged with this duty succeeded in procuring an interview with them, without the knowledge of the slavers, and purchased this much desired tract of country. View it in every form, and this addition to our purchased territory must be regarded as a very important acquisition. We hope soon to hear that the Executive has ordered away those dealers in human flesh, and we feel confident in asserting that their baneful presence will not again prevent the prosecution of legitimate commerce at that place. It is a large country, and we earnestly invite the attention of our merchants to it—the forest abounds with palm trees, and all that is necessary to make it an important palm oil mart, is, for them to make trading establishments there, as they have done on other parts of the coast.

We have learned with considerable pleasure that the commissioners despatched by the Executive, a month ago, to the leeward to negotiate for territory, have made some important purchases. They have succeeded in obtaining the remainder of the Timbo country, and two other points lying between it and the River Cessters, and which make that noble river one of our boundary lines. The Chiefs of "River Cessters," seem desirous to sell, and we hope soon to hear, that that interesting country has been negotiated for.

GALLINAS.—Captain Murray commanding the British naval forces on this part of the coast, is, we are creditably informed, about to attempt the demolition of the slave establishments at the Gallinas. The object will be to destroy effectually every vestige of that abominable traffic in that neighborhood. To effect this, Captain M. is now endeavouring to form treaties with the Chiefs residing near the Gallinas, to get them to agree, not to permit the slavers to live in their territories, after they have been expelled from their old places. If he succeeds in procuring such conditions, the slavers will be obliged to leave that part of the coast. We wish for Captain Murray every success in his laudable and praiseworthy exertions to exterminate that nest of free-booters.

We give below the returns of the election as far as they have been received. Since county is yet to be heard from,—the returns from there, we presume, will soon come to hand. Much anxiety is manifested here to know who will be sent from there to the Legislature.

JOSEPH J. ROBERTS, *President.*

NATHANIEL BRANDER, *Vice President.*

FOR THE LEGISLATURE.

MONTSERRADO COUNTY.

Senators.—John N. Lewis, John B. Gripon.

Representatives.—Dixon B. Brown, Daniel B. Warner, William Draper, James B. McGill.

GRAND BASSA COUNTY.

Senators.—John Hanson, William L. Weaver.

Representatives.—Henry B. Whitfield, Matthew A. Rand, Edward Lyles.

We were extremely gratified to find the following communication from the Rev. John Payne of Cavalla, in the March No. of the "Spirit of Missions."—We make no comments, but our readers will readily notice, that, the views and opinions of Mr. Payne, are entirely consonant with what we have for years advocated in this Journal, viz: that the Missionary and Colonization Societies have one common object in view, the civilization of heathen Africa, that the harmonious co-operation of the Agents of both Societies is absolutely essential to their success, in a word, "Concentration of effort" of all interested.

FROM THE REV. MR. PAYNE.

Cavalla, West Africa, 26th October, 1847.

CONCENTRATION OF EFFORT.

REV. AND DEAR SIR:—

* * * Providence absolutely shut us up to the course you prescribe, just at the time your instructions were received. The Rev. Mr. Henning, after repeated attacks of fever, had been so entirely prostrated, as to be compelled to leave his station by direction of Dr. Perkins, and to come to this station, in order to embark for the United States by the first opportunity.

The station at Taboo was thus left without a missionary, and before your letters were received, the scholars had been transferred to this station. The number of scholars here has been thus increased to sixty-five. Mr. Gibson is assisted by native monitors in his large charge; but we are sadly in need of some missionary to give his attention to this department exclusively. May the Lord send help speedily, for with the pastoral care of the Mission upon me, besides the duties of my own station, (enough of themselves for four,) the sight of so much left undone, and of so much imperfectly done, together with the labor of what actually is done, will, I fear, be more than one can long bear. * * *

The Mission are unanimously of the opinion, that Cavalla, Cape Palmas, and Fishtown or *Rocktown*, are the points on which the energies of the Mission should be concentrated. It is a consideration which has long oppressed us all, that besides the opening for usefulness in the colony, (where within eight months the number of our communicants has doubled,) the native population of Cape Palmas, the largest in the Grebo tribe, has been left for six years without any effort deserving the name having been made for their conversion.

There is another all-sufficient reason for occupying Cape Palmas efficiently. The Grebo tribe is divided into two parties, of one of which Cape Palmas is the head. Since the war two years ago, this party, embracing Grawa and the *River* Cavalla towns, have felt so unfriendly towards the other, composed of Cavalla, Rocktown and Fishtown, that they have not allowed their children to reside in or near either of these latter towns. There is little prospect that this state of feeling will soon terminate. It is obvious, therefore, that in order to operate upon this half of the tribe, one of its towns should be occupied, and Cape Palmas is the eligible one.

In speaking above of Fishtown, as the third point to which it is desirable to direct our energies, it is intimated that Rocktown was equally important. It is the opinion of the Mission that it is more so. Rocktown is to one section of Grebo what Cape Palmas is to the other, the parent and source of influence, while it has a larger population than either Fishtown or Cavalla. It is moreover a more beautiful, and, as we believe, a more healthy situation

for a Mission station. In our judgment, therefore, this should be eventually one of the three prominent stations of the Mission. The change, however, from Fishtown to this place might be gradually made; or, if this should be deemed preferable, the force designed for Fishtown might be divided between that place and Rocktown, the proximity of the two places (being only a few miles apart) securing to them, with such an arrangement, all the advantages of concentration upon one.

EDUCATION OF TEACHERS AND MINISTERS.

It is cause of devout gratitude to the Mission, that the attention of your Committee and of the Church appears to be drawn to this subject, just at this time. We believe this to be the right time for action. The observation and experience of the pioneer are absolutely necessary to efficient action in new and untried fields; and the past ten years have not been lost, if they have only afforded the Mission and its supporters opportunity to observe, to experiment and to judge, as to the best means to be adopted to secure the object we have in view. As workers together with you, we shall be excused for giving the result of our experience and observation.

We fully agree with your Committee, that one or more of our number should, as soon as practicable, give our attention to the education of the most promising native scholars in our schools, with a view of training them for teachers and ministers. While, however, we think there are materials in our schools for preparing several teachers of moderate abilities within the coming few years, we are of opinion that there are only two, or at most three, of whose fitness for the ministry, even in Africa, there is any reasonable hope. It is not a want of the capacity to acquire knowledge, that hinders the raising up of a ministry from amongst heathen converts here and elsewhere, but the remains of superstition, the moral weakness of infancy, the fickleness of childhood, the vanity of youth—all the defects ordinarily observable before the attainment of manhood in civilized life—these and more, characterize the heathen as communities, in their progress from the depths of degradation in which the gospel finds them, to the maturity of Christian character which is necessary to make them teachers, guides and examples to others. Hence we find, in the history of modern Missions and of the Church, that the process of rendering Christianity self-sustaining in any heathen country, has been the work, not of a few years, but of generations.

While, however, the prospect of a native ministry, appears to be remote, we beg leave respectfully to suggest, that the attainment of our great desideratum, a ministry inured to the climate, is not so; and in our opinion, it is to the colony at Cape Palmas that we are to look for the chief means of attaining our end.

As the humble and obedient servants of Him who is the Head over all things to his Church, it is unquestionably our duty to watch, and to follow the leadings of His providence. While, therefore, we feel that it would be dishonoring Him to suppose that he depends upon colonies here or elsewhere for the advancement of His cause, it cannot be supposed, that it has been without some reference to this object that he has allowed thousands of Africa's children to be carried away from the darkness of Heathenism to the midst of Christian light, and after being illuminated by it caused them to be brought back to their own land. It is true, the character of the colonists is not equal to that of those from whom they have received the blessings which they enjoy; for how should it be? but at the most moderate

estimate it is a generation in advance of that of the Heathen; and if this be so, then we should include *a priori*, that such instruments as we need, could be raised up just so much earlier from amongst the former than the latter. Now it so happens, that actual experiment has justified such anticipations. When our primary school was opened at Mt. Vaughan, according to the original design of the Mission—approved by the Foreign Committee—a small number of colonist youths were taken in connection with many natives, to be qualified for teachers. In consequence of difficulties with the colony as it is understood, (I was in the United States at the time,) all the colonist boys, with one exception, were dismissed. This one is Mr. Joseph Gibson, who, during the past six years, has sustained the school at this station, now acts in the capacity of lay reader at Mt. Vaughan on Sundays, is prosecuting the study of the Latin language under me, and is altogether a promising young man. Of the many native scholars connected with Mt. Vaughan school, amounting in all to near one hundred, not one male is now teacher in the Mission. It is true that the frequent changes, and final unfortunate suspension of the school at Mt. Vaughan, by the removal of the missionary to Fishtown, operated greatly to the disadvantage of the native scholars there; but after making full allowance for this, the conclusion to which we have arrived, it must be allowed, is fully justified by the actual results in the case.

In view of these facts, we would earnestly urge, for the consideration and action of the Foreign Committee, the expediency of embracing in the operations of Mt. Vaughan, when that station shall be again occupied, a high school, exclusively for the education of a small number of promising colonist boys, to be selected by the Mission for this purpose. The annual support of such scholars will amount to \$100 each; but if our views are just, such additional expenditure will be gain in the end. Using that discretion which we have been allowed hitherto, and because it has been found difficult to get and retain the number of native scholars supported at home, the Mission has, within the past year, received three boys of the character above designated, two of them being at Fishtown, and one at the station. These will form a nucleus for the school recommended, in case it shall meet your approbation.

We have been pleased to see the attention of our Church called to the subject of educating labourers in this Mission, by a communication from the President of the Maryland Colonization Society, addressed to Bishop Brownell, and also by a resolution of a Committee of our Board of Missions, at their last annual meeting. Mr. Latrobe appears to recommend the education of coloured persons in the United States, with a view to their being sent out. The resolution of the Board of Missions advises the selection of native youths at the different stations to be sent home for education. We respectfully submit that Mr. Latrobe's scheme is not likely to accomplish our object. Those who are familiar with the early missionary efforts of our Church for Africa, will remember that such an experiment was made on a small scale, but without any good results. The only one of those educated for the Mission who was at all qualified, refusing to come out, and the others accomplishing nothing.

Owing to the peculiar notion current among the more educated coloured people in the United States, it is our strong conviction, that the same influences which prevented Mr. J. from coming out as a missionary to Africa from the United States, would lead to similar results in other cases. They would be both indisposed and disqualified by these influences for their destined work. In regard to the other project of sending natives home for education, it will be found, we apprehend, that in most cases the amazing

contrast between heathen and civilized life, will have the effect so to unsettle and change the mind, as to disqualify it for action where it is designed to operate. Indeed, this too has been proved, as we think, satisfactorily, by the history of the missionary school at Cornwall, in Connecticut. That school, it will be recollected, was instituted by the American Board, expressly for the purpose of educating natives for the various Missions of the Board; but after trial of a long series of years, the difficulties connected with its operations were so many, and the fruits so small, that it was abandoned.

The plan most likely to succeed, as it appears to us, is the following: From the proposed High School for colonist boys, at Mt. Vaughan, let such as shall have arrived at a suitable age, and have been proved to possess proper qualifications for making ministers or superior teachers, be selected from time to time by the Mission, and sent to the United States for the purpose of completing their studies, in a place to be provided for them. Such persons, having been born or passed their early years in Africa, will have become attached to it as their home, as well as qualified by their knowledge of it for usefulness on their return, while their superior associations and advantages in the United States, would greatly strengthen their characters, and increase their capacity for usefulness. The same case might be pursued occasionally, though, (for reasons before given,) as we think, very rarely in the case of natives, but in a much more advanced stage of our operations.

THE PRESENT BENEFICIARY SYSTEM.

This is a subject on which there was nothing particularly said in your last; but we feel that we ought to declare to you the conviction of the Mission, that it works badly, and ought to be greatly modified or abandoned. All will agree, that it is an important matter to interest children connected with Christian congregations in the spread of the Gospel amongst the heathen; and the idea of doing this, by having their beneficiaries named from persons in whom they might feel particularly interested, was quite natural. Had, however, the difficulties which experience proves to be inseparably connected with this plan, been foreseen, its propriety might well have been questioned.

In order to keep alive the interest of children in the subjects of their benefactions, they must both receive constant intelligence from them, and intelligence suited to interest them. But think of two or three Missionaries, (having, as you think, work enough for twenty,) making regular reports to the patrons of some 100 or 150 children! and supposing they could do this impossible thing, would the information communicated be such as to keep alive the kind of interest felt? They could not report that all or most of their scholars are very promising; likely soon to become missionaries, &c., &c., to their people. On the contrary, if they must give a full account of things as they are, they must state that the majority are not promising; that those who are so, often cause them grief by their improper conduct; and still further, that many who for a time excited sanguine hopes, have actually withdrawn from under their influence and gone back to Heathenism. Now what must be the inevitable tendency of this state of things? Precisely what actual experience has developed, perplexity to your missionaries—distrust, discontent, and finally the withdrawal of their contributions by the friends of the Mission. Let me mention a few cases out of many in illustration.

When I was in the United States, a gentleman in the city of — called on me to say, that he had induced his (Sunday School) class to undertake

the support of a child, to bear a particular name, and desired me immediately on my return to Africa, to select a suitable child, and to write to him, informing him when I had done so. I complied with his request.—He soon replied, stating that his class was much interested, &c. &c. By the time this letter arrived, the child at first selected had been taken from school and another substituted. Of this I soon informed my correspondent. He wrote in reply that he was sorry to say that the interest in his class had declined, but that he would still endeavor to support the new boy. I answered this letter, but have not since heard from him, nor is it likely that I shall again.

Another case: A lady in the same city informed me some time since, that she had induced her class to assume the support of a child, and designating his name. I immediately appropriated the name, and replied to her letter by the first opportunity. By the next arrival at Cape Palmas, I received two letters from this individual, to the effect, that had not she heard from me just when she did, the amount pledged for the support of the African boy would have been appropriated to another object!

Another case: — Church, — as you know, for some time supported a large number of our scholars. Several of the names from that Church were appropriated to children in the school at this station. When in the United States, I visited the Sunday School of this church, and also preached to the congregation connected with it. I saw the superintendent and a number of the teachers of the Sunday School; communicated to them all the information I could; and since my return, have written to the superintendent of the Sunday School more than once. But notwithstanding all this, there was so much dissatisfaction, that the contributions have been withdrawn entirely from the Mission.

I might mention other examples of a similar kind. We have received letters making inquiries about boys once in the mission, but now gone back to Heathenism; others asking for very particular information about some, who, though yet with us, are anything but promising; and not a few informing us, that if something very satisfactory could not be heard speedily, contributions must be forthwith withdrawn, and more than implying that we were blameworthy for not doing impossibilities.

In view of such facts, we are unanimously of the opinion that a system which depends so much upon sight for its success, should be discouraged. We would still have Sabbath Schools and children encouraged to give, but we would have them do so for the support of the Mission in general; or if this were deemed preferable, of a certain number of children, without naming them; and at least taught this much faith, that the Foreign Committee, appointed by the Church to receive their contributions, and the Missionaries whom they send out, will do their best to cause their contributions to accomplish the holy object for which they were given.

CHURCH IN THE COLONY.

You will be pleased to learn that the health of the family at this station is, at this time, pretty good, and that we feel greatly encouraged in our missionary labors. As you will perceive by my journal, the congregations continue full and attentive; on last Sabbath, (Oct. 31,) more than 300 were present.

In the Colony, too, God's blessing appears to attend my poor labors.—With the exception of two weeks, during which I was compelled by indisposition to remain at home, I have preached on every Tuesday evening there since 1st of March. As the fruit of this, instead of eight communicants, whom I found in regular standing on assuming the pastoral care of

our Church in the colony, we have now eighteen. There is one candidate for admission to our Church, and some others are in a hopeful state of mind.

We have, on the Sabbath, three schools for the instruction of adults and children. One taught by Mrs. Thompson, one by Mr. Gibson, and a third by Mr. Dennis, (lately a licentiate among the Methodists,) who has joined our Church. In these schools, taught in different parts of the colony, there is an aggregate attendance of nearly one hundred pupils.

In our colonist church building, too, there is progress. With funds obtained at Cape Palmas, the stone for the church has been quarried, some 10,000 bricks purchased, and the shells for burning lime collected.—We are indebted to several friendly officers of the Navy, and captains of merchantmen, whose kindness we would be glad to have you acknowledge. Capt. Lovett, of Providence, contributed \$20; Commodore Reed and some friends "of the United States," about \$40; and lastly, our constant friend, Capt. Lawlin, of the Madonna, a few days ago, \$100. As stated in a former letter, I have hoped to obtain, chiefly from Maryland, the funds necessary to erect the first regular church building in the Maryland colony. But as I may not succeed in getting all we need, I would thank you to state in the Spirit of Missions, that funds will be thankfully received from any source, through your Treasurer, for this object.

In conclusion, allow us to return thanks for your kindness in attending to all our wants so far as in your power, and to express our earnest desire and anxious concern, ever to be harmonious co-workers with your highly esteemed Committee, in spreading the glorious Gospel of our blessed God and Saviour Jesus Christ. We will not conceal, that for a moment our hearts grew faint, and our hands hung down, when, with the immediate prospect of losing another of our already reduced number, our beloved brother, Rev. Mr. Hening—on the arrival of the Madonna, instead of welcoming four additional missionaries, as you had led us to hope we might, not *one* came to our relief, and no tidings that any were ready to do so. But "the eternal God is our refuge, and underneath us are the everlasting arms." "Though perplexed, we are not in despair," and still trust that in answer to our earnest prayer and God's blessing on "the serious effort" you are making for our relief, more laborers will be speedily sent forth by the Lord of the harvest into His vineyard;" or should this our hope be disappointed, and we be counted worthy (blessed end!) to sink down alone into our graves, God will raise up of the very stones instruments to carry on the work which his own hands have begun, His own word and power pledged to accomplish. With sentiments of true regard to your Committee, believe me, Rev. and dear sir,

Yours, very truly,

J. PAYNE.

JOURNAL OF GEORGE A. PERKINS, M. D. WESTERN AFRICA--

(CONTINUED.)

Christmas Day, Dec. 25th.—I sent a special request to the head men of the town to attend service to day, and was disappointed by not seeing them—only two were present. They came, however, in a body, soon after dinner, dressed in their best attire, with loose calico gowns and beaver hats. They said they had waited to hear the bell ring. It did ring; but the strong sea-breeze prevented the sound from being heard in the town. After sitting and talking for about half an hour, they got up one by one and shook my hand, wishing me "grismuze," and left in a very orderly manner.

January 3d.—A man died in the native town adjoining the Mission grounds about sunset last evening. He was one of the saidebo, or soldiers, and a man of some influence. The whole town was in mourning for him. Guns were discharged during the whole night in rapid succession, and often six or eight at a time, to produce a louder noise. The crying and firing together prevented our enjoying sleep, and we were glad to see daylight. It was continued till 12 o'clock, M., when the body was taken to the island. To speak within bounds, I should say that 100 pounds of powder were burnt upon the occasion. Nearly all the gunpowder brought to this part of the country is used upon funeral occasions. There is scarcely a house in which there is not 50 pounds—in many houses 200 or 300 lbs. of this article. It forms one of the principal articles of trade with the interior, being sold for cattle, rice, &c. It is kept in the kegs in which it is imported; these are wrapped in mats made of leaves, and bound around with a kind of rattan. After this, it is hung on the top of their houses—usually just over the fire, and not at a greater distance than eight or ten feet. This is to keep it dry.

January 8th.—Went to Cape Palmas in the boat to day on business, and took our little son, whose health had for some time past been bad, thinking a little change might benefit him. While returning this afternoon, when we were about three miles of our way back, we were suddenly overtaken by the most violent tornado we have had this season. We had no time to turn back, after we first discovered our danger; and after it began, this would have been impossible, if we had attempted it, as it came from the quarter we had left. The wind blew a perfect hurricane, and the rain poured down in torrents, as I have never seen it in all my life in Africa. The thunder and lightning were most terrific, and the storm was the most dreadful that I have known.

For three hours we were exposed to the utmost fury of the elements, which seemed ready to devour us. I trembled for our safety as I thought of our situation, which was dangerous in the extreme.

My anxiety for my little son, who could ill stand such exposure, was, as one might suppose, very great. I had taken the precaution to throw into the boat two heavy cloaks, and having wrapped him in these, I sheltered him as well as I could on the lee-side of a barrel that stood on end in the stern of the boat. I spread my umbrella, and had a thick woollen blanket thrown over it, but even this did not keep out the rain. In this state we sat for three hours. Night came on—but still the storm did not abate.—The thunder still rolled over our heads, and our only light was from the lightning's glare—while all eyes were strained to catch a glimpse of some point to enable us to steer our frail boat.

In the midst of all this danger, my little boy looked up and said—"Father, do you think mother would be frightened if she knew where we were?" I answered yes, I thought she would. "But we are not afraid, are we?—God is taking good care of us, isn't he, father?" And so we found it.—God *was* better than all our fears;—we were taken good care of, and carried in safety through the dangerous breakers of the Fishtown reef.—We arrived at our house about 9 o'clock, after being five hours on the ocean. We trust we felt true gratitude for so signal a preservation from danger. Though thoroughly drenched to the skin, we experienced no harm from it.

January 21st.—Started this morning in the boat for Cape Palmas, on my way to a town in the bush, about ten miles from Cape Palmas, to recover one of our school girls, who had run away some weeks before. We arrived at Mount Vaughan about half-past 11 o'clock, and after dinner took

a hammock and proceeded on our journey. Our road lay through the old rice farms of the Cape Palmas people, now cultivated with cassadas. This root forms an excellent article of food, and it is upon this that they principally subsist most of the year, using their rice as money, to buy themselves cloth, iron, tobacco, &c. &c. It is more easily cultivated than any other crop I know of. The land is cleared of the straw of a previous rice crop, and the sticks of the cassada are then only thrown upon the ground, they take root, and in four months they have a fine crop of wholesome vegetables. They are dug as wanted, and will keep in good order in the earth, where they grow, for months.

Passing these farms, we came to a thick forest, in which the woodman had never yet struck his axe. Here are seen trees of most gigantic size; one kind, in particular, seemed to outstrip all its neighbors. I stopped the hammock while the men cut a vine, and measured around one, which stood near the path. We found it to be thirty-seven feet six inches in circumference, and eight feet from the ground. There were many of this size, and some larger.

This forest extended for six miles of our road; in some places it was so wet under foot, and from the soil being of a clayey nature, the men found it very difficult to keep their feet; in other places the rain had washed the soil out from the roots of the trees, and left us only an uncomfortable footing upon them. This road is the principal one to the interior from Cape Palmas, and is considered a good path: yet it is only six or eight inches wide, and so crooked as to be difficult and dangerous for a person in a hammock, being calculated for a single person walking. The trees and vines rise like a wall upon the sides of the path. One singular feature of African forest scenery, is the immense vines which rise to the top of the tallest trees; the *bodies* or trunks of these vines are nearly as large as a man's body. These vines run among the branches and foliage of the forest, and form in places so dense a shade, as almost to exclude the light at noon-day.

After four and a half hours' travelling in this "high bush," as the Kroomen call it, we began to see again signs of human habitations. The country was cleared and cultivated with cassada. In about half an hour we came to a fine stream of water, over which was a bridge, made by felling a large tree that grew upon the bank.

Just as the sun was setting, we came to the town of Wat-yo-kay, the place for which we started. The town stands upon a hill, at the foot of which runs a little rivulet of remarkably clear water, running over a bed of white pebbles. It was enclosed by a palisade about eight feet high, and contained about 100 houses, built in the usual manner of the houses upon the beach, except that the conical roof was more pointed. As I was a perfect stranger, I sat down outside of the gate of the town, till some one should come to lead us to the house of the head man, whose duty it is to entertain strangers. Before this gate, and only a few yards from where I sat, was the gree-gree house, rather different from those before the Grebo towns. A lump of clay, of the size of a man's head, was stuck on a stick; on this some native artist had expended a large portion of his skill in an attempt to model a likeness to a face: pieces of broken crockery were inserted to represent eyes, nose and mouth; the whole was well coated with lamp-black and oil, and surmounted by an old palm leaf hat. The stick was put in the ground about eight or ten inches below the clay; it was covered by a small thatched house. This was the tutelar idol of the town; before it was placed a flat, round stone, on which to deposit the offerings of rice, oil, &c.

EXTRACT FROM THE THIRTY-FIRST ANNUAL REPORT OF THE
AMERICAN COLONIZATION SOCIETY.

THIRTY-ONE years ago, the AMERICAN COLONIZATION SOCIETY was organized and commenced its labors in the cause of humanity.

Twenty-five years ago, the first company of emigrants landed on Cape Montserado, to seek a home for themselves, and their children.

Six months ago, the citizens of that colony organized the REPUBLIC OF LIBERIA, adopting a constitution, and announcing to the world their independence! And now we meet to celebrate, as it were, the first anniversary of that infant nation, standing in lonely beauty on the African coast!

In reviewing the transactions of the past year, and entering upon the labors of the present, we are called upon to present our gratitude to the Great Ruler among the nations, for the distinguished favors which he has shown to our enterprise. Through his abundant goodness we are permitted to look to the past with feelings of pleasure, and to the future with anticipations of hope and encouragement!

The history of the past year is replete with events, in themselves of imposing magnitude, which are the more remarkable by the vast influence which they may hereafter exert in the fortunes of the whole African race. During this period, the unique political system, or elements of political power, which had been for years growing up on the western coast of Africa, has put on, for the first time, the form, and assumed the character, which it is likely to wear for centuries to come. The early history, and the peculiar manner of the formation of the Republic of Liberia, will doubtless be regarded hereafter as one of the most extraordinary, as well as fortunate, events of modern times. The principles and the policy have been totally unlike those which have in all other instances resulted in the planting of colonies, and the erection of States.

For nearly one-third of a century, the American Colonization Society had been laboring to elevate a portion of the colored race from their depressed condition, to accustom them to self-control, to inspire them with the feelings of self-respect, and a desire for improvement, and to train them in the arts and sciences, and thus to raise them to a commanding position among the nations of the earth. It had gathered together a few thousands of them who were willing to be pioneers in the great undertaking, who were bound together by some common principles of union, and who had implanted within them some correct estimate of the nature and consequences of the duties devolving upon them. This process had been going on until there appeared to be among the colonists sufficient intelligence and virtue to conduct their own public affairs with honor and advantage.

There were also some things existing in their peculiar condition, and their relations to the leading governments of the world, which seemed to render the formation, by them, of an independent government, indispensable to their future quietness and prosperity. England particularly had refused to recognize in the authorities of Liberia any right to exercise jurisdiction over their own territory, or to prescribe the terms on which others should hold intercourse with them. And British traders had repeatedly refused to pay the small duties imposed by the laws of Liberia on goods brought into her ports.

Under these circumstances, the Colonial Council at their session in January, 1845, passed a resolution calling the attention of the Society to

the disabilities under which they labored, and proposing as a remedy some change in their political organization.

Accordingly, the Board of Directors at their meeting in January, 1846, proposed to the colonists to assume all the responsibilities of their government, and become, to all intents and purposes, an independent nation.

To this proposition, they, after much deliberation, yielded assent.—To effect it, considerable changes in their affairs were requisite, in making which the intervening time has been spent.

In July last, a convention of delegates elected by the people met in Monrovia, and after twenty-one days of deliberation adopted the form of a constitution which was submitted to the vote of the citizens in September, and was with great unanimity adopted. This constitution reflects upon them the highest honor. The new flag of the Republic was hoisted, and their independence declared and celebrated, with appropriate ceremonies. The past year, then, may be considered as fixing the epoch when the Republic of Liberia assumed its proper and permanent position in the political world!

If any doubts should be hazarded whether these measures are not premature—whether the institutions which have been thus established are demanded by the circumstances and strictly conformable to the state of society and the character and condition of the people, and that they cannot therefore be permanent? We can only hope that the same causes which have produced these effects, will continue to display their efficiency. Circumstances have all conspired to call for their independence. We therefore hope that their institutions may be found sufficiently well adapted to their situation and capacities to go quietly into practice. In that case, we need not wish for any thing better, as our own experience amply proves. They have had the good sense to copy after the most magnificent form of Government which the world has ever beheld! The institutions which have been the sources of so much happiness to the citizens of the United States, have been the models for the formation of theirs. As far as their circumstances rendered possible, they have adopted the forms of government which exist in our own country!

They may therefore be expected to follow us, with perhaps a faltering step, and at a considerable distance, "*proximus huic, longo sed proximus intervallo,*" in the brilliant career which we have been pursuing! They may increase in virtue and intelligence—advance in population, wealth, and commerce, and establish a prosperous, tranquil, and well governed Republic, which may ultimately give political character and importance to the whole continent of Africa. All this is yet wholly *in futuro*, and but imperfectly foreshadowed. But reasoning from the past history of the enterprise to its present position, we may confidently anticipate it. To doubt, therefore, is unnecessarily to look on the dark side of the possible future, and apparently to nip in the bud the brilliant promise of this young Republic.

It cannot of course be anticipated, from present appearances, that they will enter immediately upon a career as splendid as that which the United States have been pursuing; but, without doing all that we have done, and are likely to do, they may still accomplish much. Their character and institutions are founded substantially on the steadfast and immovable rock of truth; and if the strong inducement to private virtue held out by their position only prevails on them to do what they know well enough to be their duty, the greatest practicable amount of good will be the result.

They inhabit a country almost boundless in extent. They cultivate a soil rich in all the most valuable productions of the earth. They control

the resources of a commerce of immense value to all other nations. They have churches and schools, and the opportunities of social intercourse, and the means of intellectual improvement. Under the operation of such a state of things, their character and morals must be improved, until they assume their proper rank in the human race, as rational beings. Their faculties will be developed, their hearts enlarged, and their spirits gladdened and refreshed, and, according to the measure of their capacities, they will become virtuous and happy.

Such are some of the circumstances and anticipations which led the Board of Directors to recommend, and the citizens of Liberia to assume their present national character.

To the early friends and patrons of this enterprise, the present result must be exceedingly gratifying, as a partial realization of their fondest hopes. They undertook the work in great fear and trembling. It was a thankless, and seemed almost an hopeless task. They labored amid discouragements, and breasted the most appalling obstacles. Amid scenes the most trying, and days the most dark, they persevered, unwilling to relinquish hope, and yet uncheered by any brilliant promise.—Many of their fellow laborers became discouraged and gave up in despair. Some turned their hands against them; and from having been warmest friends, became bitterest enemies. Opposition arose from every quarter, and the scheme was branded as both impolitic and iniquitous. It was at length pronounced by many platform orators and public newspapers, to be dead and buried beyond the possibility of a resurrection!

But amid all these towering obstacles, it had a few friends who, with a courage almost superhuman, and a zeal deserving of all praise, stood by it, and with self-denial and sacrifice, with labor and liberality, pushed forward its operations.—Many of these, noble spirits they were, have not lived to see the present day, they have rested from their labors.

To those who survive, of whom the *most distinguished* is now president, we tender our warmest thanks, our heartfelt acknowledgments, and we congratulate them on beholding the result of their labors in the present developed manhood of the child of their prayers and their hopes!—They bore the burden and the heat of the day, and we, who are younger in the field, have, as it were, entered into their labors, and are permitted to rejoice with them, as we behold the beautiful structure, which has arisen in Africa as a monument to their praise!

We cannot, in this connection, refrain from paying a tribute to the early settlers of Liberia. When they look back to their first landing on the heights of Montserado to lay their destinies there, and remember the many dark hours of their trial, and the long years of their toils, the perils they encountered, and the afflictions they have felt, it must be sweet to reflect upon their present quiet homes and organized nationality.—May the proud satisfaction which they naturally feel, at seeing themselves raised to a commanding height among the nations of the world, be tempered with a sentiment of awe, while they consider the immense responsibility, the grave and sacred duties involved in the exercise of so much power!

The impression made in this country and elsewhere by the DECLARATION of the INDEPENDENCE of LIBERIA, is, and will continue to be, of immense value to the cause of Colonization. Already among the colored people has a most favorable effect been produced. A convention of between seven and eight hundred of them, in Illinois, has selected one of their number, and authorized him to go to Liberia as their agent, and return and report the facts to them. In the city of New York another mission has been appointed for a similar purpose. And, although it is but a short time since

the Constitution of Liberia was published in this country, we have learned that in many places it has called forth the approbation of the more intelligent among them, and that a determination to emigrate, and become a part of that free and happy community, is beginning to prevail.

It may appear rather strange that it should be so, and yet it is a fact, that among many of the colored people themselves, there has prevailed the greatest doubts whether they were capable, under the most favorable circumstances, of governing themselves, and whether Africa could ever be made to afford to her children a safe retreat from the ills which betide them. To all such, the result of the experiment already made comes with cheering influence. It is like the sunlight of truth breaking forth in gentle beams, and writing above their depression, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

This work of conviction and conversion among the coloured people in the free States, must go on until the tide of emigration sets in towards Liberia with great force.

Circumstances existing at present, touching their position and prospects in the United States, will undoubtedly hasten their decisions, and convince them of their only rational policy.

All the developments of society in this country are rapidly establishing the truth of the policy of the American Colonization Society, that the most feasible way to elevate the African race, and to bestow upon them those civil, social and political privileges which are the inalienable birthright of mankind, is to separate them from the overshadowing influence of a stronger and more intelligent race, and place them in a situation where, free as the air they breathe, and untrammelled as the bold eagle in mid heaven, they may start in the career of personal improvement. As far as we can ascertain or understand the indications of the times, the free States are becoming every year more fixed and settled in their policy of prohibiting the introduction of colored people from the slave States, and of preventing those already in them from rising to a participation in any of the privileges of citizenship. We say not that this policy is wise or right. But simply, that it is a fixed fact which cannot be changed until society is completely revolutionized in its modes of thought and feeling. Take, for example, the resolution passed by a vote of 92 to 43, in the Convention of the State of Illinois, met to draft a new constitution, proposing to prohibit free persons of color from settling in the State, and to prevent masters from sending their slaves into the State to be liberated: or the result of the late effort to allow them to vote in New York, which was lost by an overwhelming majority; or, in Connecticut, where it was voted down by four to one.—Their home, then, is not here. Reasonable and thinking men every where among them, are beginning to see and feel the true state of the case. As they become more enlightened, they will see and feel this state of things more deeply; and if, in these circumstances, we can show them that Liberia is a desirable place for them, far removed from all these embarrassments, they will be convinced that their true policy is to emigrate. We, therefore, confidently believe the time will come when thousands of them will fly to their fatherland, paying their own expenses, and beckoning others to follow.

It is not, therefore, for a moment to be imagined, that because Liberia has become independent, the work of Colonization has come to a conclusion. By no means. Henceforth the Colonization Society is the helper and supporter of a new state, instead of as heretofore, the planter and protector of a colony. Liberia must not now be left to struggle alone, and unaided to meet the increased responsibilities of her position. Her inde-

pendent character places her claims to our sympathies upon new ground. She needs more men in all the departments of her government, in all the branches of her industry, in all the channels of her commerce, in all her churches and her schools. These men must, for the present, mainly be sent from this country. Most of them are destitute of means to defray their own expenses. The Society must raise the money, and aid them to the full extent of their necessities. As far as all the appropriate duties of Colonization are concerned, the Society stands related to Liberia in precisely the same situation that it did before their independence was declared. It is by this measure, relieved from the appointment of the Governor, and the payment of his salary, and other expenses connected with the administration of the government; and thus it will be enabled to apply its funds more directly to the sending out of emigrants and their support during the period of their acclimation. It will continue to sympathize with the citizens of Liberia in all their trials, to aid them in all their noble endeavors to do good, and to send forth, to the full extent of its means, emigrants to be incorporated into the Republic of Liberia, upon the same terms, and with the same rights and privileges, as has heretofore been the case.

EXTRACT FROM THE PROCEEDINGS OF THE BOARD OF DIRECTORS
AM. COL. SOCIETY,—WASHINGTON, *January, 20th, 1848.*

The committee to whom the annual report was referred, beg leave to report, recommending

That the report be published under the direction of the Executive Committee.

Whereas, the Board of Directors of the American Colonization Society, at their present meeting, have received the official documents, announcing the formal declaration of the independence of the Republic of Liberia, together with the constitution and bill of rights; and

Whereas, we regard this noble effort of the people of Liberia as highly honorable to the intelligence, and strongly indicative of their capacity for self-government; and

Whereas, this Board feels called upon to give expression to their sentiments responding to the communications before us; therefore

Resolved, That we tender to the people of Liberia our hearty congratulations on the auspicious result of their recent convention in the establishment of their independent government, and rejoice in this renewed evidence of the ultimate triumph of African colonization.

Resolved, That on behalf of the Society, the Board of Directors sincerely reciprocate the kindly expressions of regard with which we have been honored by the Convention, and assure them of the continued and unabated interest of the American Colonization Society in their future success and prosperity.

Resolved, That these resolutions be officially communicated to the President and authorities of Liberia, after being signed by the proper officers.

The subject of the Society's property in Liberia having been referred to the Board by the Executive Committee; after deliberation, it was

Resolved, That the provisions of the 12th and 16th sections of the 5th article of the constitution of the Republic of Liberia, meet the entire approbation of this Board; and that the Executive Committee be authorized and requested to make the most liberal arrangements with the Government of Liberia, consistent with the interests of future emigrants; subject to the approval of this Board.

SPRING EXPEDITION.

The Liberia Packet will positively sail from Baltimore on the 11th of April. She will go into the Savannah River to take some additional emigrants, and then proceed direct to Liberia.

Applications for passage must be made at this office before the 5th of April.

JAMES HALL, *Agent*.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, APRIL, 1848.

Vol. 4.—No. 10.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

SAILING OF THE LIBERIA PACKET.

THIS beautiful vessel left our harbour on Tuesday morning the 11th inst.—having on board a full cargo of merchandize, and her lower cabin full of emigrants. We think we have never known an Expedition gotten off under more favourable circumstances. Notice having been given in the morning papers, that the Rev. Mr. Cook, Pastor of one of the Coloured Churches in Washington, would officiate on the occasion, quite a large and respectable assembly of the coloured people of the City was convened on the wharf by 9 o'clock. The address of Mr. Cook was spoken of as being exceedingly able, and highly appropriate: at its conclusion, the boat containing the emigrants, and their personal baggage, put off for the Barque. At 10 o'clock she weighed anchor, and with a gentle wester, glided down the river like a thing of magic. The morning was remarkably serene and beautiful; and the whole scene peculiarly interesting and impressive. The Barque went to sea on the morning of the 14th, taking the beginning of a ten days north-wester, which promises a more speedy passage than the last. Captain Goodmanson writes from the Capes that “the emigrants are all well, and satisfied with their quarters.” God speed them.

GOING TO LIBERIA.

Our readers will perceive we have drawn largely upon the columns of the African Repository, for matter relative to “Going to Liberia,” “Cavillings against Colonization replied to,” “Outfit of Emigrants,” &c. &c., all arranged in due catechetical form, and all of much value and importance.

It might be thought that we should feel some little delicacy in availing ourselves of the labors of the able editor of that journal, in collecting and embodying information with regard to the colony, showing forth the inducements it holds out to the colored man, when we have been so long a resident of Liberia, and are so well acquainted with all appertaining to it. But the fact is, we are tired of telling the truth—of collecting and arranging facts and statistics—of attempting to prove what all the world knows.

As to Liberia itself, it is a part of God's world, subject to his Providence, and possessing upon an average, just about as many advantages and disadvantages as any one other part of this same world. Respecting the kind or character of people best fitted to go there, why, doubtless, those possessing the most energy, industry, mental and physical capacity and moral worth, stand the best chance of success.

As to the "Outfit of Emigrants," the first and all-important requisition is a good share of the "Spirit of the Pilgrims"—a determination to enjoy civil and religious liberty. We have never yet known a man strongly possessed of this feeling, to regret going to Liberia, or express any longing for a return to the flesh pots of Egypt. It is an infallible preventive against any inclination to turn back upon Sodom. As to answering "Objections to going to Liberia," as they are generally made and understood, it is virtually "answering a fool according to his folly." There is but one objection, and that general and universal, against going to Liberia; it is the ground work of all the organized opposition to the Colonization scheme, and of the abuse so liberally heaped upon the Society. It is plainly this;—that equality with the whites,—social and political equality, is attainable in this land, by remaining here, as an unit, and demanding it. This is the creed of the abolition opponents to Colonization, both white and colored. Time, not assertions or reasoning, will prove the soundness or fallacy of this theory. Indications are at present strongly against it.

As to making objections and answering them, disputing this and proving that, like the "making of many books," there seems to be "no end," so "let us hear the conclusion of the whole matter." *Of the some five thousand people who have emigrated to Liberia, we have never known over five, who have lived there a period of two years, voluntarily to leave the colony.* This one fact proves conclusively, that those who do emigrate are *contented*, at least to *remain* in their new homes.

(From African Repository of April.)

INFORMATION ABOUT GOING TO LIBERIA.

For the information of our friends we publish the following *questions* and *answers*. We are constantly receiving letters in which these questions are, in substance, asked. The spirit of inquiry about Liberia and the means of getting there, is becoming every day more and more prevalent and earnest. We have, therefore, for the accommodation of ourselves, and the convenience of friends, condensed the facts into the following form:

Question 1. At what season of the year is it best to embark for Liberia?

Answer 1. The spring or fall is the time our vessels usually leave Norfolk. There is very little, if any choice between these two seasons of the year, as a time to leave this country for Liberia. It is rather more convenient to fit out an expedition at these periods, than at any others, and therefore we have selected them as the best time for the sailing of our vessels. Hereafter it is expected that the LIBERIA PACKET will make two voyages a year, and if business justifies, she will make three.

Q. 2. How long is the voyage, and is there much danger that we shall be lost on the way?

A. 2. The length of the voyage is from thirty to fifty days. The average is about forty days. We hope the Liberia Packet will make a much less average than this. The emigrants ought to be at the port of

embarkation two days before the vessel sails. There is very little danger of being lost.

Q. 3. What ought we take with us, both for use on the voyage and after we get there?

A. 3. Every emigrant ought to be well supplied with clothing, both for summer and winter, similar to what he wears in this country. There is no winter in Liberia, but during the rainy season health is greatly promoted by wearing flannel, or warm clothing. He ought also to have a good mattress and bed clothes. If he is a mechanic, he ought to have the tools of his trade. If he is a farmer, he ought to be well supplied with axes, hoes, spades, saws, augurs, &c. And as every family is expected to keep house and live for themselves, they ought to have a good supply of table furniture and cooking utensils. It is not possible for them to take *chairs, tables, bedsteads*, and other large articles of furniture with them, as they occupy too much room in the ship. But whatever is convenient and necessary in housekeeping, and of small compass, they ought to take. A keg of nails, a bale or two of domestics, and some *money*, would be of use to them in erecting their houses and paying for any labour they might need, during the first few months of their residence in Liberia.

Q. 4. How much land is given to each emigrant?

A. 4. By the laws of Liberia, each emigrant on his arrival receives a town lot, or *five* acres of land. If he is the head of a family, the quantity of land is increased according to the number of his family. This allowance may seem small, but it is abundantly sufficient for all his necessities until he is able to buy more for himself, which he can do for \$1 an acre.

Q. 5. Can I educate my children there, and what will it cost?

A. 5. By a law of the commonwealth, all parents are required to send their children to school. In some of the settlements the schools are very good. In others they are more indifferent. But a parent who wants to educate his children, can do it better in Liberia than in any other place.

Q. 6. Will the Colonization Society pay my expenses in getting there?

A. 6. The Colonization Society will give a free passage to all who are unable to pay for themselves, and will aid them in supporting themselves during the first six months after they arrive, by furnishing them with provisions and medicines and medical attendance when they are sick, and providing them a house to live in. During these six months they can become acclimated, raise a crop for themselves, build them a house on their own land, open and plant a piece of land, and have everything in readiness to live comfortably thereafter.

Q. 7. How can we make a living in Liberia?

A. 7. In the same way that you would make one any where else, that is, by industry and *economy*.

Those who are competent to teach school, can get from three to four hundred dollars for teaching. Good accountants can get from four to eight hundred dollars as clerks in stores and mercantile houses. Tailors, shoemakers, blacksmiths, carpenters, masons, brickmakers, cabinet makers, shipwrights, &c &c., can always find employment at good wages.—The *farmer* need fear no want.

This question has been answered by the *Editor* of the *Liberia Herald*, who has lived there many years, and we could not do better than to give his own words, viz :

“For information of our friends, who are constantly and incorrectly asserting in America, ‘that Liberians have not any thing else to eat but roots and wild animals,’ we have thought proper to give a list of such animals, fruits and edibles as are in general use with us in their appropriate season.

Domesticated.—Cows, bullocks, swine, sheep, goats, ducks, fowls, pigeons, turkeys, (few.)

Wild.—Deer of different kinds in abundance: red, black, brown and grayish; partridge, pigeons, goats, cows, doves, hedge-hogs, red squirrels, summer ducks, rice birds, ground doves, &c.

Fruit.—Water melon, musk melon, mango plums, orange, rose apples, sour sop, guava, tamarind, plaintain, bananas, gramadilla, limes, lemons.

Fish, scaled and shell.—Mullet, whiting, perch, bream, pike, baracouta, mackerel, cursalli, herring, drum, catfish, grippers, oysters, crabs, carp, sun.

Edibles—Sweet potatoes, arrow root, turnips, carrots, shilote, cymblain chiota, paupa, Lima beans, ochra, peas, radishes, beets, cabbages, snaps, cucumbers, greens, salads, cassavas, yams, corn.

Besides the above there are many others, which we have neither time nor room to arrange here."

A. F. RUSSEL, Esq., of Golah, Liberia, another citizen who has been there for years, writes on the same subject in the Liberia Herald, thus, viz: (He is speaking of what should be said to persons in the U. S., who think of going to Liberia.)

"If they be farmers, point them to the soil, the fertility of which cannot be exaggerated, producing every thing a tropical clime can produce in ample abundance, yet 'by the sweat of the brow.' The arm answering, though not necessarily in all cases, the place of the ox; (oxen can be bought at any time, thank God, for the money, and broke and worked too by those who choose it, and it has been done;) the hoe answering for the plough, if we rather, and in our light soil does almost as well, perhaps. Labor and patience, two-thirds of the labor, too, that it would take to support a man in the United States, will reward the workmen, thirty, sixty, a hundred fold—the profits will sweeten the toil.

A coffee tree once planted and reared, (which takes four years) will yield its increase two crops a year, year after year, bringing its reward with it—a hundred, a thousand, and tens of thousands will do the very same, and certainly the scions, or the seed are to be bought in sufficient quantities in Liberia. Arrow root, ginger, pinders and pepper, grow with almost half trouble, yielding in full abundance if planted. Indigo, &c. grow luxuriantly beyond all possible expectation; and as for fruits, the orange, lime, lemon, sour sop, guava, mango, &c. &c., we place Liberia against any country in the world, and with what a fraction of labor compared with the benefits they yield. Vegetables—the yam, potatoes, cassada, plaintains, Indian corn, beans, peas, &c. &c., useless to mention—time would fail us to tell. Put them in the earth, and they are as sure to produce as the God of nature to bring about the seasons. Still the idle will not have them. The lazy man has no part in this lot of good things. Such truths would do us good. The word *labor* frightens the lazy man, and he will not curse us with his presence and example.—The industrious love that word, or the thing it means, will come determined to do, and coming will conquer and be rewarded."

The Rev. J. B. PINNEY, so long and so well known as Governor of Liberia, and since as agent in this country, answers the questions thus, viz:

"No man, by farming, can get a living without labor in any country but in Liberia, there being no snow or frost, or cold to provide against; a large portion of the labor needed here for keeping warm and comfortable, is not needed there, and as it is always summer, much less land will support a family.

Another consideration may here be added, viz: that many important plants and vegetables continue to grow and bear from year to year, with very little cultivation. Our garden Lima beans, *I have seen* covering by its

vines a good sized tree, where it had been growing and constantly bearing for *nine years*! Sweet potato vines are often, when pulled, replanted, and go on to bear more roots. The African potato, or cassada, grows for two years; the cotton plant bears for nine or ten years."

Q. 8. Can I be as healthy in Liberia as I am in the United States?

A. 8. Probably not. Some constitutions may be more healthy there than here. For old settlers, Liberia is doubtless more healthy than many parts of the United States. The deaths there among such for several years past have not been more than three per cent.

We would here make this general remark, in connection with the last two questions. The great advantages which the colored man gets by going to Liberia, are *not* as to his *eating*, or *drinking*, or *making money*, but in his *social, political and moral* condition. He becomes a *man*. He is no longer despised as of another race, but is treated as an equal and a brother, and secures immense privileges for his children.—If colored men cannot understand and appreciate these and such like advantages, it is not worth their while to go to Liberia! Those who can and do appreciate them, and go to Liberia, will never regret it. Of such emigrants, Mr. Russel, whose language we have before quoted, makes the following remarks:

"They not only see that all their labor is their own, every improvement belongs to themselves and children, good sound sense, and industry tells them to go forward and they obey, looking upon Liberia as theirs, and the home of their children; its strength their safety; its wealth their property, and its prosperity their glory, and the salvation from degradation of their children. Such men as these, though they cannot read a word, and perhaps never thought of writing, and perhaps spent much of their time in slavery, are an honor to any country, that would allow them equality. There are some of this stamp in Liberia, men 'worth their weight in gold.' They are industrious men who look forward, who love their children.—Such men are not only good citizens, but patriotic colonists. One thousand of them would make the soil and the ship declare Liberia independent *without a human declaration*. As the hope of Liberia's glory, present as well as future glory, rising before such men, it beckons them onward.—They enjoy 'freedom' in every true sense of that word. They love our laws because they are wholesome, they are ours made by legislators of our choice. They love liberty for what it is, in and of itself.

Free from that oppression, worse, if possible, than that of Israel in Egypt, under which he once groaned, the industrious, public spirited man seizes and holds fast the hope of elevating not only his own, but the name and character of his country.—With life, liberty and the pursuit of happiness with and before him, with a right view of these things, what can hinder this colony from prospering? Or such men from being freemen? It is a startling truth, unless it has become 'a new thing under the sun,' that there is not a free black man from Georgia to Maine. No, nor in the whole United States! Nor will there be very soon, if we must judge 'from the signs of the times.'"

In conclusion, we have one particular request to make, viz: *That all persons intending to emigrate to Liberia, will give us early notice of the time when they will be ready*. It always requires considerable time to arrange necessary preliminaries, and make indispensable preparations: so that it not unfrequently happens that persons almost ready when the vessel sails, are compelled to wait for six months or a year, for the want of a few more days in which to get ready.

We trust that this suggestion will be duly regarded. There are many persons who are making inquiries in regard to the advantages of going to Liberia, who would be much benefitted by the suggestions which many of

our friends might give them, or which they could obtain by opening a correspondence with us on the subject. There are no letters that we receive and answer with more pleasure than those which make inquiries about emigration to Liberia. We trust, therefore, that there will be some special efforts made to place the colored people in possession of the facts relating to their prospects in Liberia. We are expecting soon to send out a large number of the more intelligent and educated class. The present independent position of Liberia, renders this very desirable. They have assumed the entire responsibility of their own government, and will demand all the talent, wisdom and energy they can summon to their aid. We should think that the very most intelligent and wealthy colored people in this country would have some ambition to share in the splendid results, soon to be achieved through the agency of the colonists for Liberia. Surely, to aid in laying the foundation for a great nation, in maturing institutions and laws for the government of a great people, and in redeeming an immense continent from the worst of Pagan darkness and barbarity, is a work infinitely more sublime and glorious than can possibly be performed by any of the colored people in *this country*, however favored may be their position, enlarged their opportunities, and determined their energy and perseverance! When the historian comes to write up the labors of their race, who will stand far above all comparison, if not the bold and successful pioneers in the only successful effort ever made for their social, civil and religious redemption?

Leaving out of view every thing touching their own personal interests, there are considerations connected with their race and the destiny before them, which should induce the most highly favored of them in this country to seek a field of usefulness in Africa. But when we take into consideration that in Liberia is the only place on the face of the earth where they and their children can enjoy the luxury of true freedom, and infinitely advance their social, moral and intellectual interests, is it not marvelous that they still prefer their present inferior and unenviable position among the whites, and still cherish the gross delusions of which they have been made the victims, willing to believe the most fabulous stories about Liberia, and shutting their eyes tightly against all the light which shines upon them, and shows it to be a dictate of wisdom, as well as a demand of duty, for them to go to their fatherland, and be MEN!

We are happy to know, and to have it in our power to inform our friends, that there are some persons intending to go to Liberia, who rightly appreciate the circumstances of their situation, and who are prepared to make themselves useful and rise to a desirable fame, should their lives be spared.

THE OBJECTS OF THE FRIENDS OF COLONIZATION.

1. To rescue the free colored people of the United States from their political and social disadvantages.
2. To place them in a country where they may enjoy the benefits of free government, with all the blessings which it brings in its train.
3. To spread civilization, sound morals and true religion throughout the continent of Africa.
4. To arrest and destroy the slave trade.
5. To afford slave owners, who wish or are willing to liberate their slaves, an asylum for their reception.

There are, doubtless, other objects entertained by some of the advocates of Colonization; but our aim is to represent comprehensively the principal and leading ones; and such as are recognized by all friends of the cause.

COMMON OBJECTIONS TO GOING TO LIBERIA ANSWERED.

We not unfrequently meet with objections to going to Liberia, made honestly by some persons, who have the offer of their freedom, if they will go, and others who are free, and might make good citizens of Liberia. We therefore propose to give their objections a candid hearing, and see if they cannot be removed, viz :

Objection 1. I do not want to go where there are no white people. I do not believe in the control of negroes. I have seen too much of them. They will never do for me.

Answer 1. This objection argues a very bad state of mind in him who makes it. It shows that he has not a decent self respect, or that he has very inadequate ideas of the capabilities of his race. If his ideas of *negro* government have been formed from the conduct of some colored overseer on a plantation, then he ought to know that a government of law and order, regularly established and administered by colored men, for their own mutual benefit, is another and a very different thing. And if he has the principles and character of a man, he may stand a fair chance of rising to the head of the government, and then surely he need not complain of undue rigor.

O. 2. I do not want to go there to die. Every body dies there. It is too sickly for me. If I do not die naturally, the wild beasts will eat me up. I cannot live among snakes and alligators.

A. 2. For acclimated emigrants, Liberia is as healthy as any other country. Their bills of mortality show this. The census published and circulated so widely in all parts of this country proves it.

And farther than this, there is very little danger of dying in the process of acclimation, if the patient takes proper care of himself. Of the emigrants sent out during the last five years, not *one* in *twenty* has died from the effects of acclimating fever.

We have never heard of a single colonist having been eaten up by the wild beasts, and think, therefore, that there must be some mistake as to the danger from that source.

O. 3. I have heard that the colonists are engaged in the *slave trade*, and I never could stand that.

A. 3. We can hardly speak gravely in answer to this objection. We lately heard of a gentleman of some distinction, who had been on board of one of our men-of-war on the African coast, and therefore claimed to be well informed as to the actual state of things at Liberia, and who said that it was generally believed that the colonists were engaged in the slave trade; and he mentioned the name of one person, of whose participation in that horrible traffic there was no doubt. But it so happened that we knew the said person, and that he had not been in Liberia for several years, and that he is now residing in the city of Philadelphia.

By the laws of Liberia, it is a capital offence to be engaged in the slave trade. And not only are the colonists entirely free from blame, and above suspicion in this matter, but they have also exerted a redeeming influence upon the native tribes in their vicinity. One of the first articles in all the treaties made with the natives, binds them to abandon forever all participation in the slave trade. It is a fact, which is notorious, that the establishment of Liberia has driven the slave trade entirely away from more than three hundred miles along the sea coast, with the exception of one single factory.

It is, therefore, entirely too late in the day to charge this crime on the colonists.

O. 4. They have to eat *roots* there. They cannot get any bacon and cabbage there, nor any thing like what we live on here.

A. 4. Is there anything in the climate or soil of Liberia that should make *roots* more unwholesome or unpalatable as an article of food there than they are in this country? It is a fact that they eat *roots* there, and so they do here, and in the form of sweet potatoes, Irish potatoes, turnips, &c. They are here generally much admired, and we see no good reason why the same thing should not be true of them in Liberia.

There is no danger of starvation in Liberia. There is no difficulty in getting plenty to eat, of good wholesome food. It is true that some articles of diet eaten here cannot be gotten there without much inconvenience. But it is also true that there are many vegetables and fruits there, which are not found here; and that nature has furnished an abundant supply of the kind of food best calculated to promote the health and comfort of people living on that soil, and in that climate.

O. 5. If I go there and do not like it, they will not let me come away again.

A. 5. It is not true that the Society does not allow any body to return, when once they have gone to Liberia. Every colonist there is as free to stay, or leave and go where he pleases, as any individual in this, or any other country, can possibly be. We have no control over them. They are responsible to themselves. They may go away any day they chose.

O. 6. I have no money to begin with, if I go there, and I know I could not get along that way.

A. 6. It is true, that it would be very desirable for every colonist to have a little money to begin life with in that new world. But it is not indispensable. A majority of the present colonists commenced there without a cent. Many of them have risen to considerable wealth, and all who have practiced any industry or economy, now enjoy an abundance. A good character and a willingness to work, are of more value than a fortune without them. There is, perhaps, no place in the world where a family can be supported with less labor than in Liberia. The earth produces abundantly, and almost perpetually, and with very little labor in the cultivation. There is, therefore, no difficulty in living well, even without any money to begin with.

INAUGURAL ADDRESS

*Of his Excellency, J. J. ROBERTS, President of the Republic of Liberia.
Delivered at the first meeting of the Legislature of the Republic, January,
3d, 1848.*

By the Liberia Packet we received the following very interesting document, which we have great pleasure in laying before our readers. It is a noble address, worthy of any body:

FELLOW CITIZENS;—Before I proceed to add the solemnity of an oath to the obligations imposed on me, it is with great pleasure I avail myself of the occasion, now presented, to express the profound impressions made on me by the call of my fellow citizens to the station, and the duties, to which I am now about to pledge myself. So distinguished a mark of confidence, proceeding from the deliberate suffrage of my fellow citizens,

would, under any circumstances, have commanded my gratitude and devotion; as well as filled me with an awful sense of the trust to be assumed. But I feel particularly gratified at this evidence of the confidence of my fellow citizens, inasmuch as it strengthens the impression on me that my endeavors to discharge faithfully the duties which devolved on me as Chief Executive officer of the Commonwealth, during the last six years of our political connection with the American Colonization Society, have been favorably estimated, I nevertheless meet the responsibilities of this day with feelings of the deepest solicitude. I feel, fellow citizens, that the present is a momentous period in the history of Liberia; and I assure you, under the various circumstances which give peculiar solemnity to the crisis, I am sensible that both the honor and responsibility allotted to me, are inexpressibly enhanced.

We have just entered upon a new and important career. To give effect to all the measures and powers of the government, we have found it necessary to remodel our Constitution and to erect ourselves into an independent State; which, in its infancy is exposed to numberless hazards and perils, and which can never attain to maturity, or ripen into firmness, unless it is managed with affectionate assiduity, and guarded by great abilities; I therefore deeply deplore my want of talents, and feel my mind filled with anxiety and uneasiness to find myself so unequal to the duties of the important station to which I am called. When I reflect upon the weight and magnitude now belonging to the station, and the many difficulties which, in the nature of things, must necessarily attend it, I feel more like retreating from the responsible position, than attempting to go forward in the discharge of the duties of my office.

Indeed, gentlemen of the Legislature, if I had less reliance upon your co-operation, and the indulgence and support of a reflecting people, and felt less deeply a consciousness of the duty I owe my country, and a conviction of the guidance of an all wise Providence in the management of our political affairs,—I should be compelled to shrink from the task.—I, however, enter upon the duties assigned me, relying upon your wisdom and virtue to supply my defects; and under the full conviction that my fellow citizens at large, who, on the most trying occasions, have always manifested a degree of patriotism, perseverance and fidelity, that would reflect credit upon the citizens of any country, will support the government established by their voluntary consent, and appointed by their own free choice.

While I congratulate my fellow citizens on the dawn of a new and more perfect government, I would also remind them of the increased responsibility they too have assumed.

Indeed, if there ever was a period in the annals of Liberia, for popular jealousy to be awakened, and popular virtue to exert itself, it is the present. Other eras, I know, have been marked by dangers and difficulties which "tried men's souls," but whatever was their measure, disappointment and overthrow have generally been their fate. That patriotism and virtue which distinguish men, of every age, clime and color, who are determined to be free, never forsook that little band of patriots—the pioneers in this noble enterprise—in the hour of important trial. At a time, when they were almost without arms, ammunition, discipline, or government—a mere handful of isolated christian pilgrims, in pursuit of civil and religious liberty, surrounded by savage and warlike tribes bent upon their ruin and total annihilation—with "a staff and sling" only, as it were, they determined in the name of the "Lord of Hosts" to stand their ground and defend themselves to the last extremity against their powerful adversary. And need I remind you, fellow citizens, how signally Almighty God delivered them,

and how he has hitherto prospered and crowned all our efforts with success.

These first adventurers, inspired by the love of liberty and equal rights, supported by industry and protected by Heaven, became inured to toil, to hardships, and to war. In spite, however, of every obstacle, they obtained a settlement, and happily, under God, succeeded in laying here the foundation of a free government. Their attention, of course, was then turned to the security of those rights for which they had encountered so many perils and inconveniences.—For this purpose a constitution or form of government, anomalous it is true, was adopted.

Under the circumstances, expediency required that certain powers of the government should be delegated to the American Colonization Society, their patrons and benefactors—with the understanding that whenever the colonies should feel themselves capable of assuming the whole responsibility of the government, that institution would resign the delegated power, and leave the people to the government of themselves.

At that time it was scarcely supposed, I presume, that the colonies would advance so rapidly as to make it necessary, or even desirable on the part of the colonists, to dissolve that connection within the short space of twenty-five years; such, however, is the case: necessity has demanded it.

Under the fostering care of the American Colonization Society, these infant settlements soon began to prosper and flourish; and a profitable trade, in a few years, opened an intercourse between them and the subjects and citizens of foreign countries. This intercourse eventually involved us into difficulties with British traders, and of consequence with the British government, which could not be settled, for the want of certain powers in the government here, not provided for in the Constitution.—Nor indeed would the British government recognize in the people of Liberia the rights of sovereignty—"such as imposing custom dues and levying taxes upon British commerce"—so long as their political connection with the Colonization Society continued. Under these circumstances, a change in our relations with the Society, and the adoption of a new Constitution, were deemed, by a large majority of the citizens of the Commonwealth absolutely necessary. Such also was the opinion of the Board of Directors of the American Colonization Society, who recommended the measure as the only means of relieving the government from these embarrassments, and the citizens from innumerable inconveniences.

In view of these facts, to have shrunk from the responsibility, notwithstanding weighty reasons, adverse to the measure suggested themselves, would have betrayed a weakness and timidity unbecoming freemen.

Therefore, on full consideration of all the circumstances, it appeared that the period had arrived when it became the duty of the people of Liberia to assume a new position:—such a one that foreign powers would consider them an independent nation.

As you are aware, fellow citizens, the independence of Liberia has been the subject of much speculation, and some animadversion, both at home and abroad.

1st. We are told that the pecuniary assistance the government here has hitherto received from the Colonization Society will now cease; and that in a few years we will find ourselves groaning under enormous taxes, or the affairs of the government will be exceedingly embarrassed, if not totally paralyzed.

I am persuaded, however, that this conclusion by no means follows. To what extent, if at all, the Society contemplates withdrawing the pecuniary aid hitherto granted to the commonwealth, from the new government, I am

not advised; nor have I any data upon which to form even an opinion in regard to it. We have this assurance, however, from Rev. Mr. McLain, Secretary of the Society, "That the interest of the Board of Directors, in all that concerns the people of Liberia, will not be diminished—but rather increased—by the alteration in the present relations subsisting between them and the American Colonization Society; and that it is the intention of the Society to prosecute its work as vigorously as heretofore, and on the same high and liberal principles."

We are truly, fellow citizens, under many obligations to the Colonization Society; indeed, it is impossible for one people to have stronger ties upon the gratitude of another, than that Society has upon the people of Liberia.

To the wisdom, philanthropy and magnanimity of the members of the Colonization Society, who, for more than a quarter of a century, have watched with the deepest solicitude the progress of these colonies, and have devoted much of their time and substance to support them, we owe, under God, the political, civil and religious liberty and independence we this day enjoy; and I have no doubt in my own mind, but that they will continue to aid us in every way the circumstances of the Society will admit of.

The necessity of imposing additional taxes upon the people to meet the additional expenses of the government, consequent upon the new order of things, is very evident; but I confess, fellow citizens, I can see no just grounds of fear that they will be enormous or oppressive.

It is true, that for the first few years, in the absence of any foreign assistance, we may find our finances somewhat limited; perhaps barely sufficient to defray the ordinary expenses of the government; but in a country like ours, abounding in a sufficiency of natural resources which are so easily developed, it is scarcely probable that the government at any time will be greatly embarrassed—certainly not totally paralyzed.

2dly. It has been urged that the numerical strength of the government is yet too small; and that we have not sufficient intelligence, experience, or wealth, to command respect abroad; and that in the event foreign powers should refuse to acknowledge our independence, the embarrassments of the government, and its citizens, will be increased rather than diminished.

Now, according to the best computation I am at present able to make—and which I believe is pretty nearly correct—the population of Liberia proper—including, of course, the aboriginal inhabitants who have incorporated themselves with us, and subscribed to the constitution and laws of the Republic—is now upwards of eighty thousand; and we may reasonably suppose that the inhabitants will increase almost in the ratio of compound interest. I have no doubt that the natural population of the Republic, in the course of twenty years, will be doubled; and we have great reason to believe that the number of emigrants arriving from America, and perhaps other countries, will also be very considerable. The free people of colour in the United States, wearied with beating the air to advance themselves to equal immunities with the whites in that country, and tired of the oppression which weighs them down *there*, are seriously turning their attention to Liberia as the only asylum they can flee to and be happy.

While we exceedingly lament the want of greater intelligence, and more experience to fit us for the proper, or more perfect management of our public affairs, we flatter ourselves that the adverse circumstances under which we so long labored in the land of our birth; and the integrity of our motives will plead our excuse for our want of abilities; and that in the candor and charity of an impartial world, our well-meant, however feeble,

efforts will find an apology. I am also persuaded that no magnanimous nation will seek to abridge our rights, or withhold from the Republic those civilities, and "that comity which marks the friendly intercourse between civilized and independent communities"—in consequence of our weakness and present poverty.

And with respect to the independence of Liberia, I know it to be a favorable object with many great and good men, both in Europe and in the United States; and I have great reason to believe with several European powers, who entertain commercial views.

3d. We are gravely accused, fellow-citizens, of acting prematurely and without due reflection, in this whole matter, with regard to the probable consequences of taking into our own hands the whole work of self-government, including the management of our foreign relations; and I have also heard it remarked that fears are entertained, by some persons abroad, that the citizens of Liberia, when thrown upon their own resources, will probably not sustain the government, and that anarchy and its attendant ruins will be the result of their independence.

The impression, however, that the people have acted prematurely, and without regard to consequences, is evidently erroneous. And, to judge of the future from the past, I have no hesitancy in asserting that the fears entertained respecting the disposition of the people here to insubordination, are totally groundless. No people, perhaps, have exhibited greater devotion for their government and institutions, and have submitted more readily to lawful authority than the citizens of Liberia; which, indeed, must be obvious to every one at all familiar with the past history of these colonies. But to return. It is well known that the object of independence has been agitating the public mind for more than five years, and that every consideration for, and against it, has been warmly discussed.

I am sensible, however, it is no uncommon thing for men to be warm in a cause, and yet not know why it is they are warm. In such cases the passion of one is lighted up by the the passion of another, and the whole circle is in a flame; but the mind in the meantime is like a dark chamber, without a single ray of light to pervade it; in this case it will happen, that when the hasty passion shall have spent its force, all virtuous and patriotic resolutions which it kindled up will also die with it. As in the great affairs of religion, a strong flash of ideas on the fancy may excite a combustion of devotion; but unless the reason is engaged to feed and supply the burning, it will die away, and neither light nor heat will be found remaining in it.

It was the commendation of a certain people of whom we read in the Bible, that when the gospel was first preached to them, "they searched the Scriptures daily, whether these things were so." Those who, without examination, had received it, without examination might also give it up; but this more "honorable" people had maturely weighed the doctrine, and embracing it, they gave ground to believe, that as they were rational, so they would be persevering Christians.

The political concerns of Liberia have been equally the objects of attentive consideration. And it affords the most pleasing reflection that the people of these colonies have not acted rashly or unadvisedly with respect to their independence; but all the measures which have been adopted in regard to it, are strongly marked with great caution and matured deliberation, and will bear the strictest scrutiny of reason and conscience.

The time has been, I admit, when men—without being chargeable with timidity, or with a disposition to undervalue the capacities of the African race, might have doubted the success of the Colonization enterprise, and

the feasibility of establishing an independent Christian state on this coast, composed of and conducted wholly by colored men,—but, fellow-citizens, that time has past. The American Colonization Society has redeemed its pledge, and I believe in my soul, that the permanency of the government of the Republic of Liberia is now fixed upon as firm a basis as human wisdom is capable of devising. Nor is there any reason to apprehend that the Divine Disposer of human events, after having separated us from the house of bondage, and led us safely through so many dangers, towards the land of liberty and promise, will leave the work of our political redemption, and consequent happiness, unfinished; and either permit us to perish in a wilderness of difficulties, or suffer us to be carried back in chains to that country of prejudices, from whose oppression he has mercifully delivered us with his outstretched arm.

And, fellow-citizens, it must afford the most heartfelt pleasure and satisfaction to every friend of Liberia and real lover of liberty in general, to observe by what a fortunate train of circumstances and incidents the people of these colonies have arrived at absolute freedom and independence. When we look abroad and see by what slow and painful steps, marked with blood and ills of every kind, other states of the world have advanced to liberty and independence, we cannot but admire and praise that all gracious Providence, who, by his unerring ways, has, with so few sufferings on our part, compared with other states, led us to this happy stage in our progress towards those great and important objects. And that it is the will of Heaven that mankind should be free, is clearly evidenced by the wealth, vigor, virtue and consequent happiness of all free states. But the idea that Providence will establish such governments as he shall deem most fit for his creatures, and will give them wealth, influence and happiness, without their efforts, is palpably absurd. In short, God's moral government of the earth is always performed by the intervention of second causes. Therefore, fellow-citizens, while with pious gratitude we survey the frequent interpositions of Heaven in our behalf, we ought to remember, that as the disbelief of an overruling Providence is atheism, so an absolute confidence of having our government relieved from every embarrassment, and its citizens made respectable and happy by the immediate hand of God, without our own exertions, is the most culpable presumption. Nor have we any reason to expect that he will miraculously make Liberia a paradise, and deliver us, in a moment of time, from all the ills and inconveniences consequent upon the peculiar circumstances under which we are placed, merely to convince us that he favors our cause and government.

Sufficient notifications of his will are always given, and those who will not then believe, neither would they believe, though one should rise from the dead to inform them. Who can trace the progress of these colonies, and mark the incidents of the wars in which they have been engaged, without seeing evident tokens of providential favor. Let us, therefore, inflexibly persevere in exerting our most strenuous efforts, in an humble and rational dependence on the great Governor of all the world, and we have the fairest prospects of surmounting all the difficulties which may be thrown in our way. And that we may expect, and that we shall have difficulties, sore difficulties yet to contend against, in our progress to maturity, is certain:—And, as the political happiness or wretchedness of ourselves and our children, and of generations yet unborn, is in our hands; nay, more, the redemption of Africa from the deep degradation, superstition and idolatry, in which she has so long been involved, it becomes us to lay our shoulders to the wheel, and manfully resist every obstacle which may oppose our progress in the great work which lies before us. The Gospel,

fellow citizens, is yet to be preached to vast numbers inhabiting this dark continent, and I have the highest reason to believe, that it was one of the great objects of the Almighty in establishing these colonies, that they might be the means of introducing civilization and religion among the barbarous nations of this country; and to what work more noble could our powers be applied, than that of bringing up from darkness, debasement and misery, our fellow men, and shedding abroad over them the light of science and christianity.—The means of doing so, fellow citizens, are in our reach, and if we neglect or do not make use of them, what excuse shall we make to our Creator and final Judge? This is a question of the deepest concern to us all, and which, in my opinion, will materially effect our happiness in the world to come. And surely, if it ever has been incumbent on the people of Liberia to know truth and to follow it, it is now. Rouse, therefore, fellow-citizens, and do your duty like men; and be persuaded that Divine Providence, as heretofore, will continue to bless all your virtuous efforts.

But if there be any among us dead to all sense of honor and love of their country; if deaf to all the calls of liberty, virtue and religion; if forgetful of the benevolence and magnanimity of those who have procured this asylum for them, and the future happiness of their children; if neither the examples nor the success of other nations, the dictates of reason and of nature, or the great duties they owe to their God, themselves, and their posterity, have no effect upon them;—if, neither the injuries they received in the land whence they came, the prize they are contending for, the future blessings or curses of their children, the applause or reproach of all mankind, the approbation or displeasure of the great Judge, or the happiness or misery consequent upon their conduct, in this and a future state, can move them; then let them be assured that they deserve to be slaves, and are entitled to nothing but anguish and tribulation. Let them banish, forever, from their minds, the hope of ever obtaining that freedom, reputation and happiness, which, as men, they are entitled to. Let them forget every duty, human and divine, remember not that they have children, and beware how they call to mind the justice of the Supreme Being; let them return into slavery and hug their chains, and be a reproach and a by-word among all nations.

But I am persuaded, fellow-citizens, that we have none such among us;—that every citizen will do his duty and exert himself to the utmost of his abilities to sustain the honor of his country, promote her interests, and the interests of his fellow-citizens, and to hand down unimpaired to future generations, the freedom and independence we this day enjoy.

As to myself, fellow-citizens, I assure you I never have been indifferent to what concerns the interests of Liberia—my adopted country;—and I am sensible of no passion which could seduce me knowingly from the path of duty or of justice: the weakness of human nature and the limits of my own understanding may, no doubt will, produce errors of judgment. I repeat, therefore, that I shall need all the indulgence I have hitherto received at your hands. I shall need too the favor of that Being, in whose hands we are, who has led us, as Israel of old, from our native land and planted us in a country abounding in all the necessities and comforts of life; who has covered our infancy with his Providence, and to whose goodness I ask you to join with me in supplications, that he will so enlighten the minds of your servants, guide their councils and prosper their measures, that whatsoever they do shall result in your good, and shall secure to you the peace, friendship and approbation of all nations.

(From the Liberia Advocate.)

LOTT CAREY—THE FIRST AMERICAN COLORED MISSIONARY TO AFRICA.

This individual was born a slave, in lower Virginia, and, when a young man, was hired out, as a common laborer, in Richmond. His parents were pious slaves; but at this time he was given to the most profane and intemperate habits. About the year 1807, he was awakened by hearing a sermon on the interview of Nicodemus with our Saviour, John iii., and he immediately obtained a Testament, and commenced learning to read, by studying that chapter. He very soon learned to read and to write, so that he became superintendent of all the hands in the largest tobacco warehouse in Richmond, and had to receive, weigh, mark and discharge whatever came there. And here his uniform kindness to his fellow-laborers—his industry, meekness, probity, correctness and good sense, notwithstanding his decidedly African colour, features, &c., commanded the sincere affection, and unfeigned respect of all around him. As a member of the 1st Baptist Church, having connected himself with it, (at the time about twelve hundred members, now twenty-five hundred,) he soon received permission, as an exhorter or preacher, to hold meetings with colored people in the city and country adjacent, and labored much among them.

In the fall of 1813, Rev. Luther Rice, (having just returned from the East,) was instrumental in awakening the Baptist denomination on the subject of Missions; and particularly to the support of Rev. A. Judson, whom he had left at the Isle of France. In November, of that year, the Richmond Foreign Mission Society was formed, and delegates were sent the succeeding spring to Philadelphia, when the Baptist Triennial Convention of the United States was organized. These missionary measures having excited a deep interest among the white members of the Church, were effectual in stirring up the colored members, also, in behalf of their own race, in Africa; and on Easter Monday, 1815, the Richmond African Baptist Missionary Society was formed with the sole object of sending the Gospel to Africa.—Lott Carey was the most efficient individual in originating it, and was its first recording secretary. For four years their annual meetings were held on Easter Monday; and funds had accumulated in the hand of the Treasurer to the amount of some seven hundred dollars, while no individuals had yet offered to go out as missionaries, and no definite plan had been fixed on to locate them. In 1817 the American Colonization Society sent Messrs. Mills and Burgess to explore the coast of Africa, near Sierra Leone, with a view to planting their colony there; and the excellent Rev. Samuel J. Mills died on their return passage from African fever, a martyr in the cause of Africa. Mr. Burgess published their interesting journal, and a copy of this, when shown to Carey produced the decided remark from him, that "He had long been determined to remove to Africa himself," and Collin Teage, who went to Africa with him, expressed a similar determination. A letter written by one of their friends, shortly after, to Rev. O. B. Brown, a member of the Colonization Society Board in Washington, giving an account of them, produced a resolution to receive them as colonists—and the same letter presented to the Board of the Baptist Triennial Convention, produced their appointment as missionaries to Africa. Circumstances not under their control, however, prevented their departure till January, 1821—but this interval was mostly devoted to improvement for their work in Africa.—The ship *Elizabeth* sailed with the first emigrants, from New York, in February, 1820, with a devoted, excellent man, Rev. Samuel Bacon, to lead them. He and many more soon

fell victims to the African Fever; but the writer would save from oblivion, a specimen of the spirit which inspired some of the early martyrs in this great cause. In a long letter, after giving his plans of interesting the native chiefs, by raising schools for their children, &c., he remarks, "but this is all theory and expectation. I know that there is time, and distance, and storm, and ocean, and danger, and doubt, between me and my object. I, however, am blessed with a knowledge of, and faith in Him whose voice is obeyed, and whose word is fulfilled by all these."

In January, 1821, Carey and Teage, with many more emigrants, sailed in the *Nautilus*, from Norfolk. A few nights before they left Richmond, Carey and wife, Teage and wife, and three sons, Hilary Teage, now editor of the *Liberia Herald*, and old Joseph Sandford and wife, seven in all, met in a private room, in my house, and with Rev. David Roper to aid them, formed and signed a church covenant, and this little body is now the first Baptist Church in Monrovia; it has been the mother of nine or ten other churches; and also of the Providence Baptist Association in Liberia;—May it live a thousand years. A few nights previous to their departure, Carey preached his farewell sermon, from Rom. viii. 32, and the writer certainly never listened to a sermon with greater interest. At parting, he bade adieu to his Richmond friends, with the most manly expressions of affection and gratitude, and corresponded regularly with them, and received supplies for his schools, &c., from them till his death in November, 1828. But his memory is embalmed with the name of Liberia. His self-denying, self-sacrificing labors—as a self-taught physician—as a missionary, and pastor of a church—and finally, as Governor of the Colony, have inscribed his humble name indelibly on the page of history, not only as one of "Nature's noblemen," but as an eminent philanthropist and missionary of Jesus Christ.

A brief biography was published of him some years ago, by Rev. James B. Taylor, of Richmond, which, if not out of print, may be had from the Baptist Publication Society, in Philadelphia.

New Orleans, Feb. 24, '48.

WM. CRANE.

NOTICE.

In addition to the standing advertisement of the Chesapeake and Liberia Trading Co., the Agent finds it necessary to make the following regulations, viz:

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

These regulations are made necessary from the great influx immediately before the sailing of the Packet, of packages of merchandize, bundles and parcels, contents unknown, directed to unknown and irresponsible persons in Liberia, perhaps residents of the interior settlements, of whom it is often hopeless to collect the freight. In many instances, too, the postage or freight to this office remains unpaid, as well as the expenses of drayage, wharfage, &c., in this city. Expenses thus accruing amount to little in individual instances, but in the aggregate are too large to be borne by the Co.

Baltimore, April, 1848.

JAMES HALL, *Ag't. C. & L. T. Co.*

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MAY, 1848.

Vol. 4.—No. 11.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST ADVICES FROM THE COLONY.

WE are in receipt of letters from Cape Palmas as late as the 28th of March, at which time the health of the colony was remarkably good, and had been so for the past year. Gov. Russwurm had been absent at the leeward some seven weeks, but was daily expected home. All the emigrants per the Liberia Packet had passed safely through the fever, with one exception only. There is every reason to apprehend a great scarcity of provisions in the colony before the next crop of rice is ready for cutting. The cause assigned for this is the war now waging between the Half Cavally and Grahway people, which prevents rice and other provisions coming in from the country. This is, to be sure, the immediate or proximate cause, but the colonists will have to reproach themselves bitterly for their neglecting to cultivate the soil. For this neglect or indolence there is no excuse or pretext. Every family in the colony has land sufficient, if only *tolerably* well cultivated, to supply itself with an abundance of vegetable food for support; and if they will neglect this, their first and heaven-directed duty, they must suffer the consequences. We hope and trust that actual suffering or starvation will not be experienced by any, but a little *staring* in the face of famine will, eventually, work among them a great good.

The loss of the Schooner Cavally is now most severely felt, and we much regret our inability to furnish the colony with another.

OUR NEXT EXPEDITION will doubtless be gotten off in all September, or by the 1st of October at farthest, *provided always*, that the Packet does not make another six months voyage. Now the question occurs, shall we have any emigrants from Maryland? and if not, what is the reason? Why is it that while the whole South, the Southern States, are begging the American Colonization Society to receive manumitted slaves as emigrants, yea, in many instances, paying their passage out and even their support in the colony, that, so few or none are offered from Maryland? Why is it also, that,

while the more intelligent free coloured people throughout the United States are anxiously inquiring about Liberia, sending delegations thither to spy out the land, there is no movement of this kind on the part of our friends in Maryland, in the City of Baltimore. Let us have an answer.

(From the Baltimore American.)

THE REPUBLIC OF LIBERIA.

"A meeting was held a few days since at Pittsburgh, to express the public sentiment in relation to African Colonization and the newly established Republic in Liberia. The Hon. WALTER FORWARD and others spoke on the occasion. The following resolutions were adopted:

Resolved, That the establishment of an independent Republic in Western Africa ought to be regarded as a memorable epoch in the history of Christian civilization.

Resolved, That the past influences of the Colony of Liberia has been such as to justify the hope, that by the progress of such influences, the slave trade of Africa and the barbarities connected with it, may be overthrown.

Resolved, That the peace and order with which the affairs of Liberia have been conducted, and especially the moderation and regularity with which the people have lately re-organised their Government and become independent, are such as to reflect the highest honor and credit on their race; and affords promise of continued stability to their Republic.

Resolved, That while we sympathize with all the oppressed nations struggling for free institutions, our past and present relations to the African race demand especial efforts for the encouragement of the Liberia Democratic Government.

Resolved, That the increasing number of emigrants who seek a passage to Liberia, call for increased and continued contributions to the Colonization Treasury.

Resolved, That the unexampled success of the Colonization enterprise, under a benevolent Providence, has been such as should stimulate the pious, the humane and philanthropic colonizationists to redoubled effort, and it is sincerely to be hoped that a cause so important to humanity may continue in public favor.

The silent progress of this most interesting experiment of self-government, attracts comparatively but little notice amid the stirring events which now fill all Europe and the world with their din. It is perhaps better, that slowly and in silence the process of African Colonization and of Republican self-government in Africa should go on. The growth of sound and well domesticated institutions in Liberia will be the more sure, the more healthy and the better matured by such gradual advances as will allow each infusion from time to time into the original stock to become well assimilated both with the nature of the new country and with the social and political elements of the new Republic.

At the same time, however, there is urgent occasion, now and always, for such judicious aid as the friends of Colonization and of the colored race in the United States may supply, by promoting the emigration of industrious, worthy persons to Liberia, and by furnishing the Colonists with useful articles and the means of education. There has been for many years a strong interest felt in Maryland in behalf of this remarkable enterprise—as her own policy in establishing a colony at Cape Palmas shows, and as the flourishing success of that settlement abundantly justifies."

Is it not a little surprising, that no action is taken by the colored people of this country, we might say of this city, upon the event of the "Declaration of Independence by the Colonies of Liberia." All around us, we hear the sounds of rejoicing over the birth of the new French Republic, by all classes, and by those of all nations; our naturalized Europeans—Germans, Swiss, English and Irish, vie with each other in manifestations of joy over the important event; and even our amiable abolition friends of no nation or country, (having repudiated their own) intersperse their wailings with occasional expressions of delight at the French emancipation. But nothing is said of the new African Republic, the Christian Republic of Liberia. A few months since, and we could not open an abolition print, without finding some allusion to *base* and *craven* Liberians, submitting tamely to the dictates of the Colonization Society, etc. Now comes a virtual, formal manifesto from Liberia, declaring its independence of all foreign control or interference, and do we hear any response from those friends of the colored man,—any *fraternising* with the free Liberian? No, scoffs and sneers instead. Better, we expected not, from party abolitionists, from popularity seeking *would be* philanthropists; but from candid, intelligent colored people, especially from many of our acquaintances in this city, we *did* expect something better; we *did* expect from them, some *general*, if not *public* manifestation of their joy at the birth of this new, independent Republic. Although, from principles to which we have often alluded, opposed to general colonization in Africa, yet we cannot see any reason why they should not feel and give public demonstrations of joy and gratification at an event that must have so favorable an effect upon their own destiny.

The existence of the Colony or Commonwealth of Liberia, crowned by her last act of independence, has done more, a thousandfold, to establish the claims of the colored race to full stature of MANHOOD, in its broadest sense, than all the pompous declamations and arrogant pretensions of a few upstarts, who so loudly claim *equality* of *rights*, *social* and *political*.

We candidly ask the intelligent colored people of this city and elsewhere, if it is not their plain duty to congratulate their Liberian brethren on the importance of the movement they have recently made, and to extend to them their cordial sympathy, to *fraternize* with them, and thus uphold their hands now in the time of their great effort? Let the question be fairly considered, honestly answered, and promptly acted upon.

LIBERIA MISSION.

LETTER FROM SISTER BRUSH.

Millsburg, Dec. 22, 1847.

My Dear Sister Lane,—More than one year has rolled away since I last saw you; and yet so rapidly have weeks and months passed that it seems but a few short days since I was with you. I think I never was so sensible of the rapid flight of time, and the importance of improving every moment.

In answer to the inquiries respecting my "home in this far off land," I must tell you it has proved to be a very pleasant one. It is true the dark waves of the broad Atlantic separate me from friends near and dear. It is

true, I cannot speak to them unless aided by pen and ink; but this does not separate us in spirit. O no,

Mountains may rise, and oceans roll,
To sever us, in vain.

Distance proves no barrier to the influence of mind over mind, and though we were removed to "the furthest verge of the green earth," congenial spirits would be conscious of congeniality still; and though my home is on Africa's shore, though malaria floats on every breeze, though disease often visits us, and death sometimes appears in view, yet none of these things have been sufficient to cause regret for one moment that I am here. It is not of so much importance to us where we live, as how we live; where we die, as how we die. And here I would record the goodness of my heavenly Father in sparing my life, and granting an unusual degree of health during the past year. For more than five months I was permitted to engage in my favorite employment, with but slight interruptions, and am now quite well, having fully recovered from my fifth attack of fever. I look upon sickness as a part of my work, and as such have been able, through grace, to bear it cheerfully and patiently; "for unto us it is given in the behalf of Christ, not only to believe on his name, but also to suffer for his sake."

Our hearts are daily made glad in witnessing the happy change in some of these children. Fourteen give satisfactory evidence of experimental religion. Could you have heard their testimonies yesterday in class, you would doubtless have considered yourself highly favored. It is always pleasant to hear the name of Jesus from youthful lips, but to hear it spoken by those who have so recently emerged from heathenism, and in whom we are so deeply interested, is indeed a source of unspeakable gratitude. They express themselves with much earnestness and simplicity. Your little namesake said, "I love God, and trust in him." Phebe Palmer said, "I love'e Lord'e to much—he takes my wawwaw heart away, and when I die he going to take me to that fine place." Elizabeth Hancock said, "I love God, I love Jesus Christ, I love the people of God, I love everybody." One general expression is, "I love the Lord, I love everybody." These, my sister, are some of the evidences they give of the influence of divine grace. Thus we are encouraged to labor with more diligence for the salvation of those around us.

I think I fully prove that "labor is rest," and pain is pleasure, when engaged in the service of Him who died for me. Such is my indebtedness to God that to be permitted to do any thing for the advancement of his cause I consider one of the greatest privileges with which I can possibly be favored. Do we not feel a pleasure in serving a friend from whom we have received favors? Then how much more pleasure will it afford us—how much greater the privilege of being permitted to use every effort, feeble as it may be, for the honor and glory of Him who hath created and redeemed us!

To one destitute of the love of God such service would probably appear irksome; but those who have been long and actively engaged in it, acknowledge that it is perfect freedom.

I feel that I am greatly indebted to our mutual friends, sister Wilkins, brother and sister Benham, and Dr. Lugenbeel; from them I have received much Christian sympathy and kindness, attention and care, in endeavoring to mitigate as much as possible my sufferings in the hour of sickness. Long as memory lasts they will be entitled to my sincere thanks, and warmest gratitude.

January 1st, 1848.—I suppose we have spent the day here rather differently from what you have in New York. Sister Wilkins being at Monrovia,

I could not think of anything that would be more of a novelty to myself, and afford the children more pleasure, than to gather flowers on the banks of the St. Paul's. So we have had a ramble, and all agree in saying they have had a happy new year's. If you could see the wreaths and festoons with which they have ornamented the school room, you would think they had some taste for the beauties of nature. With many thanks for your kind letter, and hoping to receive a similar favor soon, I am in Christian love, yours truly,

L. BRUSH.

NAVAL.—FROM THE COAST OF AFRICA.

We learn from the Philadelphia American, that the U. S. brig "Boxer" arrived there on Monday from Monrovia, West Coast of Africa, which place she left on the 22d of March. The U. S. flag ship Jamestown, and U. S. brig Porpoise were at Monrovia—the Jamestown to sail soon for the Cape de Verd Island, and the Porpoise to cruise on the Coast. Officers and crews of both vessels in fine health.

The Boxer has been absent from the United States nearly two years and a half, the whole of which time has been spent in cruising on the coast of Africa, and during all this time she has not lost a man, either from sickness or casualty. She has visited every place of importance between Cape Verd and Little Fish Bay, has been up the Congo river, and to other sickly places, but has enjoyed unbounded health, throughout the cruise.

Doings on the Coast of Africa.—Commander Hope, of H. B. M. sloop "Bittern," at Prince's Island, last March, in company with the U. S. brig "Boxer," reported that a short time previous he was at Lagos in the Bight of Benin with an American barque at anchor there—name unknown.

As soon as he (Capt. Hope) sailed in the "Bittern," the barque was sold, her crew went on shore, and she escaped from the coast with a large cargo of slaves.—The crew of the barque were landed on the beach in the evening at Lagos. That same night a marauding party of native blacks came down from Bidagry for the purpose of attacking Lagos; but falling in with the crew of the said barque, on the beach, and not knowing them to be white men, they murdered every soul save one, who was providentially knocked down, and escaped in the darkness. He got on board a canoe, and was taken to Bidagry, and fed and clothed by an English merchant there.

This man stated, that soon after he had landed with his shipmates from the barque, and before they had time to leave the beach, the natives attacked them, and all he recollects afterwards, was hearing them cry for mercy, when he was himself knocked down senseless, and in the darkness was left by the blacks unnoticed.

List of Officers of the "Boxer"—Henry H. Bell, Esq., Lieut. Commanding; Washington Reid, C. J. Van Olstine, Lieutenants; C. H. B. Caldwell, Acting Master; William B. Hartwell, Purser; Joseph Beale, Passed Ass't Surgeon; W. W. Roberts, John Stewart, Passed Midshipman; Montgomery D. Parker, Commrs. Clerk.

Passengers in the "Boxer"—Lieut. B. M. Dove; Commodore's Secretary and Bearer of Despatches; John Carroll Brent, Sailmaker; William Bennet, and ten invalid Seamen from the "Jamestown" and "Porpoise."

Left at Monrovia, March 22d, barque "Nile," of Boston, and brig "Amazon," of Baltimore—the Nile to sail soon for the leeward, and the Amazon to the leeward.

BRIG "MALAGA."—The brig Malaga, of Beverly, Mass., which was seized by the U. S. brig Boxer, nearly two years ago, in Kabenda Bay, (Coast of Africa,) and sent to the United States on suspicion of aiding and

abetting the slave trade, was acquitted at the trial, and went out again to the Coast of Africa, and made two trips between the Brazils and the Coast.—On the 11th December last, she was captured under Brazilian colors, by H. B. M. sloop Ferret, with eight hundred and thirty slaves on board, and taken into Sierra Leone and condemned.

The subjoined statement relative to the Malaga was made in writing to one of the officers of the U. S. brig Boxer, by Lieutenant Maunsel, the English prize officer.

"The Brazilian brig, name unknown, but formerly the American brig 'Malaga' was captured by H. M. S. 'Ferret,' in 3 deg. 10 S. latitude, about eight miles off shore, with eight hundred and thirty slaves, Dec. 11th. She had a crew of thirty-three men, of which five were Americans, who complained that they were *put ashore* in the Portuguese factory in the Congo river, where they were badly treated, and to save their lives, embarked in the said brig. After capture, four died, having been previously very ill from fever contracted in the Congo. They complained of being deserted by their commander, who brought the vessel from Rio Janeiro, and sold her to the slave factor in the Congo river—name of the captain unknown to the prize officer."

(Signed)

E. E. MAUNSELL,
Lieutenant H. M. S. 'Ferret.'

(From the Christian Advocate and Journal.)

EXTRACT FROM BROTHER BENHAM'S DIARY.

Dec. 18.—In company with our whole family, I left for my quarterly meeting at Caldwell; at which place we arrived about midday. Here we separated in tears. Charles to reside with brother M'Gill, Maria and William proceeded to sister Wilkins', John Wesley and David to brother Roberts', and Charlotte remains with us. We were very kindly and hospitably entertained by brother Harris. He is a noted hunter, and now has the skins of two boa-constrictors ready for exportation, one of which he shot about a quarter of a mile from his house, a few months since, while in the act of swallowing a dog. This one is eighteen and a half feet in length, and twenty-one inches in circumference, around the largest part of the body. This species of serpent usually decoys its prey by imitating the bleating of the deer, the chatter of the monkey, the cooing of the dove, or the whistle of man. It selects a tree, nearly of its own size and color, near some frequented path, around which it coils its tail, and then erects its body in a line nearly parallel with the tree. When it has, in this way, succeeded in attracting its victim near the spot; all is silent; when suddenly the hapless creature finds itself within the folds of the monster. Still retaining its coil around the tree, it dashes its prey backward and forward until it is bruised almost to a jelly. This done, it relinquishes its grasp, and circumnavigates the place, for many rods around, in search of a species of ant, here called "drivers"—a kind of scavenger. If none are discovered, the serpent returns to its prey; and, after further bruising it, and breaking its bones, it swallows it. This African gormandizer then lies, for several days, in a kind of torpor, until the contents of its stomach are partially digested. Should it be discovered, while in this state of stupor, by the little drivers, immense numbers soon fall upon it, and sting it to death, and then devour it, though, in its agonizing throes, it may destroy thousands of them.

A few weeks since, one of these serpents seized a native man near Caldwell. The conflict was an awful one, and resulted in severely bruising

and maiming the man, and in the death of the serpent. The man happened to have a knife upon his person, and with it he saved his own life by taking that of the serpent. It is, however, a rare circumstance for man to be attacked by these serpents. To some extent, "the fear of him, and the dread of him," act as a shield to protect him, not only from dangerous serpents, but also from all beasts of prey.

Brother Harris states, that while once in pursuit of a deer, he sprang upon something concealed in the thick underbrush, which slipped from under him, and threw him upon his back. He barely had time to glance at a monstrous boa-constrictor, upon whose coil he had fallen, when it threw him up, with a sudden spring, and sped away with great rapidity, not allowing our hunter time to recover from his fright, to use his gun, or to take the dimensions of his snakeship, before he was far out of sight.

Sunday, Dec. 19.—A day of great interest at Caldwell. The love-feast was one of uncommon interest and power. After endeavouring to preach in the morning, brother Roberts baptized forty-three adults, thirty-three of whom were Congoes—twenty-four by immersion. Some very remarkable extravagances were indulged by the candidates after immersion, which I was sorry to see encouraged by a few of the brethren; such as shouting, jumping, struggling in the water, and rolling in the mud. An effort, to some extent successful, was made to correct this wild enthusiasm by cautioning the candidates before they went into the water.

Brother Simpson preached in the afternoon; immediately after which the Lord's supper was administered to a large number of communicants, some of whom were overwhelmed by a sense of the love of God in the gift of his Son. I was too much exhausted to go out in the evening; but brother Roberts preached, and I learned that they enjoyed a very good meeting, which continued until near midnight.

BAPTIST AFRICAN MISSIONS.

Report of the Committee on African Missions, presented to the Southern Triennial Convention of Southern Baptists, held at Richmond, in June, 1847:

The Committee appointed on the subject of Missions to Africa, submit the following brief report:

Whether we look over the history of prophets and apostles of ancient time, or the labors of modern missionaries of the Cross; the redemption of the African race has ever been an object of deep solicitude. More than one hundred years ago, the pious, self-denying Moravians had attempted in several places to preach the gospel in Africa. Immediately after the beloved Carey was sent to India, two missionaries were sent by the English Baptists to the west coast of Africa.—And twenty-five years ago, two colored Baptist missionaries were sent from this city by the Board of the Triennial Convention, to disseminate the word of life in the same region, supported mainly by the African Missionary Society of this city. Since which time, brethren Holton, Skinner, Crocker and others, have labored and died in this missionary field. The Great Head of the Church has, however, for inscrutable reasons, suffered all these efforts, in a great measure, to fail in producing any apparently rich and extensive harvest. Twenty-five years ago, a little church of only seven members, with Lott Carey as pastor, was organized in an upper room of a private dwelling in this city. That church is now the First Baptist church in Monrovia. It has been the mother of some seven to ten churches, and also of the Provi-

dence Baptist Association in Liberia. Since that period, hundreds of colored Baptists have emigrated from this country and settled permanently in the land of their forefathers, who will gladly co-operate with the Board of this Convention, and particularly with the vast numbers of their colored brethren in the Southern States in spreading the gospel over that benighted country. And whether we view this great subject in the light of simply sending the gospel to the heathen, or in the light of repairing the wrongs of oppressed Africa, or in the light of employing and benefitting the piety and zeal of probably one hundred and fifty thousand colored Baptists in our own country, your Committee cannot but earnestly urge that our enquiries, our prayers and our efforts may be energetically employed in this behalf. Experience has demonstrated, that missionaries from the north cannot hope to be permanently useful in a sultry African climate, while such men as Lott Carey have settled and labored there without even suffering from an acclimating sickness; and your Committee deem it of the first importance, that colored missionaries should be sought and called out from the Southern churches to be employed in our African missions. These would deeply interest our colored brethren, and doubtless be vastly useful to them. It is believed, that with proper effort, from five to ten colored missionaries might be supported by the colored brethren in this country. But your Committee deem it peculiarly important, that at least two well educated, well qualified missionaries, fitted for the work, should be employed there as leaders in an African Mission; and they would affectionately enquire, whether some of our good southern pastors could not feel that God has called them to this important service.

In conclusion, your Committee submit the following resolution:

Resolved, That in view of the present condition of the African race, and in view of the indications of Divine Providence towards that great portion of the great family of fallen man, we feel that a solemn obligation rests not only upon this Convention, but upon all Christians, to furnish them with the gospel, and a suitable Christian ministry.

W. CRANE, *Chairman*.

(From the Southern Churchman.)

THE AFRICAN MISSION.—We are much pleased to lay before our readers the important letter of the Rev. Mr. Payne, and also the impressive address of Professor Packard, both in reference to the African Mission. For the former we are indebted to the Society of Inquiry, &c., at the Theological Seminary. The latter we applied for to the author, in consequence of a suggestion from Bishop Meade. We so fully concur with our Diocesan in his estimate of its character and value, that we insert it, although to the exclusion of much matter already in type. And in order to publish both these articles in the same paper, and without delay, we forbear adding any remarks of our own, as we at first designed on the subject. From the same motive some editorial remarks on other topics are omitted.

Address of the Rev. J. PACKARD, D. D., on the occasion of admitting the Rev.

E. W. HENING to Priests' order—Delivered in the Chapel of the Theological Seminary of Virginia, May 10th, 1848.

Acts 20. 22. "And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there."

Four years ago last Sunday, the second Sunday after Easter an ordination was held in this chapel. Its circumstances were such as to deeply move many hearts, some of which have now ceased to beat: Dux and MESSENGER were here.

We wish that every unbeliever in the reality of the religion of Jesus could have been there. It was a scene, which in itself was a living and most powerful attestation of the truth of Christianity, which has been reserved for these latter days. He would have seen in the fact, that Christianity was going forth to conquer new lands, and overthrow the altars of superstition and idolatry, and was thus establishing its outposts far into the regions of heathenism, a fulfilment of the Saviour's promise, that the gates of hell shall not prevail against his Church. He would have been convinced that men must be at least under extraordinary influences to forsake all they hold most dear, and to go forth to unhealthy climes not to acquire wealth or fame or science, but to convey to them the blessings of the Gospel. He would have seen, too, none of that excitement, which marks a crusade of fanaticism, but a heroic self-devotion, a greatness of self renunciation, which could only spring from the strongest convictions of duty.

We wish too that all Christians, who are insensible to the heart-rending necessities of the heathen world, could also have been there to see what great things God is even now doing for the heathen, and to witness the natural effect of faith, mighty faith, working by love, sympathetic, disinterested, and comprehensive.

One, who had himself tasted that God is gracious, and knew the heavenly gift of the Gospel, was then commissioned to communicate the same heavenly hope to the natives of Africa, to open their blinded eyes, to turn them from the power of Satan, under which they were bond slaves, to the living God, and to cast out the demons of superstition, which had so long peaceably possessed them.

The holy purpose had long been formed, and cherished in his heart to *go* any where, or *be* anything to glorify Him, who had bought him as his servant with his most precious blood. As he looked abroad upon a world, lying in wickedness, he saw imploring hands held out to him from *Africa*: The loudest cry, "Come over and *help* us," was wafted from *Africa*, and entered his solitary chamber. Like St. Paul, when he heard the Macedonian cry, "immediately he endeavored to go thither, assuredly *gathering* that the Lord had called him to preach the Gospel unto them. Their condition was the most forlorn, and wretched; their darkness that which could be felt, their idolatry the most senseless and grovelling, and his heart yearned within him over their sad condition. They were men, brothers, heirs with him of immortality, to stand with all the gathered nations before the judgment seat of Christ. They were dead in Adam, redeemed in Christ. They were capable of eternal misery, or of bliss unutterable, and they were strangers to the everlasting covenant of promise.

Those very circumstances of degradation, which could not have been endured without loathing by the mere philanthropist, which would have led him to pass by their misery on the other side, and leave them in despair to hopeless degradation, were the very circumstances, which impelled him to care for their souls. He knew it was the commandment of the everlasting God that the Gospel should be made known to all nations, that they might be brought to a saving knowledge of Christ. He remembered the last promise of the ascending Saviour, "Lo, I am with you always, even unto the end of the world," thus binding the precept connected with the promise upon the whole church to the end of time. His heart beat high with the hope of turning them from their idols to serve the living and true God, and to *wait* the glorious appearing of his Son, Jesus Christ, from heaven. He knew they could not believe unless they heard the Gospel: and how could they hear without a preacher, and how could one preach unless he went forth to them? He heard the voice of the Lord saying, "whom shall I send, and who shall go for us?" and he answered, "Lord here am I, send me."

The prayers, offered on that solemn occasion, that *He*, who holds the winds in his fist, and measures the waters in the hollow of his hand, might conduct you in safety to the shores of Africa, that he would there be with you in your spirit and labors, that he would spare your life, and give you abundant success, and make you an eminent instrument of converting many of the heathen to God, have all been answered by a gracious God. You have been tossed upon the billows, that roll between us and Africa, and are again here in this familiar and loved spot, to which your heart has often turned in wasting sickness in the hope that you might once more revisit these scenes, and again take sweet counsel with us. Often have you been with us in Spirit, when we have assembled together on the Sabbath in this place, when we have met together on Thursday evening in yonder Hall, or have lifted up our hearts in prayer for the success of Missions; now you are with us face to face.

It has been *given* to you in behalf of Christ to suffer. You have been disciplined by great and sore troubles. You have endured hardness as a good soldier of Jesus Christ. *Your* strength has not been consumed in any carnal warfare, in any service of confused noise, and garments dyed in blood, and of tears and groans of wretched men. For *Christ's* sake, and in his good warfare you have labored, and suffered patiently, and you bear about in your body the marks of the Lord Jesus.

You have been troubled on every side, you have testified, yet not distressed; you have been perplexed, but not in despair; cast down, but not destroyed. Grace and strength have been dealt out to you day by day, according to your measure of trial. "Your shoes have been iron and brass, and underneath have been the everlasting arms."

God too has blessed you in making you the instrument of raising up some from a service of devils to the service of God, their Maker, and Saviour; and had there been only *one* trophy rescued from the kingdom of darkness, *one* immortal soul turned to God, it would be to one who can estimate aright the unutterable worth of a single soul, (of more value, as our Saviour has said, than the whole world,) an overpayment for all the labor and suffering there expended. In the providence of God, as if to show us the power of the Gospel in lifting up man from the lowest depths of heathenism to the purifying hopes of the Gospel of Christ, as if to convince the weakest of faith among us of the great power of God, and what his almighty grace can do, we have among us a living example, the first fruits of Africa. Read that countenance lighted up with the intelligence, and imperishable hopes of the Gospel; contrast his former condition with his present; see there the christian character in its peace, its meekness and humility, in its improvement of mind and manners, and domestic character; witness the humanizing influence of the grace of God, which brings salvation, and with it intelligence and happiness, and speaks with a voice of power to one sunk in the mire of heathenism, "Arise from the dead, and come to Christ, and he shall give thee life, and light!" O, it is the truest philanthropy to send the dying heathen at once the Gospel to heal their sickness. Its leaf is for medicine, and the heathen need it more than life. Wait not to civilize them first. Turn them to God, and when the day spring from on high has visited their souls, the day of a new life, civil, social, domestic, will surely follow. A glorious retinue of all that is true and lovely, and of good report, will follow in the train of the Gospel. Its paths drop fatness; as it passes along it strews in its way every temporal as well as spiritual blessing. Oh, how would it bless the dark places of the earth, now full of the habitations of cruelty!

And now, having used the office of a Deacon well, and purchased to yourself a good degree, and great boldness in the faith, which is in

Christ Jesus, you are here to-day to receive a higher order of the Ministry from those revered hands, which were first laid upon you, and to stir up more and more the gift of God which is in you. It is your purpose to go bound in the Spirit, and constrained by the love of Christ, burning within you, again to Africa, not knowing the things that shall befall you there. With a like elevation of spirit with St. Paul you say, "I go bound in the Spirit," nor would you be persuaded, if health and life suffice, to stay; nor would we beseech you not to go. It would be to you, as you have declared, the greatest trial of all it has pleased God to lay upon you, not to return to your beloved Africa. But should it be otherwise in the inscrutable purposes of God, this mystery of Providence, though never fully known in this world, will be known hereafter, when everything here dark shall there be illuminated with a flood of light. It will then be seen to have been necessary. It will then, when looked back upon from the height of heaven, be matter of the sweetest and most adorning meditation. What though you walk in darkness here, *there* shall never come one cloud to darken that unclouded sky. How light will all your trials then appear! how but for a moment the sufferings of this present time, when compared with that exceeding great and eternal weight of glory! There must be in the suffering Church here, examples of the patience of the saints, as well as examples of their zeal and activity, examples of those who lie passive in the hands of God, and know no will but his, as well as examples of those who labor in the heat and burden of the day, Paul was imprisoned two full years in Rome, and it no doubt was regarded as a frowning Providence, but it turned out rather to the furtherance of the Gospel. God is never at a loss for instruments and means to effect his purposes, nor are we individually necessary for the carrying on of his work. Our days may be like the shadow that declineth, and we be withered like grass, but God will still arise and have mercy upon Zion, when the time to favor her, yea, the set time is come.

The prospects of your Mission are indeed, for a time, somewhat clouded. But one laborer is left to stand or fall alone. We rejoice to believe that others will find it in their hearts to come up to the help of the Lord against the mighty. And were its prospects even darker, and its condition more embarrassed, should our hopes concerning it be for a time disappointed, should death invade it again, yet would all that has been done and suffered for Africa be *lost*? Have the work of faith, and the labor of love there been spent in vain? Has a tear shed, or an alms given, or a groan uttered, or a prayer offered up for her, fallen to the ground, so as not to be gathered up, and been forgotten before God, or shall they in any wise lose their reward? Has there a death yet occurred in the Missionary ranks, which has not been precious in the sight of the Lord, and made the soil of Africa holy ground in his sight? Oh no, they will all come up in remembrance before God, when the time to favor her, yea, the set time has come. They all are links in the vast chain of his Providence, and they will all be admired, when the mystery of God is finished. Those tears, those groans, those deaths, shall enter the ears of the Lord of Sabaoth, shall intercede most powerfully with him for the salvation of Africa, and shall give him no rest, till he has there established his kingdom.

We doubt not the decree has already gone forth that Africa shall see the salvation of God from Cavalla, Taboo and Mt. Vaughan. It is from thence Ethiopia shall stretch out her hands unto God. They are spots of clear sky amid the dark clouds which hang over her. There lies the precious dust of MINOR and MESSENGER. Their spirits have gone up there to heaven. The eye of eternal mercy is there opened wide; the finger of Providence is pointing there, and the set time, we believe, has come on the

dial of Providence, though so long delayed, after thousands of years of darkness have been upon its face, for the Spirit of God to move upon it. The way is prepared for the coming of the everlasting Gospel.

We, according to his promise, look for and haste unto the coming of that time, when God shall give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession; when every knee shall bow to him, and every tongue shall confess him Lord to the glory of God the Father; when he shall come to that throne, the title to which he has overpaid with his blood, the throne of universal empire, and be crowned Lord of all.

And what though difficulties may be in the way, and danger may deter us, yet these will but prove our faith, whether we can obey with a simple, unhesitating faith, the last and great command of the Saviour, three times repeated, "Love one another, as I have loved you," and sealed too with his own blood on the cross, and sanctioned anew by the claim of divine power, when he gloriously arose from the dead. "All power is given unto me in heaven and earth, Go ye *therefore*," &c. If there are difficulties, it is to teach us that while human agency is indispensable, while we must go, the influences of God's Spirit are equally indispensable to be with us always in overcoming these difficulties.

Can it be reasonably expected that such a stronghold of Satan, where he has sat for thousands of years in sullen repose, and reigned with undisputed sway, can be pulled down without fierce resistance on his part, and danger on ours, yea without the "deadly breach," and the forlorn hope? Can it be expected that anything but mighty faith, and prayer, and self-denial can cast out such demons of superstition? But our weapons are mighty *through God*: you, my brother, faithful and beloved, know them well. You have girded on this harness: you have often proved it: you have often testified the Gospel of the grace of God: you have often lifted up Christ in the sight of the dying heathen, and besought them to look unto him and be saved. Christ crucified, the only hope of dying sinners, has been the single theme of your teaching and preaching.

Beloved brethren, we are all in a peculiar sense debtors to Africa. That Mission was founded here, has ever been sustained here, and if we forsake it, who else *shall* go? The work is for *us* to do: upon *us* is the responsibility, nor can we throw it off. And though it may be a less inviting field than others, and demand more self-denial, yet as the sufferings of Christ abound, so consolation will abound by Christ; we shall be more richly blessed in our own souls, and shall live nearer to God; his love will be more shed abroad in our hearts, and we shall receive manifold more in this present time, as well as in the world to come everlasting life. It will soon matter little, where on this earth we lived, and labored, and died, whether our spirits ascended to heaven from our native land, or from Africa; but our *reward* in the everlasting kingdom of our Lord and Saviour, our *praise* of God, "Servant of God, well done; well hast thou fought the better fight," will be at the appearing of Jesus Christ, *according* to what we have *done*, and *borne*, and *suffered* for Christ. The *thrones* of heaven, and its brightest crowns will be reserved for those who have been Missionaries to the heathen, and counted not their lives dear unto themselves. Pause then, in selecting the field to which you devote your future lives, and survey the wide spread desolations of heathenism, listen to the wail of perishing millions, let love's pure flame burn in your hearts, and be ready to go, where duty calls, and the Providence, the Word, and the Spirit of God lead the way! *Amen.*

LETTER FROM AFRICA.

A letter has just been received, by the Missionary Society of Inquiry, at the Theological Seminary of Virginia, from the Rev. Mr. Payne, our Missionary at Cavalla, near Cape Palmas, from which we give the following extract, calculated to remove some misapprehensions too hastily entertained, in regard to the present prospect of the Mission. After alluding to the repeated disappointment of the hope, that their number would be reinforced, and the present great destitution of laborers, he proceeds to say :

To relieve the gloomy prospect in some measure we have, it is true, your statement, that two or three in the graduating class of the present year will probably offer themselves for the African mission : and that the Lord of the harvest *may* send them, I pray with all my soul. But in view of the influences which will be brought to bear upon these brethren, and the effect of such influences in similar cases before, I feel no little anxiety as to the result. Besides, the fact but one missionary has offered for this field within the last *four years* ; and the tone of the religious journals, of late, in regard to the African Mission, have suggested graver cause for serious apprehension, as to its successful prosecution than ordinary. We fear that there has been within the past year or two a *sensible decline of interest*, in this mission, in consequence of the afflictions and other discouraging circumstances with which the Lord, in love, has seen fit to visit it. And so much has this thought been in my mind, of late, that I have felt great anxiety to bring before the brethren of the Seminary, and all others concerned, considerations and facts abundantly sufficient to shew that in the history of the African Mission, there has been nothing which ought to have surprised or discouraged its friends ; while there has been much to animate them to increased zeal in sustaining it.

First, then I maintain that the sickness and mortality in the Mission has not been so great, *as was anticipated*, when it was undertaken, and actually *less than has been experienced in other missionary fields*, where the climate has been never thought of as an objection.

In reference to the expectations of the early friends and agents of the mission, I can speak from personal experience and observation. I was the first to declare my intention to come out to Africa, and to make the offer of my services to the Foreign Committee, and I can truly say, that in doing so, with the full knowledge which I had of the country. I "counted not my life dear unto myself," and I hoped that I was prepared, as I expected to be called to do—to lay it down as an early sacrifice. Brother Minor, who expressed to me freely and fully his views, more than shared in these feelings, expecting to be called to his reward much sooner than God saw fit to do. Rev. Dr. Savage who decided to come to Africa soon after Mr. M. and myself did, had a rather more favorable opinion of the climate. But amongst our friends there was with few exceptions but one view—that we were to be speedily sacrificed. What has been the case ? There have been from the beginning connected with the mission *twenty whites*. Of these the number who have died is six, namely, two males and four females ; and two of the latter owed their death in part, at least, to other causes than the climate. It is true that several others have returned permanently to the United States, but not all of these, in consequence of failure of health. On the other hand, *three* have been connected with the mission *ten years*, and three others about *nine*, making an aggregate of *fifty-seven years' service*. Now compare this with the following statistics in regard to the *China Mission*, made by one who has been for some time engaged in it. "From the commencement of the mission to February, 1847, *twenty-six females have died*, the average duration of their missionary

life being *four years and four months*. Of male missionaries *thirteen have died*: average term of service *seven years and six months*. *Twenty-six male missionaries have been compelled to retire from the field*, whose service averaged five years and four months. Of the sixty-three missionaries in China—thirty nine men and four women—the average missionary service to the above date was of males *five years and six months*, and of females *three years and three months*."

And yet with this sacrifice of health and life, who has ever said in reference to China "to what purpose is this waste." But surely we are indebted no less to Africa than to China.

Secondly. A reference to its history will show that the African mission, has been as *successful as any other*, in the same space of time. In proving this I shall not speak particularly of our having mastered and written considerable in a strange tongue, gone through all the hardships and vexations of establishing five distinct stations amongst the heathen—but only of actual spiritual results. From the beginning of the mission, Christmas, 1836, to the same day 1847, there had been received into the Church, of Natives *fifty*, of Colonists *thirty six*. Deducting those who have been suspended or died, of Natives fourteen, and Colonists ten, we have as the number of communicants in regular standing, at the above date *sixty-two*. Now this it is freely admitted, is little enough accomplished, we mourn that it is so little, but the point maintained, is, that it will bear comparison with that measure of success, which it hath pleased God to grant to other modern missions, in the early stage of their operations

Lastly. I maintain that the existence of civilized Colonies on this coast, does not release our Church or any other from the duty of sending to it ministers of the gospel for many years to come. A sentiment of this kind appears to me to have been of late gaining ground in the United States. In one or two numbers of the "Southern Churchman" of last year, I noticed articles to this effect, "all experience proves that Africa is the white man's grave, while it is the colored man's home. Why should the former sacrifice his life, while the latter is at hand to carry on the work of missions without such sacrifice?" If what I have before said in reference to the comparative longevity of missionaries in Africa and other countries, have any force, the above reasoning amounts to this,—“that no foreign missionaries should be sent to any heathen country where there are nominally Christian Colonies,” ergo from India, and China, and Australia, and almost every where else, the hundreds of missionaries now employed should be at once withdrawn, and the evangelization of the heathen left to the nominally Christian communities in their neighborhood; and the more, as the Colonies in the countries named, in all that is necessary to self-support have greatly the advantage over those in Africa!

The truth is, as it appears to me, that those who would *now* leave the work of evangelizing Africa to the Colonies planted on its shores in their zeal to attain an end, overlook the means necessary to reach it. Colonies are beyond doubt a part of God's appointed agency in evangelizing and Christianizing the world. The germ which the pilgrim fathers and the planters of Virginia transplanted to America, *in the course of centuries*, has grown up to the gigantic tree, which not only spread its branches over the millions of that vast continent, but also spread abroad its leaves to heal other and distant nations. But it must be borne in mind that *for scores of years*, with all their resources the Colonies of North America needed, and thankfully received the superior religious and literary advantages of the mother country. Surely, the American Colonies in Western Africa, need quite as much all the assistance which it is the power of their friends to render, for many years to come.

In their present state they afford rather the *materials of raising up an effective missionary agency*, than a present supply of instruments in this work. All, who are informed on the subject, know, that but very few colored men of high intellectual and moral qualifications have emigrated to Africa, and these are of course, nearly all either employed in civil offices or are led from various motives to engage in trade. The great mass of the people are not only disqualified for acting as teachers and missionaries, but, from necessity, are compelled to labor for their daily bread. But these people though from the circumstances of their early life uneducated, are yet in all that makes up civilization and christianity, far in advance of the heathen; and therefore in my opinion it is *in their children*, that the friends of missions in Africa have the best materials to raise up an efficient and permanent agency to spread the gospel through the country. Few, however, very few, have been the instruments raised up from this source, and until much more is done towards this object, our mission has a most important work to accomplish in Africa.

But is this,—the training up of teachers and ministers in the Colonies for the missionary work—*all*, that the American Episcopal Church has to do to spread her Redeemer's kingdom in this vast country? Shall a part of that nation which in time past has expended so freely its energies and the lives of its people in carrying away her children into bondage, and is to this day, drawing their treasure from this bondage—think thus easily to discharge their obligations to Africa? And why—I have thought again and again, is it that the Church with which I am connected have so recently declared itself *a missionary Church*, appears to be behind almost all others, in this respect? I recall to mind the missions in the rivers Senegal and Gambia—the scores of devoted servants of God who have already laid down, or are now laying down their lives a willing sacrifice at Sierre Leone—the missions at Monrovia, Bassa Cove, Settra Kroo, Cape Coast and its vicinity—in the Calabar and Gaboon rivers,—the great number of missionary stations in South Africa, and those on East Coast: I think of all these missions carried on, by almost every denomination of Christians from almost every civilized nation—and I feel humbled, at the apparent necessity of proving *that missionaries live about as long in Africa as elsewhere*, that *the mission has not been a failure*, and that *it still has a work to do*—in order to induce missionaries of our Church to continue that which has been begun—to sustain that which is ready to fail for want of laborers. The Lord grant to many of the brethren of the Seminary the heart to take away this reproach, by consecrating themselves at once, to sustaining, and strengthening, and extending this suffering, but glorious mission!

P. S.—I have been very sorry to learn by private letters, that there is an expectation that we (Mrs. P. and myself) are to return immediately to the United States. We should be very glad to have it understood that *we have not the least idea of doing so*. Such a state of health as would disqualify us for usefulness here, could alone induce us to leave a station where our presence becomes necessary. In suggesting to the Foreign Committee the propriety of passing a resolution authorizing the return of missionaries every four years, I had no idea of obtaining for myself or others liberty to do so, without an evident necessity. Every true hearted missionary will feel the considerations which first led him to a heathen land, operating with increasing force to keep him there the longer he remains. With the health which God has granted to us during the past year, we feel that we should be wholly inexcusable to leave our post: and should God who hath preserved us now nearly eleven years, grant us long life, most gladly shall it be devoted to poor Africa.

J. P.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the *Liberia Packet*, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	01
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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New Series.

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Vol. 4.—No. 12.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

A REMARKABLE AND CANDID DECLARATION.

WE took occasion in the February No. of this Journal to state the acknowledged true issue between the Abolitionists and Colonizationists, or rather, the true grounds of the opposition of the former to the latter, quoting, in confirmation thereof, an article from the North Star, a leading abolition paper, edited by that remarkable man, Frederick Douglass. The issue is briefly this; the colonizationist does not believe, that, the two races can exist in contact, on terms of equality, consequently, advocates the removal of the least numerous and most feeble, beyond the influence of the other. The abolitionist entertains the contrary opinion, and of course, opposes the measures of the colonizationists. This being the admitted faith of the two parties, great was our surprise, on finding, in an abolition paper, the following admission or declaration by the coloured members of the Methodist Episcopal Church in this city, a part of which, we have printed as we found it, in italics. The following questions at once occur to us, viz: Is this document genuine? Does it contain the true sentiments of the petitioners? If so, what hopes can they entertain of *social* and *political* equality, who, to use their own language, “*have no expectation that the ministers, the descendants of Africa, will ever be admitted to seats and votes in the Conferences of their white brethren, however well they may be qualified for the work of the ministry.*”

“It is well known that the good Lord has greatly enlarged our membership since that never-to-be-forgotten period, by owning the labours of our coloured preachers in conjunction with those of the white, in the conversion of many thousands of the coloured race; and quite a large number of coloured preachers among us, some of whom, all things considered, had, and still possess, respectable talents, and have done much good in their local capacity; but hitherto they have been quite limited in their sphere of operations, having had no opportunity of being extensively useful, they being generally poor men, and, no provision having been made for them to go forth and dispense the bread of life to their perishing fellow-men, their usefulness has, in consequence been greatly hindered—and our coloured fellow men have

thereby been deprived of those blessings Almighty God would have granted through their instrumentality. And now, reverend fathers and brethren, your memorialists would say that it does seem clear to them that the time has come when something should be done for the prosperity of the ministry among our coloured brethren; and the question arises how shall or can this desirable object be accomplished? *For we have no expectation that the ministers, the descendants of Africa, will ever be admitted to seats and votes in the Conferences of their white brethren, however well they may be qualified for the work of the ministry;* nor do we desire to unite with any of the existing coloured connections. Therefore, our coloured brethren in the city of Baltimore, after due prayerful consideration, have been led to the conclusion, for the reasons already mentioned, and others which might be mentioned, that a far greater amount of good would of necessity result from our being placed in a condition so that coloured ministers should have the pastoral oversight of all the coloured people in connection with the Methodist Church, in all places in the United States where the laws and usages do not forbid."

"The Constitution of Illinois forbids negroes to settle in that State upon any condition whatever. This prohibition was engrafted in the Constitution by a vote of two to one of the people of the State."—*Pub. papers.*

Although entertaining a deep conviction of the impracticability of the union of the three distinct and widely different races of men which now inhabit this Continent, or of their harmonious occupation of the soil on terms of equality, yet we have not been forward to press this subject upon our readers, well knowing it to be peculiarly unacceptable to a portion of them, viz. the coloured people or those of African descent. We are aware that the voice of the bearer of bad tidings has a harsh and discordant sound, that the promulgator or advocate of unpleasant doctrines, be they ever so truthful, becomes peculiarly the object of suspicion and dislike. But, we cannot help occasionally calling the attention of our coloured friends to the signs of the times, to *living, actual facts*, like that expressed in the short paragraph at the head of this article. Here is a large state, in the heart of this Union, binding on the Mississippi and the great lakes, through which the great thoroughfares connecting these two waters must be constructed; mainly peopled by the hardy sons of New England, free, so far as any people of this country can be, from prejudice against color and imbued with a strong sympathy for the slave. The natural resources of this State are vast, second to few in the Union. Her advancement to the first rank in the production of wealth, is retarded, only, by her want of population,—population, one would suppose, of any kind or color. Her canals are to be excavated, her railroads constructed, her soil tilled, and this almost bankrupt State, at once, becomes rich and prosperous. Yet she rejects a population which seeks only to become laborers.

The judiciousness of the policy of the State of Illinois we are not disposed to discuss. It may be said to proceed from unholy prejudice, colorphobia, or whatever one pleases; but the fact, that, of the whole people of that State, two to one voted against the immigration of colored people, still exists; and to us it is more confirmatory of our conviction expressed at the head of this article, than any one event which has yet occurred in this country.

"INCIVISM."

Under this head, the rabid Garrison abolitionists get a thorough, good lashing from the Washington abolition paper, the National Era. No one can question the justness and truth of the following extract:

But *Incivism* is no better than the Bigotry of Patriotism. There are men in this country, born within its embrace, cradled among its institutions, protected by its laws, indebted to its fostering care, under Providence, for whatever good they enjoy, who yet are its unrelenting defamers. The toleration of one vice blots out, in their eyes, all its virtues. The institutions of the country they denounce as rotten. Its Law is diabolical; its Liberty is a Lie, its Religion a Whited Sepulchre. The people are mean and abominable; its public Men, Total Depravity embodied. No occasion is overlooked for upbraiding it, and magnifying its shortcomings, or disparaging it by invidious contrasts with other countries. Their hate of the country of their birth is stamped with the intensity of monomania. Treason to its fair fame, they seem to regard as loyalty to truth, and patriotism they denounce as presumptive evidence of corruption. If their country do wrong, they gloat over it, as proof conclusive of the justice of their reprobation; if right, they can find no other motive but a cunning selfishness. They plan schemes for the overthrow of its government and institutions, agitate, write, speak, print freely, and hold meetings publicly, to promote their designs, and then, though unmolested, or, if disturbed, protected by the laws they denounce as guilty of the most outrageous tyranny, the government and people, who, in return for their unmitigated abuse, grant them protection. The more forbearance shown them, the more incensed they become.

And this inexorable contempt of country they seem to regard, not only as evidence of an exalted sense of justice; but its manifestation, they imagine, is the most effective means of regenerating their countrymen! They would institute, in a moral way, a reign of terror, for the purpose of frightening people into good habits. Practically, they act on the assumption that the best way to convert anybody is to abuse him. They seem to proceed on the assumption that the true way to reform a community, is, to make it believe itself incapable of reformation. In a word, they hang the criminal for the purpose of regenerating him.

CORRESPONDENCE BETWEEN THE REV. MR. PINNEY AND
THE EDITOR OF THE "MYSTERY."

(From the Mystery of May 3d)

TO THE REV. MR. PINNEY.

Sir,—At the Colonization meeting held on last Monday evening week, you stated that there was at this time a number of slaves who had been liberated with a view of being sent to a country where they could enjoy their freedom.

Permit me, Sir, to ask you a question or two, in reference to those slaves who are now trembling with fear, lest the laws of *Mississippi* should again make them slaves for the remainder of their lives, which must inevitably be the case according to your own showing, unless funds can be procured to send them to Africa.

1st. What would it cost to bring those suffering and distressed fellow-citizens to a free State, say to Ohio and Pennsylvania, with a view of securing their liberty; or whether they forfeit their claim to freedom by attempting to enjoy in any other way than through the *medium* of the Colonization Society.

2d. It being the design of philanthropists to better their condition, should it not be done in the speediest manner, and on the most convenient plan.

3d. If kind friends can be found in either of the states mentioned, who would be willing to satisfy the trustees of those slaves that they should be so situated that their moral and intellectual disabilities should be removed, would it not be carrying out the true principles of philanthropy, by placing them in such a situation, and relieving their anxious feelings as speedily as possible, by extending to them the hand of kindness, in assisting them to the place which they might prefer; whether it be in Africa or Canada.

If it would not be too great a condescension on your part, you will please favor us with an answer to the above questions, which will be given to the readers of the *Mystery*. P.

TO THE EDITOR OF THE *MYSTERY*.

BALTIMORE, May 23d, 1848.

Sir,—A friend has this morning called my attention to your paper of the 3d inst. and to the questions propounded in it.

I had not previously heard of them, and it may be, an answer at this late day will not serve your purpose. Still, as the questions are entirely proper and kindly propounded, I will without any pretension of "condescension," "favour" you with an answer.

The large majority of slaves set free at the South, are emancipated by testamentary bequests. Until the laws of the slave states entirely forbid it, and menaced a forfeiture of their liberty, large numbers received personal liberty in the places where they lived.

As things now exist, nearly all masters, whose affection, or gratitude to their slaves, or whom a conscientious sense of duty induces to entertain such purpose of emancipation, provide for their removal to some place where the emancipator anticipates the most advantages for them.

Under such feelings, Washington, Randolph, and many others, have directed that their slaves should be sent to the Northern States, as many others, and perhaps more, have directed theirs to be sent to the Republic of Liberia.

In every case, of course, the heirs at law can break the will of the deceased, and reclaim the emancipated again to slavery, unless the provisions of the will are fulfilled.

This settles the question of fact contained in your first enquiry. They cannot, under the will, get their freedom but by going to Liberia.

For fifteen years, they have been anxiously desirous of going there; ample means were left by their master for the purpose of their comfortable support, which means cannot now be made available. It has only been by a compromise, and not by the courts of Mississippi, that they have been finally offered to us. Unless they can be sent to Liberia, the next fifteen years, like the fifteen past, may still see them in bondage.

Under the influence of the excitement growing out of this case, a law has been passed by the State of Mississippi, prohibiting any man to free his slaves by will, and henceforth, till public feeling is altered there, we cannot demand the liberty of slaves in that State, even with a full grant of it in the will of their owners.

The 3d question and the enquiry, as to the cost of bringing them to Ohio, though of course inapplicable to the case in hand, for reasons above stated, yet involving, as they do impliedly, the wisdom of plans and the motives of action, might well receive a more elaborate notice than I have now time to give them.

The design of philanthropists, as you stated, are doubtless, in general, to better the condition of those about whom they are concerned. But the

question of "cost," and "speed," and "convenience" do not always make the great and never the only arguments in a choice of ways.

The collateral as well as immediate benefits of a given plan, are to be considered; the permanence and reality, and nature of the good to be sought, are authoritative in influencing to wise and really philanthropic plans; and to decide whether these will all be most successfully sought by taking slaves from the bondage of a Mississippi plantation to Ohio, or Liberia, involves the whole question in debate, between the advocates of the Colonization enterprise and its principal opponents.

You will at once perceive that to discuss this query now is impracticable. Perhaps at some future time I may "favour" you with a more extended answer.

To question 4th I answer, the true principles of philanthropy will, without doubt, be carried out, by extending to the two hundred slaves referred to, the hand of kindness, and sending them where they desire most earnestly to go, to Africa. Already thirty-five of their friends and relatives have gone out to erect houses and provide for their coming, and we must in some way find the means to send them. If the readers of the *Mystery* desire to participate in this work of true philanthropy, any donations forwarded to me in New York City, will be sacredly appropriated and thankfully acknowledged.

Yours for humanity and Africa,

J. B. PINNEY,
Cor. Sec. New York C. S.

SUNDRY EXTRACTS FROM LIBERIA PAPERS.

THE LADIES' DORCAS SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

This institution originated with a few deeply pious ladies, members of the M. E. Church in the town of Monrovia, in the year 1838. They were not only few in number, but without money also. Trusting in God, the worthiness of their cause, and the patronage of such benevolently disposed individuals as they might be able to influence, they banded together in the above named year—with the avowed purpose before them, as expressed in the 2nd article of their constitution.

"The object of this Society shall be to relieve the poor in Monrovia and elsewhere, as far as means can be obtained, by soliciting subscriptions and donations in money, or any other useful articles: and to clothe the converted natives in the neighboring towns."

The first public services in its behalf were conducted by the Rev. John Seys, which he opened with the following lines, so strikingly illustrative of its growing influence and strength.

"See how great a flame aspires,
Kindled by a spark of grace!"

After singing these, an address was delivered, many of the encouraging sentiments of which are still distinctly remembered.

In common with other infant associations of similar institutions, this one has had its trials—not arising so much from the opposition of its *enemies*, if indeed it has had any, as from the pecuniary condition, inexperience, and sometimes wavering or faint-heartedness of its *friends*. But fortunately for it, if one has grown weary in its service, another has been raised up to take her place and assume her duties; and thus, has it always been favored with a succession of warm, and to some extent successful supporters. Though its numbers have rather *slowly* increased, in acquiring influence

and pecuniary resources, it has gone forward with very encouraging rapidity. Now, its prospects are unusually flattering; possessing as it does a vantage-ground, from whence it may go forth "*with healing in its wings*," till it has accomplished *all* the Great Head of the Church intends to bring to pass through its instrumentality.

Early after its formation, and while the members belonging to it did not number above ten or twelve at most, the very estimable wife of the Rev. gentleman above named, suggested to the society of which she was at that time a member, the idea of erecting an asylum—in order that the objects of the institution, as set forth in the article above quoted, might be more fully realized. By most of the members, the undertaking was not only thought to be impracticable then, but that it would remain so for years to come. While they thought upon the necessities of the case, the ladies, taking new views of their duty, and gradually assuming higher ground, finally determined to combine in one continued and vigorous effort till they saw their asylum in a state of completion. In the beginning of 1844 a committee was appointed to look for and secure a lot preparatory to building. Two eligible ones upon Crown Hill were shortly after selected, and upon application to the authorities, promised them, on condition that they would improve and build upon them. With the means they had in hand, small as they were, they set in earnest to work, laying the foundation for a small though commodious stone building of 36 feet by 20. They judged a house with these dimensions would serve their purpose for the present; especially would the cost of erection consume all the funds they could possibly command.

On the 13th inst., the society celebrated its 10th anniversary. It now enrolls 37 names. So far as consistent with the circumstances, it has redeemed its pledge to its patrons in behalf of the suffering and the poor—fully meeting their highest and most confident expectation.

The report of the society's Agent, Col. N. M. Hicks, stated that the asylum was nearly completed through the kind and liberal offices of David Moore, Esq., who, during the past year, had prosecuted the work upon his own private responsibility. But the report farther stated that the institution was in arrears to Mr. M. to the amount of \$165.62. After a very enlivening address from Dr. J. W. Prout, a sensible and touching appeal was made by Rev. B. R. Wilson and others for assistance to relieve the ladies from their present embarrassment. The collection and pledges which followed in noble spirit, amounted to \$192.80;—and so good were the pledges deemed to be, that a responsible gentleman, who generally knows what he says, said he would take them and give a draft for \$160, on the spot.

In order to help themselves in a way peculiarly their own, the ladies had proposed a *tea* on the night of their anniversary issuing tickets of admission to their table, at *one dollar* per ticket. Such a manœuvre, in the right hands, must always take well; any other kind of reception of it among gentleman is unnatural. Of course we bought a ticket for ladies sake. The spacious house of brother B. R. Wilson was selected as the place at which to meet for the discussion of some important particulars. The *subject matter* was sufficiently abundant, of good quality, and very capable of digestion. With the various subdivisions successively presented to that *busy* company, we did the very best we could; and if we did not improve a dollar's worth, we have a clear conscience in saying it was not wholly our fault. Thanks to the ladies for it; we now again wish them good luck.

By this worthy effort, in which they discovered so much social economy and good taste, they added to their coffers \$78 more—thus depositing in their treasury \$270 more than they had before their celebration. At this

rate they cannot be blamed for wishing their celebrations to come as frequently as possible.

Among the life members of this institution, we read the names of commander E. Pelletreau, of the French brig of war *Comete*; also, that of Mr. G. S. W. Hall, son of the General Agent of the Maryland State Colonization Society.

The very encouraging success just now alluded to, by no means exhonerates the members of this institution from future efforts and responsibilities; on the contrary, their labors are but fairly begun. Their asylum is to be finished—plainly though competently finished for the comfort of such occupants as the association proposes taking under its care—and ere long additional buildings to be erected. Increased vigilance and economy will be required at every advancing step of its progress. If the members do their duty to the souls and bodies of those whom they endeavor to benefit—if they would ensure public confidence, and elicit public patronage, they will find no time for a relaxation of duties.

Presuming the ladies will allow us the privilege, we take the liberty in conclusion of making the following suggestion.

1st. In our humble opinion, the present state of the society calls for a change in the terms of life membership—from *ten to twenty dollars*. But

2nd. We hope no inducement will operate a change in the *name* of the association; not because the present one is any better, merely as a name, than any other—nor because the benefits of the institution ought to be restricted to the members of the Methodist Episcopal Church—but because retaining it will be more promotive of the harmony and interests of the association, than another one, now that has been adopted for years, and succeeded well with it. "*Let well enough, alone.*"

3rd. As in all female confederacies for good, *pure morals* and *deep piety*, are their sinews, and their tower of strength, therefore, over these two qualifications in each member, too much oversight cannot well be taken. If our memory be correct, all the meetings of the members, are opened with reading the Scriptures, singing and prayer. This is good; ostensibly, it places christianity, and the Divine blessing upon all you do, benevolent ladies, foremost in your desires. This is the position they should really occupy. In daily communion with the Father of lights, from whom descendeth every good and perfect gift, present, in earnest and prevailing prayer, your institution, and all under direction, that God's blessing, like dew of Hermon, and the dew that descended upon the mountains of Zion, may be with you, and over you now, and ever more.

Monrovia, Jan.. 20th, 1848.

F. BURNS.

Extract of a letter from Hon. S. A. Bonson, dated November, 1847.

We are getting on pretty handsomely with our farms. Mine has amply rewarded me this year; beside affording provender for 50 or 60 mouths, (the number I have in my employment and connected with my family,) I have sold therefrom in eatables alone, about \$600, the greater portion to men-of-war; and the same land on which I raised these vegetables, (say 25 acres,) I have coffee regularly set out 12 and 14 feet apart, some of which are bearing, though planted sometime after you left this circuit. I appreciate my farming operations more than all my commercial business. I hope to move out (though not break up entirely in town) as soon as we can get a few more immigrants. My plan is, when vessels are in harbor, and I have business with them, I stay in town and attend to it, when they leave instead of walking about the street, I go to my farm and go ahead

and tell my boys to follow on—and thus we get along cheerfully, and my farm is well attended to. It is time for all our thinking citizens in every settlement to begin to show examples of industry and economy—this, with piety, is the foundation of our infant REPUBLIC.

REPORT OF THE COMMITTEE ON AGRICULTURE.

In this number is to be found an agricultural report from the inhabitants of Bexley, Grand Bassa County, which we hope will not be uninteresting to the readers of this periodical. It is peculiarly gratifying to us, and will be no less so to the patrons of this government, to learn that the attention of Liberia is being more generally directed to this business, especially those productions that take in foreign markets.

When Liberia was first settled it was hoped by her numerous friends, that the greater part of her citizens would devote themselves to agriculture, the infallible support of nations; and no little blame has been merited by them for their neglect of this all-important and profitable avocation. But the amount of blame is lessened by the consideration, that nine-tenths of the colonists embarked to this country almost empty handed, and during their acclimation, the little they had was most generally, through a want of experience, expended: thus destitute, in an infant government, itself poor and dependent for its support, to a great degree, upon the charities of the mother country, and consequently, unable to tender the necessary aid to its citizens, it is not to be wondered that they have done so little. Few persons can accomplish much in this business, beyond their individual consumption without means; and even with them, without a proper acquaintance with the business as carried on in this climate, little or nothing can be done, as the frequent attempts of persons, blessed with the means that could have assured success with these perquisites, have demonstrated.

Now that this information, relating to the mode of farming in this country, is acquired, *means* are the only impediment in Liberia's progress in agriculture, supply which, and she can do as much comparatively as any other community. The report to which reference is made, confirms us in this opinion. That report embraces an underrated statistical account of the operations of the inhabitants of the little settlement of Bexley:—their farming, trafficking, husbanding operations, all in one; and while it shows that their attention, to a small extent has been turned to traffic, that the profits arising therefrom might be appropriated to their agricultural operations, to which, the report plainly shows their attention has been mostly directed; it is plain that the amount of trading is small to the amount their productions would demand. A worthy example is being set in Bassa County, in this essential business. From the extract of a letter from Hon. S. A. Benson, published in the last number, we learn that the inhabitants of Bexley are not the only persons in that country, whose attention is being so profitably directed to farming; not that no other portions of this government is employed in this operation, but the citizens in this place, tired of raising only for home consumption, begin to ascertain how certain articles will take in foreign markets. We invite the attention of our friends, especially those who have been following this business, to a consideration of the wants of foreign markets, and an imitation of the friends at Bassa.

It is certainly time to begin in every point to cultivate something more than what is necessary for home consumption. We ought to enlarge our operations, so that such articles as foreigners want may be cultivated. Then will Liberia begin, when this is done, to aspire and advance in importance and in the estimation of her friends.

DESPERATION OF SLAVERS.

It is reported that a very unpleasant affair took place not long since at Gallenas:—An officer of the *Penelope*, one of Her Majesty's steamers on this station, having gone in a boat near the shore, to ascertain what was going on at that famous slave mart, and venturing to land on the beach in a canoe, while his boat and crew lay outside the surf, was met by a Spaniard with the air of one intending to exchange salutations of friendship, and was not suspected until he revealed himself to be an assassin by a desperate thrust at the throat of the officer, which, fortunately took effect upon his face only. The officer was not too severely wounded to retort upon the assassin; accordingly, with a spirit characteristic of the English and Americans, and by which they are distinguished from the pusillanimous Spaniard, the fellow was given to understand by something more than *words* that he had encountered one whose spirit was raised instead of being sunk by his desperate thrust. At this exhibition of more than Spanish courage, he fled, but was overtaken and killed. In the course of the affair several of the empty baracoons were destroyed by the boat's crew which were subsequently landed.

The Spaniards or slave dealers on this coast are becoming desperately impudent. It may be *duck or no dinner* is their motto. Their business is certainly curtailed and unprofitable on this part of the coast. They buy slaves as usual, and are, to some extent, furnished with merchandize by some peddling merchant vessels, but the difficulty is to ship them; they succeed in this sometimes, but so many of their vessels are picked up by the English and American men-of-war, that the business is rendered truly unprofitable. We feel quite sanguine that this traffic, so inhuman and revolting to the fine feelings of human nature, in a few years at most on this coast, will cease, through the efficient operations of these squadrons and the influence of this government, now that all that part of the coast, excepting Gallenas, in which it has been carried on, has become the lawful territory of this Republic.

The slaver at New Cesters, called by some Don, but not by us, because, we apprehended the least that *Don* implies, is too much to be applied to that class of creatures whose adventurous lives lead them to this coast to buy Africans, this Jose has branched out into the oil trade, which yields him a small income, but which, while it shows the failing character of his main business, is not a sufficient cloak to disguise him from the discerning eye; but the close of his business draws nigh. For the future, persons had better be careful not to venture unprepared among these inhuman adventurers, their infuriated and maddened hearts at the prospect of losing that by which they have their living, will prompt them to the perpetration of further deeds of desperation.

EXTRACTS OF THE PROCEEDINGS OF THE LIBERIA MISSION
ANNUAL CONFERENCE.

The publication of extracts of the doings of this conference at its last meeting, was ordered and should have been attended to before this time, we acknowledge; but the want of the documents necessary for publication did not allow us to comply before with that order. We give at this late period a few extracts,—reports and statistics, which we hope will not be uninteresting to the friends of the cause of Christ in the United States and this country. There are some things in the reports which should be kept before the mind of the preachers of this conference, and therefore the pub-

lication must be acceptable to them. In the first number of the Luminary for this year, some notice was given of a part of the proceedings of this conference which will not be repeated.

STATISTICS.

Membership.

Monrovia,	213	Sinoe,	51
St. Paul's River Circuit, . .	115	Marshall,	21
Robertsville,	30	Cape Palmas,	211
Heddington,	41	Mt. Hall,	
Mt. Andrew and Morrisburgh, .	2	Lanesborough,	
Edina,	110		

	Day Schools.		Sabbath Schools.		Pupils.
Monrovia,	1		2		60
St. Paul's River Circuit, . .	1		2		48
Millsburg Circuit,	2		1		105
Robertsville,	1		1		30
Heddington,	1		1		13
Mt. Andrew and Morrisburgh, .	1		1		14
Bassa Circuit,	0		2		
Sinoe,	0		1		10
Cape Palmas,	4		4		72
Mt. Hall,	1		1		10
Lanesborough,	1		1		11
	<hr/> 13		<hr/> 17		<hr/> 379

REPORT OF THE COMMITTEE ON EDUCATION.

The committee to whom was referred the subject of education generally, and the Sabbath schools, beg leave, after due consideration, to state that upon every view of them, the subjects assigned that committee are of incalculable interest to all who are to be regarded as conservators of educational facilities, and to the members of this Conference particularly.

Population is rapidly increasing. Minds of various mould and susceptibilities, and capable of every species and degree of cultivation and refinement, are daily manifesting themselves. This junior population, (for to this class principally we refer,) is fast hastening to the age and responsibilities of man and womanhood. The period when the fearful mental capacities, which each one carries in his own bosom for good or for evil, may be properly disciplined and brought under religious training, is hurrying by. Our relation to this rising generation, makes it obligatory on the members of this Conference, not only to feel intently in the circumstances, but also to secure for them every facility to education in our power. The relation we sustain to the heathen tribes around us, renders it imperative upon us, would we be prepared to operate upon them directly and powerfully, at the earliest possible date, to attend now to the education of the children and youths within the settlements, in an ecclesiastical point of view, placed under our supervision. Upon the settlements embraced within these colonies, we are mainly to depend in future for laborers in this section of the Lord's vineyard. If we neglect the cause of education in the colonies, we prove recreant to the operations of our missionary enterprises; if we uniformly assist and urge forward the former, we promote, in the best possible manner, the success of the latter.

Here then, brethren, we see one important part of our calling. But how are we to meet the responsibility? In the first place a sufficient number of

competent teachers in various branches of good English education, is greatly wanting. Men and women possessing the qualifications are not to be found in any thing like the proportion required. Where are they to come from? Five teachers of the kind above spoken of, are at this moment *needed* within the precincts of this Republic, and how many more among the natives, we have not the means of exactly calculating. Unless the places be supplied, the interests of general education among us, *must suffer*.

To Sabbath schools, your committee rejoice to say, considerable attention has been paid on the part of most of the preachers. All that could be done, however, has not been done, by the most diligent of us. We *can* and we *must* still add new efforts to those which have preceded. This subject ought to be embraced in themes, and spoken of in our pastoral visitations. It may always have an eminent position in our discourses on education, semi-annually preached before our congregations. Every pains in our power, to procure for the Sabbath schools under our care a good supply of Sunday school books, which are very scarce now, embracing a sufficient variety of wholesome, doctrinal, interesting and instructive subjects, ought to be taken. Let the *local* preachers and official members of our societies be practically interested in these schools in connexion with the travelling preachers. Let us for ourselves take a proper view of the institutions, and their prospective importance to us, and the cause of civil, political and religious liberty, and success in the future movements of our people. Let us endeavor to possess the minds of our people generally with sentiments and feelings on this subject, similar to those inspiring our own bosoms, and we shall succeed in enlisting them to the extent of their ability in this work.

In view of the solemn obligations devolving upon us in relation to subjects now under consideration, your committee would beg leave to recommend the following resolution to the adoption of the Conference.

Resolved, That as a body of men and ministers in Christ's church, laboring for the promotion of his cause among men; and as in the providence of God our lot is cast among the people of these colonies, surrounded as they are by heathens; we will address ourselves anew to the work of educating our own people and others within our reach, by the employment of every possible means we can devise and set forth.

A. HERRING,	} Committee.
B. R. WILSON,	
F. BURNS.	

EPISCOPAL MISSION AT CAPE PALMAS.

REPORT OF REV. J. PAYNE, OF THE MISSIONARY STATIONS IN WESTERN AFRICA.

WEST AFRICA, Dec. 31, 1847.

Rev. and Dear Sir,—Spared, through the great mercy of God, to the period when I am expected to render a report of the condition of the stations under my superintendence and pastoral care, I proceed to discharge this duty with mingled feelings of gratitude and anxiety never before experienced. Though at no period in its history, has the Mission been without its trials, the past year has been distinguished, beyond all others, in circumstances—to human view—of an adverse character. While the advanced stage of our operations has brought out sources of temptation, under which some have failed, and which called for increased efficiency on the part of those who have the care of souls—at this very time, when the greatest number of missionaries ever in the field should have been doubled—we

have seen our force gradually reduced, until there remains but *one ordained laborer in the Mission!* But that one laborer never felt greater cause for gratitude and encouragement—never perceived a louder call upon the faith and zeal of the Church, than is furnished in the actual state and prospects of the Mission, which he is now permitted to exhibit.

CAVALLA STATION.

Communicants, 31—viz:			
Mrs. Anna M. Payne,	} <i>Colonists.</i>		Julia Ann Brown, . 19, adm't'd Aug. 1845.
Mrs. J. T. Gibson,			B. C. Webb, 19, " " 1846.
Mrs. Louisa Gibson,			Horatio Gillet, . . . 18, " "
Native.	Age.		James Pratt, 17, " "
E. M. Lowe, 20,	adm't'd Sept. 1842.		Francis Allison, . . 23, from A. B. Mis.
Freeman Clarkson, 19,	" "		Thomas Wilson, . . 23, " " 1847.
Tho. L. Robinson, . 18,	" "		Caroline P. Rand, . 14, adm't'd June, 1847.
P. W. Stimpson, . . 19,	" "		Ellen Milnor, . . . 11, " "
Clement F. Jones, . 17,	" "		Henry Morton, . . . 14, " "
Jacob P. Donaldson, 16,	" "		Henry P. Johns, . . 19, " Sept. 1847.
Wm. Spear, 25,	Feb. 1843.		Hec'r Humphries, . 17, " Oct. "
Emily Spear, 20,	Oct. "		B. W. Dorr, 18, from Taboo, "
Marg't Champlain, . 20,	Apr. 1844.		John W. Hutchins, 17, " " "
Gray Gilliat, 16,	" "		Benjamin Johnson, 25, " " "
Helen Wisner, . . . 21, from A. B. Mis. '45.			Edward Valentine, 21, " " "
			Lucy M. Clarkson, 16, adm't'd Aug. 1844.
			John A. Vaughan, 26, " Jan. 1845.

During the year one communicant, B. B. Wisner, has died; two have been suspended for withdrawing from all religious services, one for lying, and two for grosser immoralities.

SCHOOL.—MALE DEPARTMENT.

Mr. J. T. Gibson, *Teacher*—3 Native Assistants.

Number of boys, 42; viz:

<i>First Class</i> —E. M. Lowe, Freeman Clarkson,	2
<i>Studies</i> —Grammar, Arithmetic, Grebo and English Reading, History, Composition and Geography.	
<i>Second Class</i> —B. C. Webb, P. W. Stimpson, C. F. Jones, Jacob P. Donaldson, James Pratt, H. Gibson,	6
<i>Studies</i> —Same as the first class.	
<i>Third Class</i> —Thos. L. Robinson, Gray Gilliat, Gregory T. Bedell,	3
<i>Studies</i> —Parley's History, Arithmetic, Grebo and English Reading.	
<i>Fourth Class</i> —Horatio Gillett, Wm. Bryant, Henry Morton, E. Valentine, B. W. Dorr, J. W. Hutchins, H. Humphries, Wm. Kinkle, Herbert Congdon,	9
<i>Studies</i> —Arithmetic, Reading and Writing.	
<i>Fifth Class</i> —George W. Natt, Wm. White, Thos. C. Brownell, Solomon Alter,	4
<i>Studies</i> —Reading and Spelling.	
<i>Sixth Class</i> —Wm. Jackson, Isaac Cannell, S. H. Tyng, J. Brown, Francis Hoskins, J. Woart, Paul Trapier, W. C. Russell, William Hodge, Geo. T. Fox, Herman Cope, Z. Mead, Wm. Sparrow, Chas. Morgan, R. Williams, J. Contee, A. Vinton, Salmon Wheaton,	18
<i>Studies</i> —Reading and Spelling.	
Total,	42

During the year Wm. Spear has been appointed secular agent to the station, and ceased to be a scholar. C. Wiltberger and J. G. Maxwell have left the school.

FEMALE DEPARTMENT.

<i>Teacher</i> —Mrs. Louisa Gibson—1 Native Assistant.	
<i>First Class</i> —Lucy M. Clarkson, Sarah L. C. Smith, Helen Morton,	3
<i>Studies</i> —Parley's History, Arithmetic, Scriptures and Geography.	
<i>Second Class</i> —Caroline P. Rand, Mary Maxwell, Grace Church,	3
<i>Studies</i> —Parley's History, Geography, Arithmetic, Scriptures, Writing and Grebo.	
<i>Third Class</i> —Julia Brown, Eliza A. Taft,	2
<i>Studies</i> —Philosophy, Geography, Scriptures, Grebo.	
<i>Fourth Class</i> —Emma Clay, Ellen Milnor, Nancy B. Perry,	3
<i>Studies</i> —Geography, Philosophy, Writing, Grebo.	
<i>Fifth Class</i> —Lucy Balmain, Sarah Morgan, Eliza Roberts, Fanny Ingle, Sarah Newbold Wilson, Rachel Maynard, Sophia Bartholomew, Lucie Byrd, Anna Wisner, Laura Lincoln, Isabella Neville, Jane Suddards, Anna Humphries, M. J. Banks,	14
Total,	25

Since the last report, M. Bryant's health has become too bad to allow her to attend school. H. Hunter, Sarah Hamm, M. Punchard, and L. M. Howard, have been married to teachers and assistants connected with the Mission; and, except the last, have ceased to be members of the boarding-school. All, however, render assistance in the female department of the school, except M. Bryant.

PASTORAL DEPARTMENT.

It is cause of devout gratitude to the missionary that he is permitted to report having held a public service and preached on *every Sunday during the year*, to native congregations averaging 200, and besides, preached on an average four times every week at *this station* to the Mission family, and in four small native towns belonging to Cavalla. In the Sunday schools, on every Sunday afternoon, he and Mrs. Payne, with assistants, have met and instructed about eighty persons, including members of the schools and others connected with the Mission family. Besides a public lecture in English on every Thursday and Sunday evenings, he has generally conducted the daily evening service for schools, imparting religious instruction suited to the capacities and attainments of the various classes of children.

Grebo Translations, &c.

The missionary has continued to devote two hours every morning, (when at home,) to writing and translating the Scriptures into Grebo. During the year he has reviewed Genesis and the Gospel according to St. Luke, translated the Gospel according to St. John and the Acts of the Apostles, and written a History of the Greboes in their native tongue. The Bible History, a work of Rev. Mr. Wilson, of the Am. Board, has been also reviewed; and in connection with Dr. Perkins, the missionary has prepared a small Grebo Primer.

RIVER CAVALLA STATION.

<i>Teacher</i> —Francis Allison.	
<i>First Class</i> —Thos. Wilson, N. Sayre Harris,	2
<i>Studies</i> —Arithmetic, Scriptures, Catechism, &c.	
<i>Second Class</i> —Thos. Fales, Seth Todd, Sam'l Cutler, George Hathaway, Walter Bulkley, Thos. Scovil, J. Lyman Clark, J. Vaughan Gardiner, J. W. James, Elias White Hale, Thos. Lyell Guion, George S. Wardwell,	12
Total,	14

Theophilis Morris has left the school within a week past, in consequence of grossly immoral conduct.

The missionary has visited this station once a week; latterly, once in two weeks; examining and catechising the children, and preaching alternately in two towns near the Mission premises.

The teacher here has conducted himself, for the most part, with propriety, and manifested a commendable interest in the improvement of his children, and in the spiritual welfare of his people.

ROCKBOOKAH STATION.

The missionary has made three pastoral visits to this station since his last report, at each time preaching, and administering the communion. He has baptized and admitted to the communion one colonist, a member of Mr. Appleby's family, and received one native communicant from Taboo Station. Communicants at present, as follows: 2 whites, 1 colonist, 2 natives—total 5.

FISHTOWN STATION.

This station has also been visited three times by the missionary during the year. On each occasion he has preached and administered the communion. On one of these occasions he baptized and admitted to communion a native youth, connected with the boarding-school, who had for some time previously given evidence of a change of heart. Communicants at this station at present, are as follows: whites 2, colonists 2, natives 4—total 8. As I conceive my connection with Fishtown and Rockbookah stations to extend merely to the *pastoral* supervision of the Mission families and schools connected with them, I leave it for their superintendents to give full reports of their general state and prospects.

MOUNT VAUGHAN STATION.

The missionary entered on the pastoral duties of this station, (now wholly Colonial in its character,) in the early part of March. Since that time he has held services and preached, alternately, in the Chapel at Mount Vaughan, and a school-house in Latrobe, forty-five times. When the missionary commenced his labors in the colony, the number of communicants, in regular standing, was eight—at present it is twenty-one. There is a prospect of a still farther increase.

Mrs. E. M. Thompson has been doing good service at this station, in instructing about forty-five colonist day-scholars. I have attended three quarterly examinations of this school, and the attainments of the children have been creditable to their teacher, considering the irregularity with which, as they say, they *are compelled* to attend school.

Mrs. Thompson likewise superintends and chiefly instructs some fifty children on Sundays. Mr. Gibson, who lay-reads at Mount Vaughan on Sundays, instructs a Bible class of ten or twelve, principally members of our Church in that neighbourhood, on Sunday afternoons; and there is still a third Sunday school at Latrobe, numbering about thirty pupils, under the superintendence of Mr. James Dennis, a communicant in our Church. The whole number of colonists, adults and children, receiving, what they chiefly need, sound scriptural instruction on the Lord's Day, is about one hundred.

It is greatly to be desired that a permanent church building shall be erected, and a pastor provided for this important branch of our missionary work, as soon as practicable. You have already been apprised of the spirited beginning made at Cape Palmas towards the former object. More than five hundred dollars have already been collected, and the sum will be,

no doubt, still further increased; but \$2000 more are needed; and it is earnestly hoped that the numerous friends of the Mission and of the colony, in the United States, will respond to the call, which has been and is here made for assistance.

In regard to a pastor for the colony, it is desirable, if it be possible to procure a well qualified colored man for this office, by all means to do so. Our colonist friends and brethren desire, as early as practicable, to be self-sustaining; and certainly the bones of their numerous white brethren, lying on the shores of Africa, the wasted health and strength of those who are still contending with a deadly climate, or have been compelled to leave it, and the universal voice of the Church at home, all respond amen and amen to this desire. That the colonists, advanced as they are, some generations beyond the heathen around them, are to be prominent instruments in evangelizing the latter, is an opinion which has gained ground with the growing experience of our Mission, as I believe it has amongst its friends in the United States. But then, superior as colonists are to the natives, they rather afford the materials for raising up instruments for the missionary work, than the instruments already prepared. Without any reference to the question of the comparative intellectual capacity of the races, (to the missionary, by no means, of practical importance,) both intelligent colored and white men will remember, that not only for ten, but for scores of years did the colonies of North America, with advantages far superior to those of the colonies in Africa, need and gladly avail themselves of the fostering care of the mother-country. Just so, now, our colonist brethren do, and will for some time, need the superior intellectual and religious advantages of their mother-country, in order to raise up, from amongst them and their children, the instruments by which their destiny is to be developed and the Gospel diffused through Africa. And he or they who will, either in the United States or Africa, with this enlarged view, and in the spirit of Paul, (2 Cor. xii. 15,) devote themselves to planting the Church firmly, or raising up instruments in the colonies, will not have labored in vain.

Respectfully submitted,

J. PAYNE.

NEXT EXPEDITION TO LIBERIA.

Probably no vessel will leave this country for the colonies on account of the Colonization Societies before the 15th of September, or perhaps the 1st of October, when it is expected the Packet will be ready for her fourth voyage. This affords a long period for people to make up their minds, as it regards paying a visit to the colonies. From the counties in this State, we have at this time little prospect of emigrants, having no Agent travelling with a view to obtain them, but from the city we hope better things than she has heretofore done in this way. We trust the feeling now pervading the better class of colored people in this city will not be without its fruition. Even if but one intelligent, influential man will go out and make a fair, honest report, it is all we ask. We *know* his friends will follow. It is very long since we have had a Benson or McGill leave our shores for Liberia, and we much need another.

N. B. The General Agent will be absent from the office for the period of a month or six weeks from this date—June 10th—but all communications on business of this office addressed as heretofore will be attended to.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	01
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Ballo.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JULY, 1848.

Vol. 4.—No. 13.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

FROM THE COLONY.

By the Madonna, which arrived in New York, on the 28th of June, we have advices from Cape Palmas as late as the 5th of May, and from Monrovia up to the 17th. The Liberia Packet arrived at the latter port on the 16th of that month, 32 days from Cape Henry and 35 from Baltimore, emigrants all well and cargo in good order. The Brig Amazon, which left Baltimore on the 3d of February, arrived at Monrovia on the 14th of March, with emigrants and cargo in good condition. Mr. Cassell, who went out as passenger in the Amazon, gives Captain Chason great credit for his kindness to the cabin passengers and emigrants. For general items of news we refer to the extracts from the Liberia papers. Governor Russwurm has returned from the leeward, greatly improved in health, and doubtless with information, that will be highly advantageous to the Colony. We refer our readers to his letter annexed. We subjoin a short communication from Mr. Prout, Secretary of the Cape Palmas Lyceum, rendering thanks to several gentlemen of our city, who had been induced, through the agency of the colonists' ever active friend, Moses Sheppard, to furnish the Lyceum with many valuable volumes. Will this notice of the subject induce others to do likewise?

CAPE PALMAS, *May 4, 1848.*

DR. JAMES HALL, *Gen. Agent Md. St. Col. Soc.*

Dear Sir,—Mr. Prout informed you in his letter of April 4, 1848, that I was absent at the leeward on account of my health. I returned soon enough to see the “Amazon” sail, and should have written by her if necessary. My health is much improved from the trip, but I am still feeble. My voyage extended to the Island of St. Thomas, and I was absent just nine weeks. I hope it will not prove altogether unprofitable, as far as the interests of the Colony and Society are concerned. At “Napoleon Farm,” some five miles in the interior from Cape Coast, I found the real bread fruit tree, and procured 24 young plants, but as they have not arrived yet, I am afraid I shall lose them all. At any rate, I have the promise of the seed from the ripe fruit, which I heretofore thought could only be propagated by slips from the plant. At St. Thomas, belonging to Portugal, I saw a most fertile

soil, owned by the laziest people on earth. Not more than one-third is cultivated—the people groan under a heavy duty of 10 per cent. on all importations and exportations.

I found on my tour, the greatest ignorance and some prejudice prevailing as far as the American colonies were concerned; these, of course, I laboured to dispel. I saw no location to be compared to Cape Palmas, except St. Thomas; for if our roads and streets do not furnish us with gold dust, our springs, wells and rivers afford us plenty of water for drink and ablution. When thirsty, we need not fear the *guinea-worm* in our waters. I saw several very intelligent gentlemen of colour, among whom is Mr. Bartels, of Elmina, said to be the richest merchant on the West Coast. Most of these are natives of this country, educated in Europe, where they now have to send their sons to enjoy the same advantages.

Since my return I hear a war is waging by the English, French and Dutch against the king of "Appalonia," who, some few months ago, treacherously killed the governor, physician and other officers of the French settlement at *Assinee River*. The particulars I shall endeavour to send you for publication as soon as the letter arrives. At present I believe the naval force off Appolonia is no less than ten men of war and steamers, and nearly all the regulars and militia from the different forts. The Appalonnians find themselves between two fires, as they are at war with some interior tribe. The civilized wish to drive them off the beach, an affair rather difficult, so far as I am informed. I believe the Cape Lahou people are under the jurisdiction of the king of Appolonia.

The new emigrants are doing very well, four families have been placed on their farms or lots, and houses are being erected for five more. The scarcity of lumber has retarded their completion. The scarcity of rice has been great during my absence, but they can have no cause to complain, as they have had full rations in rice, corn meal, bread and potatoes, besides having flour bread baked for them every other day during their sickness. They are a very decent set of emigrants, and deserve great credit for their cleanliness.

We may consider our rains as fairly set in, as we have had abundant and frequent showers for the last three weeks. The prospect ahead is, that all our crops of rice and potatoes will be abundant, both on the beach and in the interior. Palm oil has been very scarce since the sailing of the *L. Packet*, and the natives are just beginning to make it. Palm nuts are very abundant. The oil trade at the leeward is somewhat different from ours, for while they pay more and in part cowries, they purchase in larger quantities, which renders their trade very profitable. You are aware the *cowrie* is the money of the interior. What goes from the beach, never returns. There are some hundreds of recaptives from Brazil, who reside in the neighbourhood of Accra—they are great traders, and perambulate the interior in all directions, unmolested. They go where the Fantees dare not, and are easily distinguished from them by a foreign air of politeness and walk.

The Dutch government has sent out two sets of miners, with machinery from Europe, and they have opened a gold mine, some 20 or 25 miles in the interior of Elmina. The first set have nearly all died from fever—I hardly believe they can make it profitable—they are after the rock gold.

The Danish government has established several families of free coloured people from their island of St. Thomas, W. I. some twelve miles in the interior of Accra, under the care of missionaries of the United Brethren. They are provided with every comfort, and it is reported that one thousand dollars (\$1,000) is appropriated to the settlement of each family.

You will be pleased to learn that the Rock Store, No. 2, is now finished. It is 30 by 60, one story high. I have the semi-annual account up to January 1, 1848, and other papers of interest now ready, which I shall deliver myself.

I have the honour to remain, your obedient servant,

JNO. B. RUSSWURM,
Agent Md. S. C. S.

HARPER, *Cape Palmas, April 29, 1848.*

DR. JAMES HALL, *Gen. Agent Md. St. Col. Soc., Balt.*

Sir,—The members of the Cape Palmas Lyceum have requested me to communicate through the Colonization Journal, and express to T. Kelso, Esq., Mr. James Owings, Mr. Wm. E. Mayhew, Mr. Richard Dorsey, Mr. Robert Miller, Samuel McDonald, Esq. and Messrs. Fisher, Miller & Co., their thanks for their liberality in furnishing them with quite a number of interesting and valuable works.

A spirit to become more enlightened is seemingly at work in the minds of many persons here, and the books presented by these kind individuals will serve to remove some of the difficulties with which they have had to contend in the acquirement of useful knowledge.

I have the honor to remain your obedient servant,

W. A. PROUT,
Corresponding Secretary.

ARRIVAL OF PRESIDENT ROBERTS.

His excellency, Joseph J. Roberts, the first President of the Republic of Liberia, arrived in New York on the 28th ult. accompanied by his lady, daughter and Mrs. Lewis, lady of Gen. Lewis, the first Secretary of the Republic. The occasion of Mr. Roberts' visit to this country and Europe, is referred to, in the subjoined extracts from the Liberia papers. In an interview which we had with President Roberts, in New York, we learn that it is not his intention to visit Washington, or make any attempts at present, to procure, on the part of our Government, a recognition of the Republic of Liberia, but to appoint some American citizen to act as the political agent or minister on part of the Liberia Government. Mr. Roberts will also appoint one or more commercial agents of his Government, in some of the Atlantic cities, a measure rendered necessary by the action of the Liberia legislature, assuming a monopoly of several prominent articles of trade, in order to raise a revenue sufficient for the support of their Government. The wisdom of this measure is, to our mind, more than questionable, and we doubt not it will be abandoned after a fair trial. Under circumstances and management the most favourable and correct, all proceeds therefrom, we are confident, will not equal what might be realized from an *ad valorem* duty of 10 per cent. on the principal articles of commerce, and a higher discretionary and protective duty on sundry articles of luxury and of home manufacture. It is but proper, however, to say, that at the rates which they have established for the sale of the articles thus monopolised, the colonial traders will be able to obtain their supplies on better terms than heretofore, from foreign vessels; consequently, the consumption of the articles will be

greater, thereby giving the producers no cause of complaint. President Roberts will proceed to Europe in the latter part of this month, where we judge he will be more likely to effect the political objects of his tour than in this country. It will be seen by the following paragraph that the Mayor of the City of New York has seen fit to call the attention of the Council to the presence of President Roberts in that city.

President Roberts of Liberia.—A night or two since, in the New York Common Council, a message was received from the Mayor, announcing the visit to that city of President Roberts, of the Republic of Liberia, and recommending suitable action on the part of the Board. Mr. Roberts, (re-marked the Mayor,) visits this country on the business of his Government, as well as to obtain such information of our institutions as will be serviceable in the administration of the important trust confided in him. The distinguished position which this gentleman holds as the Chief Magistrate of a sister Republic, founded by colonization from our own institutions, as well as the uniform courtesy and attention which have characterised his intercourse with officers of our navy, and other citizens visiting Liberia, entitle him to every facility calculated to secure the object of his mission; and he would therefore submit the propriety of extending to President Roberts such courtesies in furtherance of his views as are due alike to his official position and personal character.

We learn that President Roberts will leave in the steamer of the 20th, his object being to visit England and France, for the purpose of inducing those countries to recognise the Republic of Liberia.

EXTRACTS FROM LIBERIA PAPERS.

OUR FOREIGN AFFAIRS.

Until the return of President Roberts, our expectations will be as various as the wind. He left our shores clothed with certain powers, the amicable arrangement of which, in the United States, England, and with other powers, will raise our spirits, and infuse new energies into every citizen. The legislature knowing full well the importance of having at the earliest day, foreign governments to acknowledge the Independence of the Republic, and at the same time having no available resources, wherewith to send Commissioners to foreign Courts for the purpose, found itself in rather an awkward position. Many plans were proposed for carrying out these important measures; but they were abandoned nearly as soon as they were introduced. While in a state of uncertainty as to the most practicable course to be adopted, under these untoward circumstances, it was intimated that the President intended to make a foreign visit for the benefit of the health of his family. This seemed to open a way, whereby a portion of our most important affairs might be attended to; but then there was a delicacy attending the bringing of the subject before the President; it being pretty generally known that he had expressed a desire more than fifteen months before that time, to retire for a while from public affairs;—and it was only at the most urgent solicitations of many of our most prominent citizens from all parts of the Republic that he consented to be a candidate for the Presidency. But there was very little time for parleying; and it was proposed by some of the members of each branch of the legislature, to seek an early opportunity of introducing the subject to the President, and if possible, obtain his consent to attend to our foreign affairs while abroad, should the legislature be inclined to clothe him with the necessary authority

to do so. The interview took place, and the President, though disposed to do all in his power to forward the affairs of the State, was unwilling to be burdened with matters of so much importance, when his object in going abroad was to seek health. But he was not permitted to have his own way in this respect, without being further importuned; and accordingly other gentlemen, not members of the legislature, but high in the confidence of the people, and immediately identified with every interest of the State, joined their voices with those who first waited on the President, and after considerable reasoning, the President said, "that he would no longer consider himself at liberty to decline performing any duty, however arduous, that the Representatives of the people might be inclined to authorise him to attend to." No delay took place before the legislature passed resolutions clothing him with such authority; and it must be gratifying to the members of the legislature to hear the favorable opinions coming from all parts of the State, as to their action in this respect. It is the decided opinion of nearly every person who have expressed their views on the subject, that the legislature could not have adopted a more feasible plan to bring our government before the notice of foreign powers. President Roberts is intimately acquainted with every particular of our affairs—more so than any other person. For the last seven years, he has been the Chief Executive officer of Liberia; and as such, has been obliged to carry on correspondence with the representatives of the government of Great Britain, of a very important character; and which to us, seemed to wear a very threatening aspect.

And it is not improbable that some of the subjects embraced in that correspondence, may be forced up for discussion in England, when that government is called upon to acknowledge our Independence. It is from that government more than any other, that we expect to receive the most friendly assurances, &c., &c.

THE DEPARTURE.

On the evening or the 4th inst., the American bark "Nehemiah Rich," Daniel L. Carlton master left our harbor for the U. States, via. West Indies. The following named persons took passage in her. President Roberts, lady and daughter, and Mrs. John N. Lewis—and Messrs. B. R. Wilson, James S. Payne, A. F. Russel, Sion Harris and lady, and Mrs. Ralph Moore. The President and family, and Mrs. Lewis, will go from the U. States to England.

We do not remember having witnessed before, the departure of so many of our distinguished and interesting citizens, at any one time; and we feel confident, that on no similar occasion, have there been such a general manifestation of interest and feeling by the citizens at large, as was openly shown on the afternoon of the 4th. Hundreds of friends and spectators of both sexes crowded the wharf, to wish the travellers a pleasant and interesting visit to foreign lands: and many a silent tear was seen to trickle down the fair cheek, when the affectionate adieu was hastily given and received.

The French Brigs of war, "Bougainville," Captain Chaigneau, and "Dupetit Thours," Captain Protet, remained in port some two or three days, for the ostensible purpose of escorting the President and his friends on board the bark; and it was with no ordinary degree of pleasure that we noticed the enlarged arrangements made by these accomplished officers, to show respect to the President of the Republic, and his distinguished friends. They had six boats in waiting, decorated with the flags and penants of

their country; and the party set off in them from the wharf about half past four of the clock. The boats had scarcely left the wharf, before the firing of a national salute commenced at Fort Norris, under the direction of Colonel Yates.

After the passengers had reached the bark, the President made a short visit to each of the brigs of war, and was received on board with the honors becoming his rank. Several of our prominent citizens accompanied the President to the bark, and returned to the shore after night-fall, in a large and comfortable barge, placed at their disposal for the occasion, by Captain Chaigneau.

Captains Chaigneau and Protet, are entitled to our highest gratitude for the honor they have thus shown the Republic through its Chief Magistrate.

REVOLUTION IN FRANCE.

Late English papers announce the astounding fact of a revolution in France, and the abdication of the citizen King, Louis Phillippe, and of the ascendancy of the Count of Paris.

Our ignorance of European affairs and policy, will hardly allow us a conjecture on an affair so momentous; but we entertain great apprehension that the event which drove Louis from the throne, is but the opening of a plot that will drench France with blood.

The spirit of freedom has gone forth. It is diffusing itself not only throughout the regions of the new world, but addressing itself boldly to the monarchies of the old. It may be staid by address, and restrained from violent outbursts by timely concessions; but after its just and reasonable demands have been repeatedly refused or neglected, there is no hope that it will not seize by force what it were willing to receive as a boon.

In all such disastrous events, the responsibility will be found on the side of the governing. No large body of people will engage in the bloody scene of a revolution without a cause. In all countries, a few rash and reckless spirits may be found ready for any enterprize; but it will be no easy matter for them to rouse the nation to action without some ostensible cause for the movement. If the governments were wise, they would deprive the revolutionary regicide of this weapon, by timely concessions and redress of the grievances of those for whose welfare they were constituted, and from whom they derived their powers.

MONROVIA.

Our town is rapidly improving. For the last two years, a spirit of industry and enterprize seems to have taken possession of our people: and though the song of "hard times" continues to be heard on every side, the improvements of the last two years in buildings of a durable and costly character, far exceed in number and comfortableness, those of any other period. It is really gratifying to us, to notice the rapid strides that are now being made by all classes of the people to make themselves comfortable. We counted a few days ago, thirty-four new buildings, many of them of brick and stone, and in a forward state of completion; and arrangements are in progress for the building of as many more. Our young men are not behind the spirit of the times. Many of them are honorably exerting themselves to get into their own houses. We would suggest to our young ladies, the propriety of giving a direct and unequivocal refusal to any young man who offered proposals of marriage, unless he could lay claim to a comfortable dwelling, and otherwise well improved premises.

A SKETCH OF THE IMPROVEMENT OF MARSHALL.

Our readers abroad, if not at home, no doubt would like to hear something about Marshall—its improvement and influence over the adjacent native tribes.

The town of Marshall is situated on the North-West side of the Junk River. The situation of the town may be thought by some to be located in an advantageous place; but we are inclined to think to the contrary. Had the town been placed about a mile farther up the river—in all probability it would have been the means of inducing many of the inhabitants of the different settlements to have removed there. Many of the inhabitants of the town have been obliged to leave, and settle permanently on their farms, some six or eight miles up the river, where they can, through all the seasons of the year, reap the fruits of their labor.

The town is situated upon a sandy part of the country, near the beach; and during the summer, the heat being so intense, the parching sand will not admit any of the kitchen vegetables to thrive; therefore to raise any of the common garden vegetables, they are obliged to shelter them from the overpowering influence of the sun.

The inhabitants of Marshall live principally in thatched houses—the basements of them are plastered very well, and have quite a respectable appearance. The cause of this is obvious, from the fact, that there are but few sawyers in the place; and they having witnessed the bad effect produced by working in the *swamp*, have desisted from such a course of occupation, and turned their attention exclusively to farming. There are many peculiar circumstances connected with this settlement; but taking into consideration many of the almost insurmountable barriers, we think the inhabitants of Marshall have done well. And if we should be guided by what we have seen, and learned from others, she has improved much, and bids fair to be of great advantage to this Republic. Though without any help through the tide of emigration, yet many individuals have found it to their advantage to remove from this, and the adjoining settlements, to Marshall, where they can, in their estimation, more easily obtain that sustenance which nature demands.

There has been imported from Marshall to this place, during this year, two thousand bushels of lime, besides a considerable quantity of *oysters*, and other staple products. The people in general live quite independently; for they have no dealing with foreigners—as most every thing in the *eating* line is produced by their own labor—oysters excepted; and these you can easily obtain in great abundance from the rivers in that vicinity.

The adjacent native tribes seem to be more subject to the laws of this government than we have ever known them, and are becoming so inured to civilized customs, that when they have any disputes among themselves, as a general thing, they come to a Magistrate to settle their difficulties. Such an influence has long been desired by this government, and we hope inducements will be held out to them, that by some means, yet unknown to us, our influence may be exerted so far as to bring about effectually, a total abolition of the slave trade, which is carried on so extensively among them. The day is not far distant, we hope, when we shall see the light of science, and the influence of Christianity disseminated among them. To witness scenes characteristic of the native Africans, there are objects presented to us in their nature appalling. We hope, however, that the influence that will be exerted by this government, may bring about a speedy reformation.

In a measure, we have already witnessed the salutary effect produced

by the progress of civilization in this country. It would indeed be a pleasing sight to those true hearted friends of other countries, who have spent time and talent for the advancement of the great Colonization scheme, to witness on the Sabbath the many scores of native children and youth crowding to the different religious institutions opened for their benefit. We are inclined to think, that they would acknowledge that their hopes were already realized.

SLAVE TRADE AT LITTLE CAPE MOUNT.

We learn from an authentic source, that the *slave trade* is carried on quite extensively, at or near Little Cape Mount, (distant about forty miles,) by a Krooman named *Do*; employed, as we are informed, by that notorious slave dealer at New Cess. He has now on hand about seventy slaves for that market. Cannot there be a stop put to this nefarious traffic within the limits of this Republic? We hope there will be some prominent measures taken by this government that will bring the rebels to justice. This indeed is grievous and corroding to the feelings of all true philanthropists.

Some few months ago, there was a similar establishment at King Gray's town, (distant about sixteen miles,) and a goodly number of the citizens volunteered their services to go and rescue the poor victims, doomed to undergo the severity of their inhuman masters, if some immediate assistance was not afforded. Is there not left a spark of that spirit in the bosoms of our citizens, that would arouse their feelings to such a loud call of humanity?

Remember fellow citizens, that we came to this country for the ostensible purpose of stopping the progress of this accursed traffic; therefore we must endeavour to exert our influence in such a manner, that it may be instrumental whether directly, or indirectly, in benefitting the sable sons of Africa.

A SLAVER CAPTURED.

About two weeks since, a Brazillian schooner, a prize to H. B. M. Ship *Fire Fly*, went into Sierra Leone with two hundred and thirty-five slaves. She was taken off Gaboon—when taken, she had on board two hundred and seventy. These were crowded into a vessel of such small dimensions, that in the space of twenty days, thirty-five of these perished. If these *pirates* would only have vessels large enough to preserve the lives of the poor creatures, it would perhaps render their traffic somewhat less horrible on the score of humanity, if indeed there can be any modified grade to a crime so high and heinous in the sight of God and man.

Mr. Editor,—I take this opportunity to inform you of the health of the late immigrants under my medical care, at the settlements of Virginia, and Monrovia. The company by the Amazon, and twenty-nine of the company per Barque Nehemiah Rich, from Kentucky, numbering in all about seventy-five; all of whom have been attacked with the acclimating fever, and nearly all may now be considered convalescent. I have lost one, who died, however, not of fever; for he had been attacked, and was in a degree, convalescent; but while yet in a debilitated state, from the effects of the fever, was taken with an attack of *cholera morbus*, which prostrated him at once, and he sunk in a state of collapse.

H. J. ROBERTS, M. D. *Attending Physician.*

MEDICAL DEPARTMENT, *Monrovia, May 10th, 1848.*

NAVAL DEPARTMENT.

April 12. United States Ship Decatur, Captain E. Byrne, from the leeward.

April 14. H. M. C. M. Brig Bougainville, Captain P. Chaigneau, from the leeward.

DEPARTURES.

April 1. United States Ship Decatur, Captain E. Byrne, for the leeward.

April 5. H. M. C. M. Brigs Bougainville, Captain P. Chaigneau, and Dupetit Thours, Captain Protet—both for the leeward.

April 14. United States Ship Decatur, Captain E. Byrne, for the leeward.

April 15. H. M. C. M. Brigs Bougainville, Captain P. Chaigneau, for France via. Cape de Verd Islands.

MARINE LIST: PORT OF MONROVIA.

ARRIVALS.

April 2. American barque Nehemiah Rich, Carlton, master, from Sinoe.

April 2. Lib. schooner Teazer, Jones, master, from the leeward.

April 3. American barque Montgomery, Hooper, master, from Cape Palmas.

April 5. Lib. schooner Perseverance, Boston, master, from the leeward.

April 6. Lib. schooner Hannah, Barbour, master, from Marshall: passenger J. J. Powell, Esq.

April 6. Lib. sloop Fidelity, Marshall, master, from Grand Bassa.

April 8. Lib. cutter Catharine, Vicks, master, from the windward.

April 15. American ship Madonna, Lawlin, master, from the leeward: passengers from Settre Kroo, Rev. Mr. Conley, lady and child, and Miss L. Coke.

April 15. Lib. schooner Hannah, Madison, master, from Marshall: passenger J. H. Paxton.

April 15. Lib. cutter Eliza Frances, Howard, master, from Marshall.

April 16. American barque Nile, Scott, master, from Cape Palmas.

April 18. Lib. cutter Star, Davis, master, from Cape Palmas: passenger Mr. R. S. McGill.

April 22. Hamburg brig Therese, ——— from Sierra Leone.

April 26. Lib. schooner Perseverance, Boston, Master, from the leeward.

April 24. Lib. schooner Hannah, Madison, master, from Marshall.

April 26. Lib. schooner Teazer, Jones, master, from the leeward.

DEPARTURES.

April 1. American barque Nile, Scott, master, for the leeward.

April 2. Lib. schooner Hannah, Barbour, master, for the leeward.

April 4. American barque Nehemiah Rich, Carlton, master, for New York, via. West Indies.

April 5. Bremen brig Felecie, Hollman, master, for the leeward.

April 6. American barque Montgomery, Hooper, master, for New York: passengers Rev. I. Clark, lady and son, and Mr. J. H. Archibald.

April 6. Lib. schooner Teazer, Jones, master, for the leeward.

April 8. Lib. schooner Hannah, Madison, master, for Marshall: passengers J. J. Powell, Esq. and Mr. J. H. Paxton.

April 8. Lib. cutter Eliza Frances, Howard, master, for Marshall: passengers Mrs. Mary Ann Minor and Miss Georgianna E. Minor.

April 8. Lib. sloop Fidelity, Marshall, master, for Grand Bassa: passenger Mrs. M. Washinston.

April 11. Lib. schooner Perseverance, Boston, master, for the leeward.

April 19. American barque Nile, Scott, master, for the leeward.

April 19. Lib. schooner Susannah, Ammons, master, for the leeward.

April 19. Lib. cutter Star, Davis, master, for Cape Palmas: passenger Mr. R. S. McGill.

April 20. Lib. schooner Hannah, Madison, master, for Marshall.

April 22. Lib. cutter Eliza Frances, Howard, master, for the leeward.

April 22. Lib. sloop Nathan Bangs, Hunt, master, for the leeward.

(Reported for the Christian Advocate and Journal.)

NEW YORK COLONIZATION SOCIETY.

A meeting of this Society was held on Wednesday evening, in the Tabernacle, to afford an opportunity for Rev. Messrs. Payne, Russel and Wilson, clergymen of the Methodist Episcopal Church in Liberia, M. Harris, a farmer in that republic, and its president, Mr. Roberts, to give plain statements of the present condition of Liberia, and their own individual pursuits, prospects and feelings. The attendance on the part of the public, was thin, a heavy storm passing over the city at the hour for which the meeting was convened, and deterring those resident at a distance from the place of meeting from attending its interesting exercises.

Rev. Dr. De Witt was called to the chair, and the meeting was opened with prayer by Rev. Mr. M'Lean. The corresponding secretary of the Society, Rev. J. B. Pinney, after a few remarks to the effect that the meeting was convened principally for the sake of showing the practical effects of the society's labors, introduced the Rev. Mr. Payne, who gave, in substance, the following narrative of his connection with the late colony and now republic of Liberia:—

In 1828, his father, a laboring man without any trade, having a large family, whom he could not educate here as he wished, resolved upon emigrating to Liberia, from Virginia, after first thinking of Ohio. Several others accompanied him, President Roberts among them. Soon after their arrival the speaker's father died of the acclimating fever. The disease is not now near so fatal, its treatment being better understood. The oldest son also died, and the mother with a large family was left comparatively unprovided for. The mother died in 1840, possessed of considerable property, and all her children educated and well provided for. The speaker had been engaged eight years in preaching the Gospel, one of his brothers three years, and three other brothers were engaged in mercantile transactions, one of them to a large amount.

Since the speaker arrived here, he had been making observations upon the condition of his race in this country. He had found some of talent and education, who, if they were placed in any situation where they could be encouraged in the requisite exertion, would have been well able to support themselves and families in respectability and affluence. Circumstanced as they were, they could do nothing of the kind. Had the speaker, and those who were with him from Liberia, remained here, they would have been still performing menial service, blacking shoes, or perchance aspiring to the honor of driving a carriage. Nothing better could they have done. Now

the case was different. They had competence, and respectability, and influence at home, and were freemen, and their children were free, which was best of all.

It was the colony at Liberia which had secured him and others these blessings, and he warmly thanked the Colonization Society for enabling him to go thither. So far from being dissatisfied, or wishing to return to America, were he offered fortune and elevated position, he would not do it. Liberia was his home, and the home of the colored race. The climate was not bad, as many represented. The sun did not burn the people up, or the speaker had not remained to this day. He had never found it so warm in Liberia as he had in New York that day.

He had had considerable intercourse with the natives—had labored with them, conversed with them on religion, and, though, like all heathens, they were averse to embracing religion, still the missionaries had met with great success. He had seen many conversions, and he left at Monrovia a goodly number of Church members, who were “walking in all the commandments of the Lord, blameless.” Especially was there a strong desire to have their children educated. The Sunday School at Monrovia was crowded with native children.

Rev. Mr. Russell next spoke. He said he loved Liberia, just for the same reasons that Americans loved America. He was there a free man, upon soil that belonged to him; there he could worship God without fear or molestation, which thousands of his race here could not do—it was next to death for them to open the Bible at all. There the people made their own laws, and whatever could make a man love his country was to be found there. How different the state of things there now to what it was a few years ago. Kidnapping and slave-selling, and rapine and plunder, were unknown now, and instead of learning savage warfare, men learned agriculture and civilized trades. So much had the Colonization Society done on the Western Coast of Africa.

The soil there was rich. Everything that grows in the West Indies, grows in Liberia, more abundantly and of better quality, the bread tree excepted. In the West Indies they plant the sugar cane every year; in Liberia every five years. The coffee tree in the West Indies yields from two to three pounds the tree; in Liberia the average is from twelve to fourteen. In all other fruits their is equal superiority. Ten men could not be found in Liberia who could be persuaded to return to these United States. You could not find ten who did not possess land of their own, and there was room enough for the population of a continent as large as this. A hundred acres, as good land as could be, might be bought for a dollar an acre. The natives now understood the character of the Liberians, and for a small consideration would give them peaceable possession of as much land as they wished to possess.

If his colored brethren knew what he knew, they would go to Liberia, and leave their children there in freedom and happiness. What were the 500,000 of them in these states doing? How were they circumstanced? Were they fulfilling their destiny? Here they were raised without any of the superstitions of their race, comparatively enlightened, and having the knowledge and experience acquired by long residence in a civilized, Christian country. What good might they not effect, in addition to the promotion of their personal happiness, by removing to Liberia? If five thousand such had wrought so great a blessing, had effected so much good in Liberia, what might not another ten thousand effect? Thousands there were *waiting* to be converted and civilized. That country would yet become the Heaven-favored home where colored people could enjoy all the blessings God designed they should enjoy.

The speaker knew men in Liberia who would weep tears of bitterest sorrow if they believed they would have to come back to America. There was true happiness, and they would be unwilling to leave it.

Rev. Mr. Wilson next addressed the meeting. He went out from Virginia in 1833; was born of free parents, and was himself free, but found, nevertheless, insurmountable obstacles to advancement. He could not enjoy his freedom. Seeing how he and his parents suffered under a ban, he often thought what would become of his children. For their sakes he went to Liberia, and sincerely thanked God that he ever took that step; and he also thanked the Colonization Society for what they had done for him.

Before he went to Liberia he went through the different states to see what his free colored brethren were doing. He visited Philadelphia and New York, and corresponded with his people in other parts of the Union. In Liberia he remained fourteen months, before he returned to his family. He believed the Colonization Society to be designed of God. No one could think how proud he felt, when, by its kindness, he became settled in Liberia, and called it *his home*. There his race could enjoy freedom, and could worship God, none daring to make them afraid. He urged his colored brethren here to *educate their children for Liberia*. The climate was just adapted to them. It was as pleasant as life itself. The soil was as good as men could ask Heaven to give. They could live as safely as in any country of the world, and in greater happiness. The republic required a little more strength, and a little more head: these would come; but in the meantime the republic was prospering.

He had traveled far into the interior. Christianity and civilization were making wonderful strides. There were millions yet degraded, but the work of reformation was begun; opposition was giving way, and darkness was receding before the spreading light of Christian truth. Last year on his mission station he baptized fourteen with his own hands, and to this day they give good evidence of sound conversion to God. Africa was to be redeemed; star must be added to star, till the bright constellation became a proud sign in the heavens. The little one shall yet become a great nation. He loved Liberia because it was his own land; and much as he loved America also, because it was a Christian country, if he had thought he should die here he certainly would not have come. He wished to end his days in Liberia.

President Roberts addressed the meeting. He had had twenty years' experience in Liberia, and he had lost all doubts as to its certain prosperity. The colony and republic there had done more to suppress and root out the slave trade, than the combined efforts of the navies of France and England. He gave some facts in illustration of this, which have already been published in the periodicals of the Colonization Society.

Mr. Harris, a farmer in Liberia, next spoke. His remarks were principally confined to a narrative of the attack upon Rev. Mr. Brown's house by two hundred and fifty natives, and its gallant and successful defence by the speaker, as aforetime published in the *Christian Advocate and Journal*. At the close of his address, the highly gratified audience was dismissed with the benediction.

It is a *fact* that the Colony (now Commonwealth) of Liberia has done more to extirpate the slave trade on the Western Coast to the windward of the Gold Coast, than all the naval force there employed, put together. It probably cost less than one-twentieth as much.—*Daily Paper*.

While we were in New York, President Roberts received the following interesting communication from a gentleman of Port au Prince, Hayti, accompanied by a copy of the "*Feuille du Commerce*," a paper published at Port au Prince, in which is a brief sketch of the founding and progress of the Colony of Liberia, by the same gentleman. They are mainly interesting as showing how readily the Haytiens respond to the movements of their Liberia brethren.

PORT AU PRINCE, HAYTI, May 19th, 1848.

To His Excellency, J. J. ROBERTS, *President of the Republic of Liberia.*

Respected Sir,—The humble individual who has the honour to write to you these few lines, was born in the State of Virginia, in the United States of America, and is now residing in the Republic of Hayti, and is known to some of your people, Mr. Russwurm, whose acquaintance I made in Alexandria, D. C. and Mr. J. W. Prout, of Baltimore. I had also a cousin by the name of John Bell, from Waterford, near Loudon, in Virginia, that emigrated to Liberia in 1830, or thereabouts.

Without sir, intruding on your time in calling your attention to matters wholly unimportant to your official duties, yet I cannot but inform your excellency that it is a curious fact, that notwithstanding I have never visited Liberia, and that I am now living in Hayti, yet I was the only one among my coloured brethren in the United States that openly advocated Liberian colonization—this I did in 1829 and 1830, by writing in the "*Genius of Universal Emancipation*," at Baltimore, under my own signature. For having taken this course I was stigmatized by my coloured brethren in the U. S. and burnt in effigy. I stated to them then that "they should not muzzle the ox that treadeth out the corn;" but they said then that they would not tread out of the U. S., but would continue to tread in it, and see what they termed God's providence realized, in the perfect enjoyment of equality among the whites. That this work of colonization is a work of God's providence, and that Liberia is the only place where they can sit down and enjoy liberty and equality, and a free expression of their own social and political sentiments, was my opinion at the time, and I am happy to see that my predictions are coming to be realized, and the settled opinions of many now, who were opposed to me at the time when I wrote, and I doubt not but that you will have a great emigration from the U. S. to Liberia.

Liberia is the modern Jordan in which they must be baptized, in order to cleanse them from the grovelling effects that slavery has wrought upon them, consequent upon and growing out of the state of things as they exist in the United States, and make them co-participators of that true republican liberty and equality, which they can enjoy no where else except in Liberia.

Though thirteen years absent from the United States I have been an observer of the progress of Liberia, and I see now with unspeakable satisfaction that her course is onward to empire and to fame.

I send you herewith a paper printed in the French language in this city, wherein you will perceive that I have given an imperfect history (under my own signature) of the rise and progress of Liberia, which the people of this Republic were ignorant of.

* * * * *

I pray your excellency will send me a few of your newspapers, and several copies of your constitution and laws of your Republic, and I beg leave to subscribe myself,

Your excellency's most obedient and most humble servant,

JOHN B. HEPBURN.

PORT AU PRINCE, *Feb. 9, 1848.*

It seems to me that whatever is interesting to a part of the African race, should be so to us also. The subject which I am going to treat of, has particularly for its object to give some historical facts about a part of our race, who, having been transported to the new world through the cupidity of another race, has since returned to Africa, and established for itself a government. Their enterprise has been crowned with complete success—they have proved to the whole world that they are capable of governing themselves on the soil of their ancestors, by the aid and munificence of philanthropy. All this has been accomplished to the glory of the philanthropists of the United States, and it is unnecessary to say, if there are some men unjust towards our race in that country, there are also others who have spent much money for the civil and political liberty and advancement of this race; others who have even undergone the penalty of imprisonment in the penitentiary for having been too much devoted to our cause. As a proof of the benevolence of the friends of our race in the United States, I wish to speak to you of the new Republic of Liberia, of which I will give you the history.

About the year 1820 a Society was formed at Washington, the capitol of the United States, under the title of the "American Colonization Society." This Society had for its object the establishment of an asylum in Africa for the men of the African race, who would voluntarily emigrate, and for those who were in servitude, and whose masters wished to emancipate them on condition that they should be sent to Africa. The Society counted in anticipation upon the contributions of the friends of the cause, so as to second it in this enterprise. The first president of this Society was Mr. Bushron Washington, of Mount Vernon, a relative of General Washington, and the vice-president, Mr. Caldwell, of Washington City. The most distinguished men of the United States became members of this association. A deputation was sent to Africa to procure a locality, and this same deputation succeeded in purchasing of its proprietors a vast extent of land in the western part of Africa, and upon the shore of the Atlantic, on which to commence the operations of the Society.

The first colony was founded in Africa about the year 1820. The efforts of the Society were sustained by voluntary gifts made in the U. S. For the relief of the necessities of the Society, subscriptions were opened in all the churches of the United States on the 4th of July of every year, for the aid of the Colonization Society. Many individuals gave sums of \$1,000, and even \$10,000, and some States annually dedicated considerable sums to Liberia. The State of Maryland has established a colony near that of Liberia, called Cape Palmas, at its own expense, with the aid of the contributions of the citizens of the same State. Mr. J. B. Russwurm, (mulatto) is the governor. He is a man educated at Bowdoin, a college in the State of Maine—formerly editor of "Freedom's Journal," in N. Y., and one of the associates of the house of Dailay & Russwurm, and at one time editor of the Liberia Herald. This colony will soon be one of the confederated states of the Republic of Liberia.

The constitution of the Liberia Republic was formed by convention, in July, 1847, and sanctioned by the people the 27th Sept. of the same year. Oct. 5th, the first election of officers who were to serve under the new constitution was made; it resulted in the following choice, the governor, J. J. Roberts was proclaimed President of the Republic for four years, and Nathaniel Brander, Vice-President. The motto of the Republic is "The love of liberty brought us here." The twenty-fourth of August, the new standard of the Republic was adopted—this day was celebrated

with enthusiasm. The flag of the Republic is like that of the United States, composed of red and white stripes—the small flag for the vessels is blue and spotted, with round white stars. Monrovia is the capital of the Republic, it is a fortified* city with a good port—it contains schools of the highest class, a church, public library, journals, etc.

The 24th October, the American squadron on the Coast of Africa, and Capt. Murray of a sloop of war of H. B. M. after having learned the new political state of the Republic gave a salute of 20 guns.

Liberia is constituted an independent state in its own right, without allegiance to any other government. This new state of things will be signified to the different powers. Its political form is purely civil and representative, destined to be federal, like that of the United States. The vice of intoxication is not known in the Republic, no grog-shops exist there†—the Government does not permit the sale of spirituous liquors. One of the governors of this Republic was of the white race, named Buchanan, a very excellent man; at the time of his death he begged the Colonization Society at Washington, to name for his successor, the assistant governor Roberts, and after to permit only the African race to hold authority in the colony. This policy has been followed, and Mr. Roberts, a coloured man, is now President of the Republic. He is a liberated slave from Virginia, 45 years of age, has been in the colony 15 years, and governor 6. He is a man gifted with a great deal of energy and piety, and is in every way respectable, and worthy of the important duties which he fulfils. In one of his correspondences with the captain of an English frigate, he has manifested a great deal of good sense, a perfect knowledge of the rights of men, and the laws of nations.

The honorable Henry Clay, senator of the United States, in his speech pronounced the 19th Nov. 1847, against the war of Mexico, said, in speaking of Liberia, that he had read a discourse of Gov. Roberts, on the occasion of opening of the Liberia legislature, and that it would compare with those of the governors of the different states of the Union. There are many examples of the liberated slaves who have quitted the United States without resources and have become rich in Liberia by their traffic and industry. Sufficient funds are all that is necessary to give a great extent to this flourishing Republic.

In January, this year, 140 emigrants left New Orleans, and as many more from Baltimore for Liberia. There is a packet with three masts which sails between Baltimore and Liberia, named the "Liberia Packet," which carries emigrants, is manned and commanded by coloured Americans.

There is always on the books of the Colonization Society in the United States more slaves offered by their masters than they have means to pay the passage of.

This Republic offers an asylum to the free coloured persons of the United States; it gives the example of a high state of civilization for the neighbouring people, for each of the emigrants is a missionary, who carries the Bible in one hand and civilization in the other; it has already extended its dominion to an immense extent into the interior. The princes and headmen of Africa have come to submit themselves to the power of the Republic, and have sent their children to be educated in their villages. This Republic has already expelled the slave trade from 48 leagues to the south of Sierra Leone, (English colony) and from as great an extent above Cape Palmas, from all points which it occupies.

* Fortified only by the bravery of its inhabitants.—*Ed. Jour.*

† The writer is erroneously applying the attributes of the colony at Cape Palmas to the new Commonwealth.

Independently of all the commerce of its own country, it receives the vessels of France and England. Its principal products are palm oil, ivory, gold dust, rice and coffee, equal to that of Mocha, which will bring 16 cents (Spanish) in foreign markets. A great many commission merchants reside here, and have become very rich. During 28 years of existence, the colony has surmounted all difficulties, made treaties and annexed much territory.

The rapidity with which this Republic has increased, and still continues to, is extraordinary. We can attribute this increase only to the manner in which the governing and the governed have followed the fundamental principles of the precepts of that religion, which is the basis of a political health and perpetual glory. It is guided by these precepts, "love your neighbor as yourself," "do unto others, as you would others should do unto you, for God has made all men with the same flesh and blood, all the nations of the earth, virtue only elevates a nation, and their sins only are a reproach to all people."

At Liberia there are black, yellow, and some white; they live together in the most perfect harmony, tied by the indissoluble knot of christian fraternity, professing and practising the religion of that Christ who teaches to the king his duty towards the subject, and the subject towards the king, both of whom, away from the pomps and circumstances of this world, are destined to appear before the great judge of all the earth to receive the recompense of eternity.

The interest which causes the stranger to wish for the prosperity of Liberia, is the result of its rectitude and of its good faith in all of its affairs, let it be in the interior or exterior, asking nothing but that justice may have place, and supporting no injustice.

A long time before the declaration of its independence, we have seen letters coming from England inviting the Republic of Liberia to send an agent to London and Paris for the purpose of recognising its independence.

Now we will leave the Republic to its destiny; may it remember that God has always been for or against the children of Israel, according to their conduct; may it always have Him in remembrance, who has caused his thunders to be heard on Sinai, who has groaned in the garden of agony, and who has expired upon the cross; may it learn that for a nation to flourish, it is necessary that its children should be raised in the fear of God, for without God who guards the cities the cry of the watchman is vain.

Counting upon thy most ardent supplications, oh Liberia! to the Divine Providence, we recommend to Him thy glory and thy future welfare.

J. B. HEPBURN.

Mr. Sion Harris, who, with his associate, Mr. Demons, so ably defended the Meth. Mission Station, at Hedddington, against the attack of Goterah and his 300 warriors, in 1839, is now in this city and will remain here until the return of the Packet. Any person wishing to see him, may do so, by calling at the Colonization office before 2 o'clock in the day. He is a plain, energetic Liberia farmer, has been in that country about 20 years, and is able to tell the whole story about it in plain English.

The Liberia Packet is expected in by the 15th of August. In case she arrives *in time*, we shall try hard to get her off by the 10th September. It is quite safe to calculate that she will sail for the Colony again by the 20th of that month.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

ARRIVAL OF THE LIBERIA PACKET.

THIS beautiful vessel unexpectedly made her appearance in our harbour on the morning of the 10th inst. having made her passage from Monrovia to the Capes of the Chesapeake in 26 days and to this port in 28. This is the shortest passage made between the Colonies and any port in the United States since their establishment, and probably one of the shortest on record, taking into consideration the course pursued. The distance run cannot be set down as less than 4750 miles, an average of over 182 miles per day. The Packet has therefore amply redeemed her reputation from reproach for the long passage out last season—she has proved that the fault was not hers. The following passengers came in the Packet, Gov. Russwurm and lady, child and servant, from Cape Palmas, Mr. James B. McGill and lady, and the Hon. Samuel Benedict, Chief Justice of the Supreme Court of Liberia, from Monrovia, also the following named gentlemen, who were sent out as delegates by the coloured people from some of the Western States, viz: the Rev. Mr. Ball, from Illinois, Mr. Walker, from Ohio, and Messrs. Letcher, Merriwether, Underwood and Youst, from Kentucky, and Hooper, from New York.

Gov. Russwurm's health is somewhat impaired by unremitted attention to the arduous duties of his office for twelve years, but we doubt not the voyage and a few months residence in America will materially improve him. He arrived at an unfortunate season, so far as his official relations to the Board of Managers of the Society are concerned, the President, Mr. Latrobe, and a majority of the active members being out of town. Those who were in town, however, were most happy to pay their respects to one with whom they had so long maintained agreeable official intercourse. Mr. R. is now on a visit to his New England friends, and will probably visit his alma mater, old Bowdoin, at the Commencement of her academical year, We trust he will yet be able to spend some time in Baltimore, and become more intimately acquainted with the members of the Board and others interested in the welfare of our Maryland colony. During the absence of the Governor from the Colony, the duties of the office will be performed by

Dr. McGill. The scarcity which has prevailed in the Colony the past season is about giving way, as the natives begin to cut their new rice, which promises to be abundant. We trust that the partial famine which the Colony has suffered the past season, the first too, that has been known in Cape Palmas since the founding of the Colony, will prove beneficial to the Colonists. We entertain no apprehension of another like it during the present generation. Gov. Russwurm brought home much valuable statistical information with regard to the Colony, which we shall lay before our readers in our next number.

The delegates who went from the West we believe were favourably impressed with the character and condition of the several Colonies, and doubt not most of them will determine upon emigrating and advise their friends to do the same. We make the following extracts from the Liberia papers received by the Packet.

MARINE LIST: PORT OF MONROVIA.

ARRIVALS.

- May 6. Lib. schooner Hannah, Madison, master, from the windward.
- May 6. Lib. sloop Nathan Bangs, Hunt, master, from the leeward.
- May 14. American ship Madonna, Lawlin, master, from the leeward: passengers from Cape Palmas, Rev. Mr. Appleby, lady and son, and Mrs. Perkins and son, and Mr. John Moore; from Sinoe, Hon. Edward Morris.
- May 14. Hamburg schooner Herold, Kruger, master, from the leeward, in a wrecked condition.
- May 15. American barque Adeline, Gamage, master, from New York, via Sierra Leone.
- May 16. Lib. schooner Hannah, Madison, master, from the leeward.
- May 16. Liberia Packet, Goodmanson, master, 32 days from Baltimore, with 140 emigrants.
- May 17. Lib. schooner Hannah, Madison, master, from the leeward.
- May 17. Lib. cutter Eliza Frances, Howard, master, from the leeward.
- May 17. Lib. schooner Perseverance, Boston, Master, from the leeward.
- May 19. Lib. schooner Teazer, Jones, master, from the leeward.
- May 23. Lib. schooner Susannah, Ammons, master, from the leeward.
- May 23. Hamburg barque Mary Ann, ———, from Edina.
- May 23. Hamburg brig Therese, Diebetz, master, from Edina.

DEPARTURES.

- May 1. Lib. schooner Perseverance, Boston, master, for the leeward.
- May 3. Hamburg brig Therese, Diebetz, master, for the leeward.
- May 9. Lib. sloop Nathan Bangs, Hunt, master, for the leeward.
- May 12. Lib. sloop Economy, Chase, master, for the leeward.
- May 13. Lib. schooner Hannah, Madison, master, for the leeward.
- May 20. American ship Madonna, Lawlin, master, for New York; with the passengers named in his arrival, except Mr. J. Moore.
- May 20. American barque Adeline, Gamac, master, for the leeward.
- May 20. Liberia Packet, Goodmanson, master, for the leeward settlements, with immigrants and passengers.
- May 26. Lib. schooner Hannah, Carey, master, for Cape Mount; passengers, Mrs. S. Blackford and Mrs. D. Stewart.

THE LIBERIA PACKET.—This beautiful vessel, with her pleasant and accommodating commander, James H. Goodmanson, Esq., arrived in our

port on the 16th inst., after a passage of 32 days from Baltimore. She brought out 140 immigrants for Grand Bassa, and 4 for Cape Palmas. Among the passengers are Elders S. S. Ball and Walker.—Mr. Ball comes at the instance of the Convention of the Colored Baptist Churches in Illinois, and Mr. Walker is sent out by the colored people of the State of Ohio. The mission of these gentlemen is to ascertain the true condition of Liberia. If they become favorably impressed with its state and condition of things, such will be their report to their constituents, and it is supposed that large numbers will emigrate to this Republic from those States.

PALM OIL.—This article, which is *now* the principal object of attraction to our merchants, is, we are informed, becoming quite plentiful down the coast. If foreigners will cease to trespass upon our territory, and confine their trading to ports of entry, their property will be more secure,—they will be free from the exorbitant demands of the African Chiefs, and in all probability obtain as much oil, if not more, than they would by trading with the natives. The imposition which is practiced upon foreigners by the natives, our people are exempt from, and it need not be expected that the foreigner will receive the same kindness from them as we do. The American, the French and German traders know this full well, and have no trade on our coast, except at our ports of entry.

THE LAUNCH.—On the 15th inst., a handsome and respectable sized craft was launched from the wharf of our esteemed fellow-citizen, James B. McGill, Esq. She is now being rigged into a schooner, and will shortly leave for our trading points. We wish her every success.—She is owned Mr. McGill, and is called the "Patsey."

AGRICULTURE.—We are rejoiced to see the interest which all classes of our citizens are taking in the cultivation of the soil. From all parts of the Republic, we hear that as a general thing, they are turning their attention to this most important of all branches of industry; and in consequence, the value of farming lands is somewhat on the advance. The beautiful banks of the St. Paul's and the St. John's, will in a very few years, present a prospect that will richly repay the visiter for any trouble he may be at in wending his way up these noble streams. Already may be seen rich fields of rice, sugar-cane, and other productions adorning these banks. The cultivation of ginger, pepper, arrow root, ground-nuts and coffee are engrossing all minds;—these articles will be for exportation, and will well repay the cultivator for any outlay it may be necessary for him to make, while they are coming to perfection.

Coffee, the most valuable of all our productions, will require some four years to grow, before it will give to the cultivator any income—but it will be recollected that after that time, the tree with little or no labor bestowed on it, will yield two crops a year. The quality of the Liberia coffee, by competent judges, is pronounced to be equal to any in the world. In numerous instances we have seen trees full of coffee, only *three years old*. The other articles, if planted at the commencement of the rainy season, will arrive at maturity in less than one year from the time of planting.

Orders have come from Sinoe for "seed-ginger," and we are gratified to learn that a supply has been sent down. We have every reason to believe, from the well known industry of the people of that county, that every exertion will be used to raise this article, with the other articles we have named, in the greatest abundance.

LIBERIA SUGAR.—Mr. Cyrus Willis of Millsburg, has made this season more than three thousand pounds of beautiful sugar, and a quantity of excellent syrup. Owing to a severe accident which befel Mr. Willis, just as he was ready to commence grinding, and which kept him in his bed for several weeks, he was unable to manufacture all of his large field of cane, and which lessens considerably the quantity of sugar and syrup he expected to make. From the quantity of beautiful cane he had, it was supposed that it would yield easily, eight thousand pounds of sugar, and a considerable quantity of syrup.

The Vice-President has thought proper to purchase the Hamburg schooner "Herold," for the Republic. We are indeed much in want of the use of a vessel, and it is to be regretted that we have not more than one, well armed and equipped to protect our coast, and clear it of slavers. When the purchase was first mentioned to us, we unhesitatingly applauded the measure, and thought the Vice-President could not have done a better deed. Since then, however, we have, in thought at least, seen some reason to change our mind, and to regard the purchase with regret. It would be highly impolitic and indiscreet to state our reasons here, and therefore, we for the present only put down our opinion.—Whatever the issue may be—whether the vessel prove a blessing or a curse to our little community, no blame can be attached to the Vice-President, for he no doubt, acted with counsel, and on the best calculation which he could make at the time. The vessel is said to be well built, and is of the burthen of one hundred and twenty tons.

In our last, we noticed the election of Elder Drayton to the Pastorate of the Baptist Church in this place, and we now propose to say a few words on a subject connected with it.

That the laborer is worthy of his hire, is a maxim of Holy Writ, and a maxim acted upon with all professions, but the clerical. If the gospel ministry be of any importance, it should be supported, and supported too by those who desire it, whenever and wherever they are able. For this purpose it is always expected that sincere and conscientious christians will make some sacrifice. We hope therefore, that the church will make some provision for the support of Elder Drayton, that he may give himself wholly to the work to which he is called.

That the church is competent to give him an adequate support, there is no doubt. And if any one is disposed to cavil, he has only to enter the church on the Sabbath day, and look upon the respectable congregation assembled. Very few churches in America, except in those pompous edifices in the Atlantic cities, exhibit a greater amount and display of elegance in dress, than is to be seen in our church on the Sabbath; and is it not a shame that where there are so much superfluity—so much indulged in, that can be dispensed with without the least discomfort:—the minister who deals out the bread of life and guides to the portals of bliss, should be refused a miserable pittance to feed his body. Let the church go to work and prove her love to God, and respect for herself by amply sustaining her pastor.

We have lately had a large increase to our population by immigration from America; and if reports are to be credited, and we have no doubt they are, a still larger accession may be shortly expected. Let them come—they cannot come too fast, provided they be of the right stamp. Men,

and women too, to be sure—of sense and perseverance—who have calculated on some difficulty and trial in settling a new country—who will not be dismayed by small things—who will suffer, yet go forward, these are the emigrants we want. They may come as fast as they please, Liberia is large enough for them.

We are paying enormous prices to the Native Chiefs for land, if the price paid by Captain Owen, of H. B. M. Ship Eden, is to be assumed as a standard. In a proclamation issued by that officer at Fornandopo, on the 25th December, 1847, we find the following;—

“In obedience to the orders of His Royal Highness, the Lord High Admiral, I directed the first operations of clearing the land on this point, (Point William) to be commenced on the *first* of November last, and on the *tenth* and *twelfth* following, purchased from the native chiefs and from the tenants of *one small* part of that ground which I now desired to occupy, the full right of property and possession, for which *Iron* was paid to the amount of *three bars*.”

It must be recollected that this purchase included the whole settlement of Clarence, its suburbs, &c., &c. This is the way to do it. We paid two thousand dollars for New Cestas.

The slave trade is still going on at New Cess and the Spanish occupants of the place show no disposition to evacuate. What is to be done, we know not. We wish that he would either leave or change the nature of his business. It is rather to be regretted that any such assurances were made, as led the British to withdraw the force they had there, until we were ready to enforce compliance with the President's order, to desist from the purchase of slaves. And this we fear cannot be done shortly, as the season is now so far advanced. However, this may be only conjecture with us, as we are altogether ignorant of what may be concocting in the higher quarters. If it can be done, it should be, and that without delay. For if we are able to break up that establishment and yet suffer it to remain, and the fact should transpire, we will most certainly be accused of winking at the slave trade. Yet to say we are not able to remove a few slavers is humiliating.

HARD TIMES, HARD TIMES!—This is the general cry throughout the town. The reply prompt and invariable is—hard times! As an evidence of the hardness and dulness of times, let it be borne in mind, that there has been erected this season a greater number of houses than in any previous season, since the settlement was formed, and of these, the fine stone store of Messrs. Payne and Yates, stands conspicuous. This is a fine building, and has a more commanding appearance than any in the business part of the town. Until our neighbors stop building they ought in modesty to stop complaining.

It is sincerely to be regretted that the School established by the Southern Baptist Board at Louisiana, should have been discontinued. The people there highly appreciated the favor, and were making arrangements to erect a permanent building, which might answer the double purpose of a school-house and place of worship. They say the children were improving, and their hopes were raised that permanent good would be effected. Although we go upon the principle that no people is entitled to aid until they have put forth their utmost effort, yet we do not hesitate to say the people at

Louisiana are entitled to the sympathy of the Board. They are poor and cannot support a school. It is to be hoped some missionary society will send a school there. The teacher has been transferred to Virginia. It is highly probable the respected Superintendent of the mission has reasons for his course, with which we are altogether unacquainted, and it is also highly probable that were we in his place, and in possession of those reasons, we would have acted as he has done. We merely state the single fact of the want of a teacher at Louisiana, without entering at all into the why and wherefore of the case.

HORRIBLE—INHUMAN SACRIFICE.

Not long ago, we are creditably informed, a famous Goulah Chief, named Selly, being engaged in the war which has been carried on between the Goulahs and Condoes with greater or less ardor for a number of years, applied to a priest of the Mohammedan profession, to know what he should do to be more successful in his expeditions against the Condoes. For some years after the commencement of this war, the Condoes were generally victorious, and made great havoc among the Goulahs, but, since the death of king Boatswain, their arms have met with a serious reverse, and the Goulahs are achieving a series of victories, which seem to indicate the speedy subjugation of their once formidable foes. Selly's ambition to be principal in their subjugation, induced him to make this application. The priest enquired of him whether he was able to make the necessary sacrifice, to which he replied that he could make any sacrifice that could be named; upon this the nefarious impostor told him he must sacrifice his son! and, taking his dead body upon his shoulders, his feet swung around his neck and his head hung behind him, in this manner advance before his troops to the contest, and victory would be his!!

It is hardly necessary to inform the reader that these sanguinary directions were complied with. Selly's *avowal*, in which his honor, or his name as natives call it, was pledged, his ambition to win the laurels, and his confidence peculiar to all the *carfllee* (heathen, as the Mohammedans call those not of their profession,) induced him to yield a ready compliance. Calling his son into a house, he caught him, deliberately tied him, and then with his own parental hand, he cut his throat!! Having offered this sacrifice, he and his troops prepared to advance towards the jurisdiction of their enemies; then was this inhuman father seen with his dead son on his back, in the manner directed, without any display of parental affection or any emotion, save that aroused in his barbarous breast by the confident expectation of victory.

He was successful in three subsequent engagements, and undoubtedly he ascribes his victory to the costly sacrifice made to obtain it, which all enlightened and civilized persons will not believe; but it may be admitted that the courage with which *confidence*, in this sacrifice, had inspired him and his troops, with the effect so dreadful and horrid a spectacle must have had upon his adversaries, contributed to the achievement of these victories. Such exhibitions of barbarity are astonishing to many of the natives as well as to civilized persons: and show that their dispositions have undergone quite a change. This wicked and inhuman affair is attributed to one that converses as well about the Old Testament, or some parts of it, as most professors of christianity! Did not such an imposture arise from the bottomless pit.

AFRICA.

EXTRACT FROM AN APPENDIX TO THE REPORT OF THE FOREIGN COMMITTEE OF THE MISS. SOCIETY OF THE PROT. EPIS. CHURCH.

Established 1836.

Rev. J. Payne, Rev. E. W. Hening, Dr. George A. Perkins, Mrs. Payne, Mrs. Hening, Mrs. Perkins, Mr. and Mrs. J. T. Gibson, Mrs. Thompson, and several Native Teachers.

Although the Mission in Africa has experienced trials during the last year, yet it is ground for heartfelt gratitude to the Committee, that they have to record no death among their missionaries on that insalubrious coast; and that they have good reason to believe that the Gospel is taking a firm hold among those to whom it is ministered, as well in the Colony as among the Heathen.

The last annual report made mention of the resignation of the Rev. Mr. Savage and Mrs. Savage, in consequence of the protracted ill health of the missionary, who had devoted so many years of his life to this Mission. Unable to labor abroad, and restored to some measure of health by change of climate, their former missionary continues to devote himself to the work of preaching the Gospel to the sons of Africa, and is now officiating chiefly to slaves, in a quarter of the southern states.

The Rev. Mr. Hening and Mrs. Hening arrived in this country in January last on a visit, rendered necessary by a loss of eyesight, almost total, by Mr. Hening, the consequence of severe attacks of fever of the African climate. Some improvement has been the effect of medical treatment, and Mr. Hening, having been admitted to priest's orders in May last, indulges the hope of being permitted to resume his labors in Western Africa.

Mr. and Mrs. Appleby, Lay-Assistants in the Mission, have resigned their appointments in consequence of the ill health of Mrs. A., and are on their way home. Mrs. Perkins is about to return to the United States on a visit.

The health of Dr. and Mrs. Perkins has not been good. The Rev. Mr. Payne and Mrs. Payne have enjoyed excellent health for a year past.

Applications for appointments as missionaries are now before the Committee, and there is a prospect that the assistance so long desired by the Mission will speedily be afforded, by the addition, during the present summer, of at least two ordained missionaries to the station.

Beyond all question, the condition of the Mission is such as to stimulate the Church to vigorous and persevering efforts in that land of darkness and death. Although for a portion of the year there was left in it only one ordained laborer, "yet," writes the Rev. Mr. Payne himself, in his last report, "that one laborer never felt greater cause for gratitude and encouragement—never perceived a louder call upon the faith and zeal of the Church, than is furnished in the actual state and prospects of the Mission which he is permitted to exhibit." How much labor can be performed by one individual even in the climate of Africa, after an exposure, too, of several years to its debilitating effects, may be seen from notices gathered from his reports; from which it appears, that during the last year he has preached every Sunday morning to congregations of natives, averaging two hundred persons; has conducted the Mission Sunday school every Sunday afternoon; has preached four times every week in native towns about his residence; has lectured every Thursday evening to the pupils and others composing the Mission family; has conducted the daily evening service for the schools; has devoted two hours each day to translations of the Scriptures; has made three pastoral visits to each of the more remote stations of Rockbookah and Fishtown; and, since the commencement of operations

in the colony at Cape Palmas, a period of nine months, has officiated there forty-five times. These facts, collected from his several communications, show conclusively that men may labor even in Africa; and we cannot doubt but that such labors will be blessed of God to the salvation of souls.

The consequences of these persevering and active exertions are apparent, in the steady improvement of the schools, in the growth of influence among the natives, in conversions from among the heathen, and in a great encouragement to enlarged efforts in the Colony.

Of the progress of the Gospel among the Heathen, the missionary remarks:—"It is certainly a most encouraging fact, and should be recorded 'to the praise of the glory of his grace,' that wherever Christ has been made known fully amongst these heathen Africans by our missionaries, there has been taken out, some *one*, at least, 'for His name.' Fishtown, Cape Palmas, Rocktown, Grahway, Cavalla, Rockbookah, River Cavalla, and Taboo, even were missionary operations this moment to cease, would each add to the crown of our rejoicing in the day of our Lord Jesus. Blessed be God!"

Apprehensive lest there may have been a decline of interest in this Mission during the past two years, in consequence of the trials which the Lord has seen fit to permit, he presents considerations and facts abundantly sufficient to show, that in the history of the African Mission, there has been nothing which ought to have surprised or discouraged its friends, while there has been much to animate them to increased zeal in sustaining it.

He maintains that "the sickness and mortality in the Mission has not been so great *as was anticipated*, when it was undertaken, and actually *less than has been experienced in other missionary fields*, where the climate has never been thought of as an objection.

"There have been, from the beginning, connected with the Mission *twenty whites*. Of these, the number who have died is six, namely, two males and four females; and two of the latter owed their death, in part at least, to other causes than the climate. It is true that several others have returned permanently to the United States, but not all of these, in consequence of failure of health. On the other hand, *three* have been connected with the Mission *ten years*, and three others about *nine*, making an aggregate of *fifty-seven years' service*." * * * *

"Why is it, I have thought again and again, that the Church with which I am connected, having so recently declared itself *a missionary Church*, appears to be behind almost all others, in this respect? I recall to mind the Missions in the rivers Senegal and Gambia—the scores of devoted servants of God who have already laid down, or are now laying down their lives a willing sacrifice at Sierre Leone—the Missions at Monrovia, Bassa Cove, Settra Kroo, Cape Coast, and its vicinity—in the Calabar and Gaboon rivers,—the great number of missionary stations in South Africa, and those on the East Coast: I think of all these Missions, carried on by almost every denomination of Christians, from almost every civilized nation, and I feel humbled at the apparent necessity of proving *that missionaries live about as long in Africa as elsewhere*; that *the Mission has not been a failure*, and that *it still has a work to do*, in order to induce missionaries of our Church to continue that which has been begun—to sustain that which is ready to fail for want of laborers."

And he maintains also, that "a reference to its history will show that the African Mission has been *as successful as any other*, in the same space of time. In proving this, I shall not speak particularly of our having mastered and written considerable in a strange tongue, and gone through all the hardships and vexations of establishing five distinct stations amongst the heathen,

but only of actual spiritual results. From the beginning of the Mission, Christmas, 1836, to the same day 1847, there had been received into the Church, of Native,s *fifty*, of Colonists, *thirty-six*. Deducting those who have been suspended or died, of Natives, fourteen, and Colonists, ten, we have as the number of communicants in regular standing, at the above date, *sixty-two*. Now this, it is freely admitted, is little enough accomplished; we mourn that it is *so* little: but the point maintained is, that it will bear comparison with that measure of success which it hath pleased God to grant to other modern Missions, in the early stage of their operations."

In a letter to the Committee, of recent date, (10th March) the same missionary remarks:—"It was a sad disappointment to us to learn that not one missionary of any kind had offered for the African Mission. Again and again have I asked in my mind, why is this? That 'Ethiopia shall stretch forth her hands to God,' is as sure as God's word is true; that this is to be accomplished through the labors and sufferings of his people, who doubts? That *this* Mission is a vine of God's planting, is as certain to my mind as the conviction of my call to or comfort in it. I say *comfort in it*, for blessed be God, *we*—I can speak confidently of at least one beside myself—my wife—never felt more of this than now. And what will be most gratifying to you, *we* have never been in better health in Africa than we now are, and have been for the year past."

And again, on the same subject, he writes:—"I have been very sorry to learn by private letters, that there is an expectation that we (Mrs. P. and myself) are to return immediately to the United States. We should be very glad to have it understood that *we have not the least idea of doing so*. Such a state of health as would disqualify us for usefulness here, could alone induce us to leave a station where our presence becomes necessary. In suggesting to the Foreign Committee the propriety of passing a resolution authorizing the return of missionaries every four years, I had no idea of obtaining for myself or others liberty to do so, without an evident necessity. Every true-hearted missionary will feel the considerations which first led him to a heathen land, operating with increasing force to keep him there the longer he remains. With the health which God has granted to us during the past year, we feel that we should be wholly inexcusable to leave our post; and should God, who hath preserved us now nearly eleven years, grant us long life, most gladly shall it be devoted to poor Africa."

In reference to the several stations of the Mission, the following facts are noted for the information of the Board:

CAVALLA STATION.

At this station there are thirty-one communicants, of whom one is the wife of the missionary, two are colonists, and twenty-eight are converts from heathenism, five of them having been admitted during the past year. One communicant has died, and five have been suspended. In the male boarding-school there are forty-two boys. During the year, one of them has been appointed secular agent of the station, and has ceased to be a scholar. In the female school there are twenty-five girls. During the year, four pupils have been married to teachers and assistants in the school, and now render assistance in this department.

In one of his letters, the missionary remarks, in connexion with this subject:—"An examination of boarding-schools at Cavalla Station was held, including twelve boys from the River Cavalla Station. Sixty-four children were present. Three were absent in consequence of sickness. The progress of the children was on the whole satisfactory. Indeed, I never look upon this interesting group of children and youths, rescued from hea-

thenism, enlightened, many of them sanctified and saved, that I do not 'thank God and take courage.' * * *

"In the female department of our boarding-school, every afternoon, except one, is devoted to sewing; and Mrs. Payne takes the direction and instruction of the girls, performing herself, at the same time, a large share of the work. During the past six months, 350 pieces of clothing have been cut out and made up, of which Mrs. P. has, herself, cut out 215. The price of this work, if put out at low rates, would have amounted to sixty-six dollars; but this consideration is of small moment compared with the instruction given to the girls in this kind of work. The women of the country never sew, and of course our girls, when they came to us, knew nothing about it. But now, not only do they delight to employ the school hours in the afternoon as above stated, but many of them spend their hours for relaxation in sewing for their relatives and friends in the native towns."

The same communication mentions likewise an incident not without interest:

"Next to a pastor's joy over a sinner that repenteth for the first time, is that which he feels when those who, after having 'tasted of the good word of life,' have been overtaken in a fault, are again recovered from the error of their way, and restored to his confidence. Such joy I have experienced this evening. Two of the oldest female communicants in our boarding-school were lately guilty of such disobedience as to make punishment necessary. They came forward this evening to acknowledge their error and to ask forgiveness. The confession of 'W.,' who spoke in the name of both, was striking. 'We have been faithfully instructed,' she said, 'both in our duty to God and to our teachers. We have, too, made a profession of Christianity, and promised to live according to it, but we have sinned both against you and against God. We deserved, therefore, the punishment which we received. We have confessed our sins to God, and have now come to do so to you, and to ask your forgiveness. Will you pray for us, that we may be kept from falling again into a like transgression?'"

Pastoral Department.—The Missionary reports having held a public service and preached on *every Sunday during the year*, to native congregations averaging 200, and besides, preached on an average four times every week at *this station* to the Mission family, and in four small native towns belonging to Cavalla. In the Sunday-schools, on every Sunday afternoon, he and Mrs. Payne, with assistants, have met and instructed about eighty persons, including members of the schools and others connected with the Mission family. Besides a public lecture in English on every Thursday and Sunday evenings, he has generally conducted the daily evening service for the schools, imparting religious instruction suited to the capacities and attainments of the various classes of children.

Grebo Translations, &c.—The Missionary has continued to devote two hours every morning, (when at home) to writing and translating the Scriptures into Grebo. During the year he has reviewed Genesis and the Gospel according to St. Luke, translated the Gospel according to St. John, and the Acts of the Apostles, and written a history of the Greboes in their native tongue. The Bible History, a work of Rev. Mr. Wilson, of the Am. Board, has been also reviewed; and in connection with Dr. Perkins, the missionary has prepared a small Grebo Primer. The Gospel according to St. Luke is now in the press in this country, the printing having been assumed by the liberality of the American Bible Society.

RIVER CAVALLA STATION.

The school contains fourteen pupils, under the care of a native Christian teacher.

The missionary has visited this station once a week; latterly, once in two weeks; examining and catechising the children, and preaching alternately in two towns near the Mission premises.

The teacher here has manifested a commendable interest in the improvement of the children, and in the spiritual welfare of the people.

ROCKBOOKAH STATION.

(Mr. and Mrs. Appleby, Lay-Teachers.)

The missionary has made three pastoral visits to this station since his last report, at each time preaching, and administering the communion. He has baptized and admitted to the communion one colonist, a member of Mr. Appleby's family, and received one native communicant from Taboo Station. Communicants at present, 2 whites; 1 colonist; 2 natives—total 5.

The school contains but ten pupils. Mr. Appleby has officiated as lay-reader on Sundays, to congregations varying from thirty to forty persons.

FISHTOWN STATION.

(Under the care of Dr. Geo. A. Perkins and Mrs. Perkins.)

This station has also been visited three times by the missionary, the Rev. Mr. Payne, during the year. "On each occasion he has preached and administered the communion. On one of these occasions he baptized and admitted to communion a native youth, connected with the boarding-school, who had for some time previously given evidence of a change of heart." Communicants at this station at present, whites 2; colonists 2; natives 4—total 8.

MOUNT VAUGHAN STATION.

"The missionary entered on the pastoral duties of this station, (now wholly COLONIAL in its character,) in the early part of March, 1847. Since that time he has held services and preached alternately in the Chapel at Mount Vaughan, and a school-house at Latrobe, forty-five times. When the missionary commenced his labors in the colony, the number of communicants, in regular standing, was eight—at present, it is twenty-one. There is a prospect of a still farther increase.

"Mrs. E. M. Thompson has been doing good service at this station, in instructing about forty-five colonist day-scholars.

"Mrs. Thompson likewise superintends and chiefly instructs some fifty children on Sundays. Mr. Gibson, who lay-reads at Mount Vaughan on Sundays, instructs a Bible-class of ten or twelve, principally members of our Church in that neighbourhood, on Sunday afternoons; and there is still a third Sunday-school at Latrobe, numbering about thirty pupils, under the superintendence of Mr. James Dennis, a communicant in our Church. The whole number of colonists, adults and children, receiving, what they chiefly need, sound scriptural instruction on the Lord's Day, is about one hundred."

While speaking of the schools in the colony, in connexion with the important subject of the education of teachers and ministers, the missionary "earnestly urges for the consideration and action of the Foreign Committee, the expediency of embracing in the operations of Mount Vaughan, when that station shall be again occupied, a high school, exclusively for the education of a small number of promising colonist boys, to be selected by the Mission for this purpose. The annual support of such scholars will

amount to \$100 each; but if our views are just, such additional expenditure will be gain in the end. Using that discretion which we have been allowed hitherto, and because it has been found difficult to get and retain the number of native scholars supported at home, the Mission has, within the past year, received three boys of the character above designated, two of them being at Fishtown, and one at the station. These will form a nucleus for the school recommended, in case it shall meet your approbation."

While the prospect of a native ministry appears to be remote, he suggests, that the attainment of our great desideratum, a ministry inured to the climate, is not so; and, "that it is to the colony at Cape Palmas, that we are to look for the chief means of attaining our end.

"As the humble and obedient servants of Him who is the Head over all things to his Church, it is unquestionably our duty to watch, and to follow the leadings of His providence. While therefore," he continues, "we feel that it would be dishonoring Him, to suppose that he depends upon colonies here or elsewhere for the advancement of His cause, it cannot be supposed, that it has been without some reference to this object, that he has allowed thousands of Africa's children to be carried away from the darkness of Heathenism to the midst of Christian light, and after being illuminated by it, caused them to be brought back to their own land. It is true, the character of the colonists is not equal to that of those from whom they have received the blessings which they enjoy; for how should it be? but at the most moderate estimate, it is a generation in advance of that of the Heathen; and if this be so, then we should include *a priori*, that such instruments as we need, could be raised up just so much earlier from amongst the former than the latter."

CHURCH IN THE COLONY.

"It is greatly to be desired," remarks Mr. Payne, "that a permanent church building shall be erected, and a pastor provided for this important branch of our missionary work, as soon as practicable. A spirited beginning was made at Cape Palmas, towards the former object. More than five hundred dollars have already been collected, and the sum will be, no doubt, still further increased; but \$2,000 more are needed; and it is earnestly hoped that the numerous friends of the Mission and of the colony, in the United States, will respond to the call, which has been made."

A COLORED MINISTER FOR THE COLONY.

"In regard to a pastor for the colony," the missionary writes, "it is desirable, if it be possible, to procure a well qualified colored man for this office. Our colonist friends and brethren desire, as early as practicable, to be self-sustaining; and certainly the bones of their numerous white brethren lying on the shores of Africa, the wasted health and strength of those who are still contending with a deadly climate, or have been compelled to leave it, and the universal voice of the Church at home, all respond amen and amen to this desire. That the colonists, advanced as they are some generations beyond the heathen around them, are to be prominent instruments in evangelizing the latter, is an opinion which has gained ground with the growing experience of our Mission, as I believe it has amongst its friends in the United States. But then, superior as colonists are to the natives, they rather afford the materials for raising up instruments for the missionary work, than the instruments already prepared. Our colonist brethren do, and will for some time, need the superior intellectual and religious advantages of their mother country, in order to raise up, from amongst them and their children, the instruments by which their destiny is to be developed

and the gospel diffused through Africa. And he or they who will, either in the United States or Africa, with this enlarged view, and in the spirit of Paul, (2 Cor. 12, 15.) devote themselves to planting the Church firmly, or raising up instruments in the colonies, will not have labored in vain."

On these several points, the education of colonist youths, the erection of a church edifice at the Cape, and the appointment of a colored missionary to labor exclusively among the colonists, the Committee entirely agree in sentiment with their missionary; and under the full conviction of the importance of availing themselves of a door of usefulness which the Lord seems so widely to have opened, they desire to further these plans to the utmost of their ability. They hope that God may put it into the heart of some friends of Africa, to furnish the means of building a church at Cape Palmas, for which \$2,500 are needed; and they trust that expectations entertained of obtaining a suitable colored person, in orders, for the colony, will not be disappointed.

It is in his report of the condition of this station, that the missionary mentions the services held on last Christmas day. "The services appropriate to this day were held at Mt. Vaughan. Our little chapel was filled to overflowing, thus affording new proof of the necessity of having a church building in the colony as soon as practicable.

"Fifty or sixty persons, including our own members and other professing Christians, came forward to partake of the broken body and shed blood of their common Lord and Saviour. It was my happiness to restore to Christian fellowship one erring brother, who had been suspended for a year; and to receive into it, for the first time, one whose character and standing will, I trust, make him, through grace, a great blessing to the community over which he has been called to preside. This was Governor Russwurm. Though for many weeks previous he had been yielding, what appeared to others, unequivocal fruits of the Spirit, he was slow to allow the conviction in his own mind, that he was in deed and in truth, 'a new creature.' Once satisfied, however, on this point, he promptly made known his desire to be received into Christ's visible fold, and now came forward openly to confess Him before men."

The Committee close their review of this station, in the words of this faithful laborer; praying "the Lord to grant to many, the hearts to consecrate themselves at once, to sustaining and strengthening this suffering but glorious Mission."

[FROM "THE NORTH STAR."]

REPUBLIC OF LIBERIA.

On our first page will be found rather copious news from this infantile Republic, Liberia, to which we call special attention. We protest any sympathy whatever with the American Colonization Society—an association, in our estimation, as ill-designing as it has been unsuccessful in the attempt to carry out these designs.

Whatever good may result from this colony, we are little disposed to give credit to the Colonizationists, as it is the result of accident, and not of their will. We cannot regard the new government or state as making much progress onward—not even a respectable semblance of progress, while its heads and chief men, continue to beg the notice of American colonizationists and slaveholders, with the servility manifested in their letters. It is somewhat amusing to see the interest manifested by the mayor of New York for President Roberts, talking loudly of a "Sister Republic," while the

Republic of Haiti, but a few days' sail from our shores, is never thought of by these *pseudo* philanthropists.

We shall continue to advise our readers with news from this quarter, however uninteresting.

We take occasion to express our thanks to the editors of the North Star for copying the "Extracts from Liberia Papers," published in our last No. even on condition of their being accompanied with the above charitable compliment to the Colonization Society, and we trust they will adhere to their promise of advising their "readers of news from this quarter, however uninteresting." We will even go so far as to contract for it on the same conditions as the above—nay, further, we will take half-and-half, say, one column of abuse of colonization and one of "News from Liberia;" yea, two to one! So go on; denounce the scheme, as has often been done in abolition prints, as the conception of the Arch Fiend himself—spare not the illustrious living or the venerated dead who have sanctioned this cause, and supported with heart and hand; revile the memory of those who have fallen martyrs to their zeal to serve Africa and the Africans under the banners of the Colonization Society. We consent to all this, on condition, that you will from time to time publish the doings of the little band of heroes on that benighted shore—that you will continue to furnish your thousands of coloured readers, hungry for the bread of life, with extracts from the papers of the colony. We ask no approval, no commendation of Liberia or of her citizens, only, let them speak through your columns; spread out their constitution and their laws; publish the doings of their legislature, their courts, their churches and their schools; let their shipping lists of foreign and domestic commerce appear; let your readers have the statistics of their agriculture and their commerce; let them hear the sound of the axe in the forest and of the hammer in the smithie, and we guarantee to complain not, though you hang the carcass of poor "dead and buried colonization" upon the highest gibbet.

(From the Liberia Advocate.)

CANADA COLONIZATION.

Our readers are aware that our Abolitionist brethren, after denouncing Colonization in unqualified terms, have subsequently seen fit to adopt the plan of colonizing runaway slaves in Canada.

After all their superabundance of zeal and compassion, manifested for the poor slave, it is found that when he is enticed or runs away from his home—he can find no rest for the sole of his foot among his white brethren in the free States, and must make the best of his way to Canada. Well, here at last he is happy. Here he may enjoy all the rights and privileges of humanity, without the trouble of going to Africa!!

To understand this matter, let us attend to the following

UNIMPEACHABLE TESTIMONY.

This testimony is taken from the "American Missionary," an Abolitionist paper published in New York. Under the head of "Canada Missions," the May number speaks thus:

"They (Mr. and Mrs. Brooks) have around them a population of about two thousand colored people, *exposed to a prejudice* scarcely, if any, inferior to

that visited upon them in Republican America, and enjoying *few privileges*, either civil or religious. A large number of scholars have been gathered in school, who have to be supplied not only with gratuitous instruction and books, but *for the most part*, with such *clothing* as may prepare them to appear in school."

The above is tolerably significant, and yet it gives but a clue to the condition of the colored fugitives in Canada. Almost all the efforts of Abolitionists are aimed at the escape of the slave; this secured, all is thought to be accomplished—and at this very point, the suffering of the poor, wretched and deceived being commences. We care not if his condition had been sevenfold worse than overheated imaginations have conceived, or interested falsification has represented, we say, his misery commences with the moment of his nominal freedom.

What does Abolition do for the slave? It will help him to run off, and it will facilitate his escape for a few days, until there seems no immediate danger of recapture. And now he has a long and tedious journey before him, which, if he accomplishes, he finds himself among those of his fellow sufferers who have preceded him, and who (without a figure,) would fain "fill their bellies with the husks that the swine do eat" in the land they had left. An unfriendly climate will probably end the sad story of his sufferings ere mid-winter. But granted that he survives, and that he attains the very summit to which expectation may aspire, what is his condition? "He is exposed to a prejudice scarcely inferior to what exists in Republican America. He has few privileges, either civil, social, or religious." *Rags, Starvation, Death*, are the words which would form fit inscription for this scheme of Canada Colonization, and represent a portion of the curse which Abolitionists entail upon the poor, deceived, deluded slave. Much as we deplore the existence of slavery, as a blot upon our nation's escutcheon, (thanks to England for it) as the embodiment of more evil to every party, than tongue can tell—still we would say, let slavery exist and be perpetuated, rather than the poor suffering race of Africans should be doomed to suffer thus, and ultimately to perish from the face of the earth.

How great is the contrast presented in the glorious scheme of "African Colonization." In Liberia there is no prejudice to be encountered. If prejudice exist, it is in favor of the colonist. No Canadian winter, with almost Russian horrors, but a climate eminently healthful to the colored man, and congenial with his habits; with every privilege, moral, social and political, that could be expected under present circumstances, while Hope arrays the future in brilliant colors, for which she draws rather upon rigid calculation, than on Fancy.

And now! Will not Abolitionists look calmly at these things? Yes, we think that they will, and thus make the discovery, (new to them, though long known and felt by others) that their efforts have but tended to injure those whom they sought to benefit. In this way we expect to see the triumph of Colonizationism, and ultimately to find every honest Abolitionist, as earnest in the cause of Truth, as previously he had been in the cause of conscientious Error.

E.

The "Liberia Packet" will sail on her 4th voyage to the Colonies on the 5th prox. wind and weather permitting. She will take out some 75 emigrants, besides much freight for the Commonwealth of Liberia and sundry Missionary Societies. It is expected that Gov. Russwurm and lady, Jas. B. McGill, Esq. and lady, Judge Benedict, Dr. James S. Smith and the Rev. Messrs. Beverly R. Wilson and James Payne, of the Liberia Conference, will go out as passengers.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the *Liberia Packet*, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

Dr. JAMES HALL,

Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

— All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series. BALTIMORE, SEPTEMBER, 1848. Vol. 4.—No. 15.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

ARRIVAL AND DEPARTURE OF THE PACKET.

THE shortest voyage ever made between the Coast of Africa, and a port in the United States, was the return voyage of the Liberia Packet, which arrived off the mouth of the Chesapeake in twenty-six days from Monrovia, thus bringing Cape Palmas as near to Baltimore as Liverpool is to New York. The Packet brought to this country many of the citizens of Liberia, and among others J. B. Russwurm, Esq., Governor of the colony of Maryland in Liberia. Mr. Russwurm was accompanied by Mrs. Russwurm.

Among the doubts attending the infancy of African Colonization, was the capacity of the colonists to fill the offices of Government; and although this was gradually removed, as experience showed that whenever called upon to exercise the duties of official station, the result was most honorable to themselves, and useful to the community, yet year after year passed before there was sufficient confidence entertained, to place a colored man at the head of affairs.

These doubts, however, had less weight with the Board of Managers of the State Society, than was given to them elsewhere; and in the fourth year of the colony at Cape Palmas, Mr. Holmes, the second and last white man, to have control within its limits, was recalled, and Mr. Russwurm was appointed agent of the society, and Governor of Maryland in Liberia. This was in June 1836. Since then he has more than met all the expectations of the Board of Managers. In times of difficulty, upon occasions of the most delicate emergency, in relations complicated and threatening, in the midst of savage tribes of overwhelming numbers, with discontents among the colonists, Governor Russwurm, has ever been found equal to the occasion, and by his coolness, intelligence, and judgment, has carried the colony safely through all the crises that perilled the earliest years of its existence. Of excellent education, having taken a high honor in a northern college, he has, in addition, filled the post of Governor, as an accomplished gentleman, honoring the office quite as much as the office honored him.

All the colonies on the Coast of Africa are now under the charge of coloured men: but it must not be forgotten that it was the State Society which set the example, in the appointment of Governor Russwurm, which was at a later day followed by the American Colonization Society.

The desire of Governor Russwurm to meet his friends at the north, and the early return of the Packet to Africa, prevented the board from seeing as much of him as they desired. But brief as was the opportunity, it was most gratifying to them to meet one to whom they had been so largely indebted in discharging the responsibility which has rested upon them.

As a mark of respect to Governor Russwurm, the Board invited him to dine with them at the Exchange Hotel, where Mr. Dorsey did full justice to his high reputation as a host in the admirable repast provided on the occasion. The Board attended in force, the president of the society in the chair, and colonization lost none of its interest in the agreeable intercourse to which it thus gave rise. Toasts and sentiments and brief remarks were made by every one present. All were called upon and all responded. It would much exceed our limits to record every thing that was said, though we would be glad to have it in our power to do so. The only speech that we have room for is that of Governor Russwurm, who when his health was drunk, on the removal of the cloth, rose and said, "Mr. President and gentlemen—unaccustomed to public speaking and not anticipating the honor that has been done me, I find it difficult to express the feelings which your kindness has inspired. But I can most truly say, that I shall carry back to my home in Africa double motives from this day forth, to do my best to merit the confidence that has been reposed in me. Gentlemen I thank you."

To use the common phrase on these occasions, which is here strictly true, every thing went off admirably well.

The Packet sailed on the 6th inst., with some fifty emigrants on board, and the following cabin passengers, viz: Governor Russwurm, James B. McGill, Esq., and Lady, the Hon. Samuel Benedict, the Rev. B. R. Wilson and James S. Payne, of the Methodist Episcopal Mission and Dr. James S. Smith, now one of the Colonial Physicians. The Packet cleared the port in gallant style and went to sea on the morning of the 8th. The services at the wharf on the embarkation of the emigrants, were of a peculiarly interesting character. Messrs. Wilson and Payne, addressed the immense and respectable concourse of coloured people present, powerfully and earnestly entreating them to follow their lead. They represented to them the utter folly of expecting perfect freedom in this land, and the immense responsibility they incurred in raising their children here. They declared to them in words and manner not to be misunderstood or doubted, the great truths respecting the colony and its advantages. They earnestly declared before God, and all men, that Liberia was the home of their choice, that, there they would live and die, that no combination of circumstances could ever induce them to return to dwell in this land. What the effects of these heartfelt appeals were, we are unable to say; but if there ever was a case where the evidence of one from the dead was granted to the skeptic, this was it. Here were two men, both honored ministers of Christ, one who left this land in his childhood, and grew up a *man* in Liberia; the other, who visited the colony in the full vigour of manhood, in search of a home for a free man, both returning to Liberia, from choice, as their last earthly home; both earnestly entreating their brethren and friends to come over and share with them their goodly heritage! What more of evidence could be demanded? What more could be given of any thing

under heaven? We pity the skeptic who could longer doubt, but more, we pity the believer who could fail to act.

Among the most important appointments yet made by the Board of Managers, has been that of Chief Justice of the Colony, which, at the last meeting, was conferred on Mr. William Cassell. The Governor, has heretofore performed the duties of this office, under the original ordinance for the temporary government of the colony. But the increase of population, the constant claims upon the time of Governor Russwurm, and the importance of separating the Executive and Judicial functions, made it necessary to repeal so much of the ordinance, as united temporarily, the two offices, and to make a permanent provision for the independent existence of the Judiciary. This has accordingly been done, and Mr. Cassell is the first Chief Justice under the new law.

Mr. Cassell was one of the emigrants, who founded the colony in 1835, and he remained for some years in Africa. He then returned to the United States, and resided in Baltimore until within a year past, when he again removed to Maryland in Liberia, as his permanent home. Before leaving this country, he performed the duties of secretary in the office here, studying law in the meanwhile, and, with the aid of Hugh D. Evans, Esq., one of the Vice-Presidents of the society, fitting himself for the appointment, which has since been given to him. He is a person of intelligence, good sense and discretion,—upright and firm; and we have little doubt, will, in his future career, fully justify the choice of the Board.

Along with this commission, was a letter of advice, of which the following is a copy, which is here published at length, at the instance of the Board of Managers.

BALTIMORE, Sept. 5, 1848.

WILLIAM CASSELL, ESQ., *Cape Palmas.*

Dear Sir,—Enclosed you will find your commission, as Chief Justice of Maryland in Liberia.

In making this appointment, the Board of Managers have had in view, the character for integrity which you enjoyed in this country, and which forms one of the most important requisites for judicial station.

The Board do not expect, that you will bring more to the discharge of your duties for some time, than an honest purpose to administer the law, with a single eye to truth. But however firm the purpose of a judge may be to act with all uprightness, a judge is but a man, and as such, liable to have his judgment warped by feeling and prejudice. In a small community especially, where the concerns of each individual become, as it were, the common property of his neighbours, so far as the free discussion thereof, it is difficult, at all times, to avoid taking sides, as it is termed, on questions either of public or private interest. Against this you should guard, with the greatest care. You should make it a rule to avoid all possible occasions of warm or irritating argument with those around you. While your opinions on all subjects, as a citizen, should be carefully formed, and firmly acted on, and when occasion calls for it, fairly and frankly avowed, you should shun most earnestly, all controversy in regard to them. Your natural disposition will, I am sure, induce you to cultivate the most kindly relations with all

around you; but even were your temper not a guaranty in this particular, you should make it a part, as it were, of your judicial duty, to live in charity with all men; not the charity of feeling only, but the charity which displays itself in the mere forms of personal intercourse.

These matters are here suggested to you, because the writer, with more than twenty years experience as a practising lawyer, in a crowded bar, has become convinced of their importance; and because it is believed that you will appreciate the motive, which causes them to be pressed upon your attention.

It is more than probable, that, occupying a novel position, and not being for a while, thoroughly familiar with the laws of the colony, you may find yourself at a loss in expounding them. It will be well in such cases, to take time in forming your opinion. No credit that you may obtain for a prompt judgment will compensate you in your own mind, if you afterwards discover that you are in error; and the public, who will be quite as likely as yourself to discover the mistake, will lose that confidence, which is so important to your usefulness and respectability. But even when you take time, you may still be of doubting mind in regard to the law; and if this is so, forget the law for a moment, and ask yourself what is right as between man and man, and fall back upon the result of your judgment in this respect. If you will allow me, though perhaps I may exceed the limit of an official letter, I would earnestly recommend that in all cases of difficulty, you seek aid from the judge of all things in prayer. If God will not directly vouchsafe to inform you, still the very exercise of prayer so elevates and purifies the mind, as to improve its powers, quicken its perceptions, and enable it to see the object that may be presented to it free from the mists of feeling and prejudice that may surround it.

It is more than probable, that when on the bench, you may be annoyed both by ignorance and impertinence. In this country this is often the case; and in this country judges often lose their tempers, and indulge themselves in retorts and sharp replies. This is an indulgence which lowers the dignity of the bench, and forms a subject of regret to the judge in his cooler moments. Let it be your special care in Africa to avoid every thing of the sort. You can gain nothing as a citizen by the exhibition of temper; you may lose every thing by it valuable to your reputation as a judge. The Chief Justice of the United States, in whose court I have practised for a great many years, has during that time, been ever distinguished by the most perfect courtesy: and this has perhaps won for him quite as much of confidence and respect, as his vast judicial knowledge.

In concluding this letter with my best wishes and respects, I cannot forbear recommending that you should for sometime at least, have the fullest and freest consultations with your predecessor, Governor Russwurm, in all matters pertaining to your judicial functions. He has enjoyed and still enjoys the perfect confidence of the Board, and the recommendation now given meets their cordial approbation.

Earnestly trusting that you may in all things be enlightened from on high in your great and responsible charge, I remain your friend and servant,

JNO. H. B. LATROBE,
Pres. Md. Col. Soc.

We publish below several of the statistical papers furnished by Gov. Russwurm, referred to in our last No., but we regret to find the census for 1848 very imperfect, and therefore shall wait until we receive a correct copy by the return of the Packet.

In addition to those which we publish in full, we found one containing a minute statement of the quantity of land under cultivation by each individual, and the several varieties of fruit, grain and other produce specified. This we have abridged, and merely give the amount of each in gross.

No. of Acres cultivated,	.	.	.	.	.	.	.	.	155
" " in Potatoes and Cassadas,	.	.	.	.	.	.	.	.	94
" Coffee Trees,	.	.	.	.	.	.	.	.	1497
" Cotton Trees,	.	.	.	.	.	.	.	.	2133
" Orange Trees,	.	.	.	.	.	.	.	.	364
" Plantain Trees,	.	.	.	.	.	.	.	.	6349
" Cocconut Trees,	.	.	.	.	.	.	.	.	63
" Cocoa and Mango Trees,	.	.	.	.	.	.	.	.	160
" other Fruit Trees,	.	.	.	.	.	.	.	.	1491

MARYLAND IN LIBERIA.

Statistics of Births, Deaths and Marriages for the year 1847.

BIRTHS.

Mrs. Alfred Dent, Female.
 Mrs. Stephen A. Hall, Female.
 Mrs. Alex. Bond, Male.
 Mrs. J. B. Bowen, Male.
 Mrs. Jesse Ireland, Female.
 Mrs. Arthur Wilson, Female.
 Mrs. Thos. S. Savage, Female.
 Mrs. Thos. S. Henning, Female.
 Mrs. Jacob Tubman, Female.
 Mrs. E. Devenport, Female.
 Mrs. Lucinda McGill, Male.
 Mrs. John Jackson, Male.
 Mrs. H. Hannon, Female.
 Mrs. G. R. Scotland, Male.
 Mrs. Benson Green, Male.
 Mary Cornish, Male.
 Mrs. John D. Moore, Male.
 Mrs. Nich. Jackson, Jr. Female.
 Mrs. John E. Moulton, Female.

Mrs. Thos. Lawdy, Male.
 Mrs. S. J. Reynolds, Male.
 Mrs. Adam Devenport, Female.
 Mrs. Benj. Tubman, Female.
 Mrs. Wm. H. Neal, Female.
 Mrs. Philip Gross, Female.
 Rhina Johnson, Male.
 Mrs. Stephen Tubman, Female.
 Mrs. Major Bolen, Male.
 Delia Buchannon, Male.
 Mrs. D. R. Fletcher, Male.
 Mrs. Jno. Jackson, Jr. Male.
 Mrs. Thos. Clark, Male.
 Mrs. Fred. Tubman, Male.
 Catharine Tippet, twins, one Male
 and one Female.
 Mrs. Elisha P. Minor, Male.
 Mrs. William Barns, Female.
 Mrs. Thos. Jackson, Male.

DEATHS.

Mrs. Mary Cornish, 60 years.
 Wesley Harvey, 8 years.
 Mrs. Cecelia Turner, 40 years.
 Mrs. Rebecca Dulany, 48 years.
 Jesse Ireland, 30 years.
 Samuel Tubman, 45 years.
 Sarah Fletcher, 2 years.
 John Barker, 25 years.
 Henry Allen, 65 years.
 John Barns, 63 years.
 John Harmon, 22 years.

Mrs. S. Tubman's infant, 2 months.
 Mrs. John Jackson's infant, 2 mos.
 Philis McFarland, 60 years.
 Chas. Groos.
 John Jackson, Sen.
 Sarah Edmondson.
 Thomas Lamdy.
 Jeremiah Groos.
 John Harris.
 Andrew Hall.
 Mrs. Abby Johnson.

MARRIAGES.

Cesar Chew to Mary Jarvis.
 John M. Williams to Maria Barns.
 Thomas Lamdy to Mary Diggs.
 Nelson Jackson to Susan Dent.
 Cyrus Tubman to Ann Mitchell.
 Sam. J. Reynolds to Margaret Groos.

Chas. Ridgley to Nelly Jackson.
 William Watkins to Monekey Buchanan.

1848.

Wm. Jenkins to Betsey Diggs.
 James Cooper to Fanny Cook.

Jan. 11th, 1848.

PAUL F. SANSAY, *Colonial Register.*

ARRIVALS FOR 1847.

Month.	Flag.	Vessel's Name.	Master.	Where From.	Departure.
Jan.	1, English,	Br. W. Canning,	Walters,	Bristol,	Jan.
	10, American,	Br. Oregon,	Howe,	Salem,	"
	13, English,	Bk. Mary Douglass,	————	Isle of Wight,	"
	17, " "	Br. Mary,	————	Liverpool,	"
	25, American,	Bk. Lib. Packet,	Goodmanson,	Baltimore,	
Feb.	16, " "	Bk. Reaper,	Goldsmith,	Salem,	Feb.
	17, Hamburg,	Br. Theresa,	Book,	St. Thomas,	"
Mar.	5, English,	Br. Maypo,	Bishop,	Liverpool,	March.
	6, " "	Br. Belbarbary,	Pixley,	do.	"
	6, " "	Br. Gambig,	Flanning,	Bristol,	"
	18, American,	Bk. Rhoderic Dhu,	————	Providence,	"
	21, English,	Steamer Ethiop,	Beacroft,	Fernando,	"
Apr.	3, American,	Bk. Chancellor,	Freeman,	New York,	"
	7, English,	Sh. Prince Regent,	————	Liverpool,	April.
	23, American,	Br. Hollander,	Lovett,	New York,	"
May	5, English,	Br. Ed. Colson,	Roberts,	Bristol,	May.
	12, French,	Br. Aristides,	————	Havre,	"
	16, American,	Br. Haidle,	Machado,	New York,	"
June	27, English,	Br. Majesty,	Knowles,	Liverpool,	June.
July	2, French,	Br. Eagle,	————	Leeward,	July.
	10, Hamburg,	Bg. Lorence,	Ewald,	Hamburg,	"
	24, American,	Bk. Cuba,	Howe,	Salem,	"
Aug.	19, Bremen,	Sc. Sophia,	————	Bremen,	Aug.
Sept.	23, English,	Br. Timbuctoo,	Dyer,	Bristol,	Sept. 25.
	30, Hamburg,	Br. Lorence,	Ewald,	Leeward,	Oct. 7.
Oct.	9, English,	Br. Belbarbary,	Pixley,	Leeward,	" 11.
	9, American,	Sh. Madona,	Lawlin,	New York,	" 12.
	12, Bremen,	Br. Thora,	Fashman,	Hamburg,	" 13.
	13, Hamburg,	Sc. Louisa,	Godelt,	Sierra Leone,	" 21.
	15, English,	Br. Belbarbary,	Pixley,	Windward,	" 21.
	31, American,	Sh. Madona,	Lawlin,	Windward,	Nov. 3.
Nov.	6, " "	Br. Hollander,	Lovett,	Leeward,	" 10.
	6, " "	Bk. Montgomery,	Hooper,	New York,	" 10.
	17, English,	Ship of War,	Growler,	Sierra Leone,	" 19.
Dec.	9, " "	Br. Edith,	Smith,	Liverpool,	Dec. 10.
	9, American,	Bk. Lib. Packet,	Goodmanson,	Baltimore,	" 19.
	10, French,	Ship of War,	————	Windward,	" 13.
	15, Danish,	Sc. Adolph,	————	St. Thomas,	" 19.

Whole number of arrivals for 1847, 39.

SAUCY WOOD PALAVER.

Many of our readers will recollect having seen the following letter in our columns before, but the frequent calls for the No. containing it, induce us to believe its republication may be useful. This trial of saucy wood has ever been one of the main features of the Grebo religion; it is at once a part of their religion and government. It is an institution against which the missionaries, on this part of the coast, have heretofore, warred in vain, and it is only to the influence of the colony, through its more pure principles of government, that we may hope for its ultimate abolition.

HARPER, *Cape Palmas*, Oct. 6, 1839.

To MOSES SHEPPARD, Esq., *Baltimore*:

There exists on the western coast of Africa a species of trial for imputed crimes, approaching very near to that of the ancients; indeed the forms are the same. The accused is required to pass his hand over an iron bar, heated to redness, to insert it in boiling oil, or to partake of a decoction of the poisonous bark of the saucy wood. The two latter modes of trial prevail on this part of the coast, the former I have only heard of as being practised in the neighbourhood of Cape Mount.

Here it is quite traditional, that if an innocent man partakes of the bark, it proves innocence—but its effects on the guilty are invariably destructive to life. So confident are the majority of the natives in our vicinity, of the infallibility of this test, that when accused innocently, they scruple not to swill three or four gallons of the decoction. Having once escaped its poisonous effects, they become intrepid, and are repeatedly willing, on the most trifling occasions, to submit themselves for trial, in order to gratify the continual and persevering enmity of an accuser.

A celebrated individual was not long since seized with an acute disease, which speedily terminated his existence. After his interment, the relatives of deceased consulted the doctors in some of the neighbouring towns, as to the cause of his death. (These miserable imposters profess to have the power of demanding an audience of his satanic majesty, from whom they receive such information as is necessary to give satisfaction.) In two days the answer was given, accusing an individual who had rendered himself obnoxious to the family, as being the cause of his death by witchcraft. This was sufficient, and one of three alternatives was left him. Either to confess his guilt and be mulcted in a heavy fine; to flee his country, (which they generally can effect if anxious,) or to swallow the decoction. He, however, preferred the latter, trusting in his innocency for his escape from danger.

On the day appointed the culprit was led to a remote spot from the colony, and witnessed the preparation of the bark. This merely consisted in separating it from the tree, cutting it into small pieces and pounding it in a mortar, with the addition of two gallons of water. The quantity of the bark used in this case did not exceed one pound. After the water was suitably tinged, it was poured off and the individual required to drink, which he did without reluctance. Having drank nearly the whole, he started on his return to town, and accomplished the walk of more than a mile with ease. After his arrival in town, he was kept constantly walking, in order to allow the poison its full operation. Short periods were occasionally allowed him to expel the contents of his stomach.

During this promenade, he was constantly muttering—"if I am guilty of

the crime alleged against me, may I be seized with cramps! may my breath be cut short, and may my body be transferred to hell."

This was continued quite five hours, by which time the whole was expelled by vomiting. He vomited with ease, laboured under no extraordinary degree of excitement, and frequently conversed, and laughed with those around him.

I have since seen this man, and find that he enjoys good health, and felt himself relieved entirely of its effects after a half days rest. This case, however, is not a fair example, his accuser, did not seem anxious to push the affair to extremes, or they would have doubled the quantity used.

January 3. Since penning the above communication, an effort has been made by Messrs. Wilson and Payne, for the abolition of this diabolical custom. The king and head-men very readily assembled, and after a discussion of the question at two or three successive meetings, it was finally resolved that saucy wood, or the trial by saucy wood should forever be abolished.

In ratification of the agreement, the Rev. Mr. Wilson prepared a sumptuous feast, to which all the nobility were invited. This seemed to finish the affair, to the general satisfaction of all parties. This agreement was entered into by the patriarchs of the community, the persons who are the most likely to be exposed to the dangers of the ordeal, but it has subsequently appeared that the coincidence of the inferior individuals of the community was also necessary, to the faithful observance of any law or agreement, infringing on customary and habitual usages.

On the 4th January, 1810, about one month from the ratification of the agreement, a woman was accused of witchcraft, or of having by some underhand means, caused the illness of her step-son. She denied the charge, and consented to undergo the trial. It was the intention of her accusers to have administered the drug secretly, hoping to elude the vigilance of the missionaries. This, however, they were unable to accomplish, as one of the natives conveyed the intelligence to Mr. W. He being informed, had the king and head men assembled at an early hour, to expostulate with them against its administration; and urged the right he had, from their agreement to require their liberating the woman immediately.

After evasions and objections on their part of every kind, they finally announced it as their intention to continue the custom in spite of remonstrances, and every other means that might be instituted for its suppression. They farther said that the woman had already taken the saucy wood, for which purpose they had carried her in the woods before the sun rose,—and wound up the affair by requesting Mr. W. to go home, and not to interfere in future with their saucy wood palavers.

The woman before mentioned, commenced taking the decoction at 5 o'clock, A. M. She was of a stout make, rather corpulent, and thirty-five or forty years of age. From all accounts, she was of a strong constitution, indeed her extreme endurance of suffering, eminently proves that disease had never made any serious impression on her.

When I first saw her she had taken the drug, and was walking in King Freeman's town, surrounded by several hundred of the natives. The opposition offered to its exhibition, seemed to have infuriated them, and it was their determination that she should die. I immediately joined the crowd in order to note its effects.

This was at noon, and it had been perfectly clear all the morning, the thermometer at 87 degrees. The woman seemed much overcome by fatigue—and exhausted from having been continually driven about all day. She could scarcely support herself on her legs, but tottered after the manner

of a drunkard—occasionally she sank to the earth. Availing myself of one of the favourable periods, I examined her pulse, and it beat one hundred and two in a minute—the pulse was soft, easily compressible, and seemed to undulate beneath the finger, but was regular in its beats; in this state it continued for nearly two hours.

Her eyes were red, arising from the turgescence of the conjunctival vessels, and were glazed, she could look steadily on nothing.

The posterior muscles of the neck seemed to have lost their power of contraction, in consequence of which her head was allowed to roll heavily on her shoulders and breast, while supported in a sitting position. Although the day was exceedingly warm, yet the surface of her body was perfectly dry.

Her lips were parched, and she made several ineffectual attempts to expel a quantity of frothy sputa, deeply tinged with the bark, that had accumulated in the mouth.

She remained sitting five minutes, when she was again aroused by her inhuman tormentors, supported on either side by two of them, she tottered forward, in fifteen minutes more she again fell, apparently incapable of farther muscular exertion.

She yet retained the power of speech, and denied the charge brought against her, 'but,' says she, 'if I die, the sick man will never recover, his fate is interwoven with mine, kill me as soon as you please,' this increased the barbarity of her attendants, whereupon they lifted her again on her feet, and urged her onward, in her attempts to walk she fell prostrate on her face. She was now seized by two men, one at each hand, and dragged over the gravel and stones until her thighs, knees and shoulders were cruelly torn, and bleeding—the poignancy of her suffering revived her; she was again uplifted, and staggered nearly an hundred yards, and fell with her head against a stone that made a fearful gash over the right eye.

This afforded these fiends infinite amusement, they evinced their joy by repeated yells. Unable to control my feelings any longer, I approached her, and by voice and gesture, succeeded in dispersing the crowd for a moment.

I was at first respectfully, and afterwards harshly commanded to leave her. After a confusion of a few minutes, they were prevailed on to listen to my remarks. I told them that they had given her the poison, and that it was likely to do its work, and requested them to place her in my charge, or suffer her to die in peace. They began to betray marks of impatience, on which I farther promised them that providing she was placed in my hands, I would obligate myself to cure the man she was accused of having poisoned. Their steady answer was No! She was snatched away from me, and they continued their horrid work of death.

Finding that she was so far gone as to render hopes of recovery entirely out of the question, they dragged her to the sand beach, and laid her in the dry and hot sand, which was indeed intensely so, that I could not bear my hand in it a few seconds without pain. Her breathing had now become hurried, the whole body moved at every inspiration, the abdominal walls had fallen in, and seemed to touch the spine.

Two o'clock. Sand was now thrown into her mouth and eyes, and attempts were made to strangle her. This cruelty caused an effort that I did not think her capable of; for she again arose in the sitting posture, and spit out the sand.

The anxiety for her destruction seemed to increase, with this unlooked for evidence of strength. A half gallon more of the decoction, was brought and presented to her, she refused it and clenched her teeth. She was now

thrown on her back and forcibly held so by persons standing on her legs and arms, another placed his foot on her face, so as to keep the head steady while attempts were made to pour the liquor down her throat with a funnel, failing of success in this they poured it in her nostrils, and had the quantity been sufficient, would have drowned her with it. Her struggles during this performance, overthrew all those who held her, and she started on her feet, but fell immediately.

Attempts were made to cover her entirely with sand, in order to suffocate her, but she easily threw off the load. All their attempts to murder her proving abortive, they now determined on drowning her in Sheppard's lake. To accomplish this, she was dragged a half mile farther on the beach, but before reaching the lake, they were checked by the presence of too large a number of the colonists, and they retraced their steps; only in returning, they dragged her through a species of dwarf palm, the leaves of which are as piercing as needles—they were thus occupied a minute or two when she broke from them, and walked five hundred yards, with this exertion her powers entirely failed, and afterwards she was nearly passive under all they chose to inflict.

Three o'clock. She has again had a half a gallon more of the potion poured into her nostrils—her tormentors are fatigued and allow her a few moments respite. Her pulse scarcely perceptible, 90 in a minute, breathing laborious, and hurried—eyes half closed, and appears unconscious of every thing around her.

Half past three. They have dragged her to the margin of a stagnant pool of water. Poured water into her nostrils, and placed their hands on her mouth to prevent the passage of air into the lungs, and finally they clasp her about the throat, and cover the superior half of her body entirely with sand, she struggling, and endeavouring to throw it off; finally in this way they succeed in murdering a human being, whose only crime was that she was forced to believe that she was a witch.

I here give you a faithful but appalling history of the transactions in our vicinity. The whole scene was enacted in Cape Palmas—the colonists, and even the children were eye-witnesses—even in sight of two missionary establishments, and yet we must calmly look on and say nothing.

Humanity shrinks on the representation of such barbarities. I ardently look forward to the period when we shall be allowed by force of arms, (since persuasions effect nothing,) to abolish this system of murder, in our immediate neighbourhood.

The greatest obstacle to the abolishing of the custom arises from the natives being divided into families. They always accuse individuals belonging to a family, with whom they have a feud—of course this creates a desire to retaliate—hence the great obstacle that has prevented the success of the missionaries.

Not less than ten individuals have taken it within three weeks, only three have died. The escape of so large a number may be attributed to the strength of the preparation, or to the lenity of those who are appointed to prepare it.

Young and vigorous men are those who most strenuously oppose any measures for its suppression. They are the least liable to be accused of witchcraft. The old and ugly are those who dread it most—I may include the deformed. The young men retain the usage, as it is the only means of keeping the older in check, otherwise they would prove the greatest tyrants that ever lived.

As strange as it may appear, and as dangerous as it is in reality, there are those among the natives who will avow themselves wizards or witches

in order to revenge themselves on a person against whom they have a private pique.

Cases have occurred here, men have gone to the houses of sick persons, knocked at the doors, and inform them in a feigned voice, that they were the originators of the disease. This fills the inmates with dread, and none are so bold as to come forth and detect the prowler, lest they themselves may be exposed to their necromancy. Not long since, an instance of the kind occurred, but the wizard 'caught a tartar,' a friend to the sick man was in the house at the time, and instead of coming out, poked his gun through a crevice, and lodged its contents in the fellow's back; he got off, but on enquiry the next day, the wounded man was found, and of course was disposed of in a very summary manner.

The doctors are frequently applied to for some articles to ensure the death of an enemy. These fellows invariably furnish something—whether to effect the object or not I am unable to say. Should the individual happen to be taken ill, however, the doctor immediately comes and lodges secret information. In such cases, the culprit is so overcome with surprise, that he pays a fine and promises to remove the cause of sickness, and should the powers of nature happen to aid him, he gets clear, but should the sick man die, he is compelled to drink the saucy wood.

Very respectfully yours,

SAMUEL F. MCGILL.

(From the Southern Churchman.)

THE AFRICAN MISSION.

We are pleased to be able to present to our readers the following extracts from a letter of the Rev. Mr. Payne addressed to Bp. Meade, and dated Cavalla, (near Cape Palmas,) April 14th, 1848:—

"It has been the opinion of some connected with our mission, that '*it was designed for the natives.*' While holding this to be the ultimate and chief design of the Church in sending us here, I have ever thought that a broader view could alone do justice to the friends and supporters of our enterprise. On the principle of doing good as we have opportunity to all men as well as on account of the immediate and prospective influence of the *Colony* upon the natives. I have judged *this* to be a legitimate part of our field of labor and ever desired that our influence should be felt and our Church established in its midst. Without referring to causes which for a time retarded the accomplishment of this object, it is enough to state, that on the departure of Rev. Dr. Savage, about a year ago, I entered on the pastoral duties of Mount Vaughan Station (situated in the *Colony*) to which I was then appointed, with encouraging prospects. Since that time,—although every journey thither costs me a ride of 24 miles, with the exception of three or four times, when providentially kept at home,—I have preached there every week. The congregations on these occasions have been good, and the number of communicants increased from *eight* to *twenty-one*. Amongst those added to the Church is Governor Russwurm, a man of intelligence, good worldly circumstances, and what is of more consequence, of decided active piety.

Under such circumstances, the time appeared to me to have now fully arrived to organize an Episcopal Church in the *Colony*, and as auxiliary to this, to attempt the erection of a permanent church building—the first (Episcopal) in Liberia. Gov. Russwurm entered warmly into my plans and at once subscribed *one hundred dollars* towards the contemplated building. Other contributors at Cape Palmas soon swelled the amount in hand to *five*

hundred dollars. With this sum the stone for the Church has been quarried, other materials prepared, and we are sanguine in the expectation that the friends in the United States will, in the course of a few months, bring us the remaining funds necessary to complete our enterprise. In anticipation of this an eligible site has been selected, and the Colonial authorities are prepared to give a deed for it. But here arises a difficulty about which I consult you.

"1. To whom shall this deed be given?—The deed for lots, on which mission houses at Mount Vaughan are built, was given to missionaries of the Protestant Episcopal Church in the United States of America. But these missionaries are foreigners,—are not, and cannot be, citizens of the Colony. When, however, a Church is to be erected for the citizens of the Colony, in which they and their children for all time to come hope to worship, they of course, wish to have it *their own church*, and the deed given accordingly. But between the citizens of Maryland in Liberia, and those of the United States of America, there is no political connection. Have, then, the Constitution and Canons of our Church, which govern the latter, *any application* to the former?—And, if not, how is a Church to be organized or responsible persons appointed to whom a deed for church lots or property may be given?

"2. Supposing an Episcopal congregation to be organized, with the features belonging to the very nature of such organization as defined by the Canons of our Church, e. g. with vestry, wardens, &c., there is a further difficulty growing out of the diversity of the Canons of the different dioceses, in regard to the number of these officers, manner of election, &c. &c. I find this to be true of the Canons of Maryland and Virginia, which happen to be in my possession, and presume it is of others.

"3. What are to be the rights and powers of a vestry in the Church at Cape Palmas? According to our Canons, besides holding property, &c., connected with a church, they elect ministers; but at present, the Missionaries to the Colony is appointed by a vote of our Mission, and this should be the case for some time to come. But how is this to be reconciled with the rights of a vestry?

"It appears to me that this whole matter of organizing Churches without the limits of the United States is entirely unprovided for by our 'Missionary Church;' and even our position as ministers of this Church, under such circumstances is anomalous and embarrassed. As an illustration of this—when I was in the United States in 1842, knowing that the services of a lay reader would often be very desirable in Africa, I applied to Bishop B. T. Onderdonk, then chairman of the Foreign Committee, to grant me a license to employ such a person as I might think proper for this purpose. He declined doing so, upon the ground that *he* had no right to give such license, and that *if any one possessed it*, it was the presiding Bishop. He added, however, that he thought no objection would be made to my employing in this capacity, any person, in my judgment, qualified for it. I have done so; and, indeed, during the past year, with the whole pastoral care of the mission upon me, I should have found it impossible to discharge my duties without one. Still I have acted without authority.

"The appointment of a Bishop would be a step towards relieving us from our anomalous position, and such an important one that I greatly marvel that no effort towards it appears to have been made in the last general Convention. In the language of the Bishop of Montreal, when urging the appointment of a resident Bishop in the missions of the Church of England in the north west of America,—'An Episcopal Church without a Bishop is an anomaly upon the face of it, a contradiction in terms: it is like a

monarchy without a King. A Bishop is necessary for the existing clergy and existing congregations: who, in their extreme remoteness and utter severance from all the rest of the world, afford a sort of revived exhibition of the ancient sect of the *acephali*, against their own wills' But while the very being of an Episcopal Church appears to require the appointment of a Bishop, such an appointment under existing Canons, would still leave difficulties to be provided for.

"That this mission is destined to live, and bless Africa, my dear Bishop, I have never allowed myself to doubt. Though I have seen the missionary force during the past year reduced to one minister and two lay-brothers,—and one of these two latter is now about to leave,—still God has granted so many tokens for good, that I have never felt otherwise than hopeful. One of these tokens which I ought to mention with gratitude is the almost unprecedented degree of health which has been granted to both myself and dear wife during more than a year, in which our time and energies have been taxed to the utmost.

"I have before spoken of the prospects of our Church in the *Colony*. Here our Sabbath congregations and boarding-school have been full; and from the latter it has been my privilege to admit some from time to time, by baptism, to the church.

"At the present time, it is true, our prospects are somewhat darkened by the breaking out of a war between the people with whom we live and their neighbours, but as this is entirely a war between the *natives*,—and our houses are so situated that the enemy, even if disposed to molest us, must carry our people's fortifications, some distance from us, before reaching our premises,—we pursue steadily our work, only attaching the people more to us by remaining with them in their troubles.

But my dear sir, *we cannot live always*,—we cannot, as I wrote you last year, bear the wear and tear to which we are now exposed. We had hoped for, and your letter gave us reason to expect, help from the Seminary last year, but none came. Shall it be so this year, also? I have written all I could to induce brethren to come out, and may I add done *what I could* by remaining at my post, as I purpose, by God's grace to do, so long as I can. Nothing more remains for me but to 'pray the Lord of the harvest to send forth more laborers into his harvest.' And this, I believe, He will do for *His own glory's sake*.

"Mrs. Payne, with thanks for your kind remembrance of her, sends much love with Rt. Rev. and Dear Sir, your attached and

"Obedient servant in the Gospel,

"J. PAYNE."

(From the Spirit of Missions.)

AFRICA.

From the Mission at Cape Palmas, we have dates of 25th April and 10th June. The Rev. Mr. Payne writes:

"We feel greatly encouraged by your letter of 18th January last, per Nile. It is true, you do not speak so confidently as you did last year, in regard to sending us assistance, but still you give us much reason to hope in this matter; and, what is of more consequence to those whom God still vouchsafes the ability to labour in this field, you assure us of the agreement of your Committee in the views and plans proposed for their consideration, and their hearty co-operation in carrying these into effect. * * *

"Let us but have your wisdom in planning, and your co-operation in carrying into execution, and yours is no idle expectation, that our 'faith and

patience will yet have their reward, and the foundation of a firm and enduring Mission be effectually laid round about' us.

"Appearances may often seem adverse to the accomplishment of the blessed object at which we aim; but when soberly considered, they will be found to be *only appearances*. The fact that our already reduced Missionary force, is now to be further weakened by the departure of Mr. and Mrs. Appleby and Mrs. Perkins to the United States, with the prospect of not returning, will at first view be discouraging no doubt to some friends of the Mission; but it should be considered, that Mr. Appleby and Mrs. Perkins have continued as long in this climate as most white persons can, without a change, while Mrs. Appleby's ill-health, which compels her to leave, cannot be attributed to her residence in Africa. Nor can I well understand how Dr. Savage's withdrawing from the Mission at the time he did, could, as you state was the case, "present an insuperable bar to offers from candidates" for this field of labor. Certainly it appears to be a most desirable thing, that those whom we may judge to be fit instruments, should live always, or at least long; but, since none may live always, and by almost universal consent, few are expected to live even long in Africa, it really has seemed to me an encouraging fact, for the *worldly wise ones*, that Dr. Savage, with the delicate health which he brought to this country, and amidst the peculiar trials of his position, should yet be enabled to spend *ten years* in the service of the mission.

"But what, I often think, with shame and humiliation for the state of feeling which suggests the inquiry, what have these calculations about health and the probable duration of life, to do with the duty of those whose acknowledged commission is, 'go into *all the world* and preach the gospel to *every creature*'—what have they to do with the ultimate results of their labors, for whom is the promise, 'Lo, I am with you *always*, even unto the end of the world?'

"By those receiving this commission in its universality, how long shall an exception be virtually claimed, in reference to one quarter of the globe? Will it be said that the small colonies planted at a few spots on this extensive coast, are to evangelize the continent? Admitting that these are destined ultimately to do much in this work, which I hope and pray may be the case, yet, as they are now, and will be for a quarter of a century to come, and supposing them to be the most prosperous that ever existed, what, according to any sober calculations, will be the amount—what the extent or the influence of these communities, compared with the work to be done? Nay, do not these very colonies need the helping hand of their more favored brethren?

"And what, if preaching the gospel in Africa, involves more than ordinary loss of health and life? What if most can only endure the climate for a few years? Shall not *He who has all*, and whose Missionaries they especially claim to be, have the disposal of their times, their health, their lives? And, does it follow, that because He calls his servants into his vineyard only to remain a short time, and then withdraw or die, that this was useless to them, to Africa—to Him? Nay, more, since *He* is with all his faithful ones, and works in and through them, who can doubt that such one, however humble, however briefly employed had an appropriated place, performed a necessary part in the all-comprehensive scheme which ever advances to its consummation? The laws of progression, relations, activity, continuity, &c. so strikingly shown by Dr. Harris in his Pre-Adamite earth, to regulate and ceaselessly promote the great manifestation in God's visible works, are, most surely, the laws regulating and ceaselessly promoting this darling work of Redemption; and since it is committed to Him who

upholds all things by the word of His power, and He is 'the Head over all things to the Church,' and is *always* with it, there can be no retrograde movement—no pause in *this* work. The edifice *must* rise upwards, which has such a builder. He may work by many or few, employ one laborer to-day and another to-morrow—retain in his services the same instruments for a long or short time, according to his good pleasure; but there can be no error or failing in *Him*. Onward, onward, must be the progress of *His* cause to the glorious consummation, when 'the Lord God shall be king over all the earth.'

"With such views, fully sustained as they are by the word of God, I must cease to believe in Jesus, when I doubt the success of Missions; and my faith in the permanence of this or any other particular one, must be in proportion to my conviction of its interest in the promise: 'Lo! I am with you.' But this, thank God, is yet strong and unshaken. I mourn, indeed, over the apathy of our Church, compared with other Christian bodies. I look at the number of faithful Missionaries on the Gambia, Sierra Leone, all along the Gold Coast, in Southern Africa, and on the East Coast, and ask, in sorrow, why does our church, though certainly not the least indebted to Africa yet of all others, manifest the least disposition to make sacrifices for her regeneration? Still, I do not allow myself to think that this state of things will continue. I have strong hope that God will make her one of the honored instruments which He will use in spreading a knowledge of salvation through this land; and look, with confidence, for the arrival of efficient assistance during the present year.

"In the mean time you will be glad to learn, that small as has become our number, we are not only not discouraged, but animated by the view of actual progress in our work. At Fishtown, to which I made a pastoral visit last week, I had the satisfaction of baptising and admitting to communion, Ellen May, an interesting girl, and member of the Boarding school. The female department of the school there, is about to sustain a loss by the departure of Mrs. Perkins for America; but under the native teacher who has for sometime instructed them, with the superintendence of Dr. Perkins, the girls will, it is hoped, continue to do well. At Mount Vaughan, Mrs. Thomson continues to teach forty-five colonists children. The services there, on Sabbath, are conducted as usual by Mr. Gibson, the teacher from Cavalla acting as lay-reader, while I continue my weekly visits there and to Latrobe, ministering to good congregations."

In reference to the progress of the CHURCH in the COLONY, Mr. Payne writes:

"Last week I attended a meeting of the members of our Church in the Colony, in which preliminary measures were adopted for organizing a regular congregation. Our Church-building project finds favor still, and progresses. Encouraging letters have been received from friends in Maryland, where I have chiefly looked for funds; and we are expecting assistance, both in money and fixtures for the church, by the Liberia Packet, next month. J. H. B. Latrobe, Esq., has sent out a very appropriate draft for the proposed church; and both he and Dr. Hall enter very warmly into our plans in regard to it. Still we shall thankfully receive, as we shall no doubt need, aid from other sources.

"Taboo and Rockbookah are now vacant; the latter, since Mr. Appleby came from the station, is left in charge of only a native youth, who instructs a few little boys. But I do not allow myself to think these stations are permanently vacated. True, our American Missionary force is directed, for the present, to concentrate on a few points, and this is right. But we are raising up teachers, and from the very tribes, too, in which these stations are

located. These, when qualified, may be sent back home, and under the direction of Missionaries, spread the Gospel. Even here, then, there is no retrograding: nor can there be here or elsewhere, while Jesus is with us. Mrs. Payne, with myself, has enjoyed remarkable health for a year past."

Again, under date of 10th June, Mr. Payne writes:

"Having written so recently (May) by the Madonna, I need do little more at present than acknowledge your kind favor and accompanying packages, &c., just received per Liberia packet.

"We (for Mrs. Payne has a right to, and does join most cordially in this) must not forget to thank the Foreign Committee for the ordering so promptly the MSS. sent to Dr. Turner to be printed. Through Mrs. P's unwearied efforts, another, 'The Acts of the Apostles,' is on its way home, and the packet will take a third, 'The Bible History.' This last is a corrected copy of a volume published by Rev. J. Wilson, of the American Board, while a Missionary at Cape Palmas. Should it be found practicable and cheap, especially if the Bible Society will assume the expense, to print Grebo in the United States, it may be found preferable to print there, all portions of the Scriptures which may be translated.

"I am sorry to inform you that the state of hostility between our people and their neighbors has not yet ceased. Very hard rains, and excessive scarcity of food, have kept both parties in a state of inactivity for a month past; but there is every prospect that war will be renewed, when these causes shall cease to operate. Still our God holds even the heathen in his power, and restrains them as he wills. We would earnestly entreat our American friends to pray with us, that this cloud may be withdrawn from our prospects. The scarcity of food before alluded to, has rendered it necessary to dismiss a considerable number of our scholars; but the plentiful rice harvest now near at hand, will enable us to gather them all again within a month from this time.

I send you herewith a portion of my journal. You will be pleased to learn that the health of the members Mission continues good; and though some of us are in the midst of tumults, we are enabled to prosecute steadily our appropriate work."

Dr. Perkins, under date of 20th April, writes: "We have this evening had the gratification of seeing another of the children of our charge added to the visible Church in baptism, after several months of consistent christian conduct. Her name is Ellen May, a beneficiary of St. Paul's, Philadelphia. She has been a great comfort to Mrs. Perkins, and I trust will be a blessing to her people."

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

ZION HARRIS AND THE BATTLE AT HEDDINGTON.

As Mr. Harris has recently spent some time in this city and become familiarly known to many of our coloured readers, an account of the defence of Heddington, which he conducted, may not be uninteresting to them. We therefore copy it from an old No. of the Journal. Those who have heard Mr. H. relate the circumstances or in fact converse upon any subject, will at once recognise the genuineness of the description. It is written in Harris' own style and no mistake; of the entire truths of the whole statement there can be no doubt. We hesitate not to say, that the conduct of Harris on the occasion, will not suffer by a comparison with that of any other man in the annals of history, ancient or modern.

Zion Harris is truly a remarkable man.

(From the New York Journal of Commerce.)

LIBERIA.

THE ATTACK ON HEDDINGTON.—An account of the attack upon the Methodist Missionary Station at Heddington, (about 25 miles from Monrovia,) by a body of natives 300 or 400 strong, and successful defence of the place by three coloured Americans, aided to some extent by four friendly natives, has already been published in our columns. Take it all, it is one of the most extraordinary conflicts on record. It seems incredible that half a dozen men, some of them not much accustomed to the use of arms, should have been able to resist and defeat such a body of assailants, led on by brave and experienced chiefs. But so it was. The first of the annexed letters is from Sion Harris, a coloured American, residing at Caldwell, in the colony of Liberia, who being a carpenter by trade, was at Heddington when the attack was made, engaged in the duties of his calling. Mr. Demery, also of Caldwell, was assistant to Mr. Harris in the carpenter's business. The temporary sojourn of these two men at Heddington saved the town, and doubtless the lives of many innocent persons. They deserve great credit for their bravery, perseverance, and skill.

Persons unacquainted with the causes of the recent aggression of the native kings, may be led to suppose these attacks will be frequent, and the improvements in the colony thereby retarded. A slight acquaintance with the circumstances that produced them, will dispel all apprehension on this head.

King Boatswain, or Boassin, was one of the most extraordinary Africans of his day. When young, he served two or three years on board a British man-of-war. Having subsequently been landed at Monsurado, he married a wife, and set out to seek his fortune in the interior. He proceeded to the valley of Borporah, some 100 miles from Monrovia, and there, among strangers, set up his flag, (British,) and assumed the title of king. Being a giant in person, and dressed in British uniform, many flocked to his standard.

Artful, fearless, and enterprising, he soon engaged in war, which he continued with great cruelty, until he became the most powerful king west of the Ashantees, and the greatest slave trader, perhaps, in Africa. His talent at collecting around him great warriors was remarkable. When he captured a bold daring enemy, he made him his friend, and gave him command. His officers feared him and dreaded his displeasure.

Boassin was the friend of the American colonies—in fact saved them, when weak, from destruction, and continued his friendship during his life. After his death, (a few years since,) the chief desperadoes whom he had collected and made generals, each set up for themselves. Goterah, recently killed, was the most ferocious. Gay Toombay was also a cruel warrior, and had never lost a battle. He is now powerless, having lost his town and his fetish, (the bones of his brother, dressed up in a leopard's skin.) None of his people will again fight under him. In fact, the defence of the mission-house and the capture of the strong fort of Gay Toombay have filled the native kings with dread. Within a fortnight of the action eleven kings had entered into treaties, some of them living many miles in the interior, and others had sent messengers with presents, soliciting the friendship of the governor. Not only will the American colony have nothing to fear from these bloody wretches, schooled by king Boassin, but the governor's influence will enable him to act as arbitrator between the kings of the country, and prevent those bloody wars which would otherwise take place; indeed this is stipulated in all the treaties, to submit their quarrels to him for settlement. It will prevent incalculable misery. Those chiefs, Goterah, Gay Toombay, and their allies, combined their forces two years since against the Deys, a powerful tribe north of the St. Paul's, and nearly destroyed them, leaving but a few individuals, to whom governor Buchanan gave permission to settle at Millsburgh. They were, however, attacked even there, and several of them carried off. This gave rise to the present war, which, had it happened two years ago, would have saved thousands of the Deys, who have been murdered or sold into slavery. But we must not longer detain the reader from the letters:

CALDWELL, (*Liberia*,) *April 16, 1840.*

After various threatenings from Goterah and Gay Toombay, the town of Heddington was attacked on the 17th of March, about day-break, by three or four hundred warriors, composed of Boatswains, Mambos, Veys, and Deys, headed by Goterah and four other chiefs. On the day previous my wife was very sick, and I was up quite late. Until about 4 o'clock in the morning sleep departed from my eyes. My wife several times asked me to lie down, which I finally did across the foot of the bed. I had scarcely got down before I heard the report of a gun at a half-town, a mile off. I arose quickly and went to the window, but it was too dark to shoot, and at that moment I heard a voice crying 'War! war is come!' This alarm was given by a man and woman from the half-town. I quickly called to Mr. Brown to get up and load guns. At this time two boys were despatched to see what they could discover, but they had scarcely got out of the yard before they returned, and said that war was at town already. I snatched my gun and shot-bag, and hastened down and ran into town. Several picked up

muskets and ran, the head-man with them. Upon this I shouted that if they did not bring back the guns I would shoot them. But only four returned. As soon as I got back from town I jumped over a picket fence in front of the enemy, on whom I poured a double load of ounce balls and about twenty-five buckshot. I had not fired more than twice before brother Demery, an elegant marksman, whom I had employed to assist in building at Hedington, took his station by me in front, when a general battle commenced. After firing the third gun, I and my colleague retreated to the front door of the mission-house, before which, at a distance of about ten yards, a little store-house had been built. Day began to break.

After firing at natives not two rods off, (taking good aim,) which they returned upon the house, I got out of cartridges, and called for more. Seven were brought me, which lasted about a minute and a half. I then ran to a large chest, in which I had six pounds of buckshot and the same quantity of powder, with which I filled my large pockets, and my bosom with tow, and flew back to my post. During this interval my friend Demery had fired twelve of his cartridges, and three which he received from Brown. The native army, or a part of it, now moved to get behind the church, about forty feet from the dwelling house; upon which I left my station and ran for the church, but found it locked. The shot of the enemy whistled by me to such a degree that I had to get behind a large stump, from which I gave them three charges of from fifty to sixty buckshot each, they not being more than two rods off. I then hurried back to my former position in the doorway, and at this moment the assailants broke through the fence and two of them came in, one a head-man. Demery dropped one of them and I the other, about a rod and a half from the door. At this time Goterah appeared, bellowing and roaring. Demery was out of ammunition, and both our guns empty. At the same moment, one of the four natives that remained in town, Baker by name, came in shot, and said, 'Daddy, look!' His bowels were out, and he left his gun by me, as I bade him go up stairs. It was loaded with three slugs about an inch and a half long, (I had seen them the day before,) made just to fit the musket. As Goterah advanced I reached for my axe, and laid hold of Baker's loaded musket, not knowing that it was loaded, and pointed it at Goterah. He then jumped behind the kitchen, shaking, growling, and bellowing, and calling upon his men to come on, for the town was his. When he stepped behind the kitchen I opened the pan, and it was well primed. Fear left me. Demery cried there was the head-man. Goterah returned back to the kitchen, which he seized and shook with one hand, and brandished a dreadful knife, about six inches broad, with the other. About one hundred and fifty men came up to the fence, to whom he said, 'Let us go in.' I took deliberate aim at him, (he was half bent, shaking,) and brought him to the ground. During this time I had supplied Demery with buckshot, and was firing with two muskets as often as I could; one was English with a large muzzle, which I used most, and kept the other loaded. We had to fire by turns, lest they should rush up. We must have been killed but for the house before us, and that the warriors fired at the upper window, thinking our smoke came from thence. You can judge how we were now situated. They came, twenty at a time, to take away their chief, Goterah; and as we poured upon them fifty or sixty buckshot they would fly. As many more would then run up and catch at him as if he were hot iron, we bestowing upon them the same compliment as before. By little and little, however, they got him off, but not before we had given them nine or ten shots. They then cried, 'battle is done, now the head-man is dead.' But not so. They retreated to the church, to find a shelter from our shot; upon which I flew to my stump with two loaded muskets,

and they poured shot into the stump directly opposite to me, one passing through my hair. I gave the fellow that did it the contents of one load in his back. I then returned to my station at the door. Demery was gone, and I thought he was dead. I gave myself up to God, and recommenced firing, expecting to die. But I was soon comforted by the return of Demery. At this time a third chief came in at the gate, about twenty yards from the house, upon which one of the two remaining natives fired at him, but shot too high, which only made him growl and roar. I then took deliberate aim at him, and put thirty-two buckshot in his cloth and five into his head. The cloth you will receive, as I gave it to the governor. Ten or twelve of the enemy's shot passed through the house, one close to my wife, and one within five inches of my head. Perceiving the assailants to falter, in consequence of the death of this third chief, I took my bugle, a large French horn, and blew it, which made them fly. The natives came and licked my feet, said I had *greegree*, (charms,) and asked me for some. I told them I had none but what God gave me!

They carried off twenty-two dead, besides the last head-man, and left four dead on the ground. About 12 o'clock fifteen of king Governor's men followed them, and found Goterah, whom they had hid about fifteen or twenty miles from Heddington, with the other dead. They returned about sundown, and wanted a head-man to go and cut off his head; they, being common men, would not. By this time about fifteen Americans came from Caldwell, and we started with Zodaquee, a head-man, (a re-captured African.) We went about fifteen miles, and then returned. Zodaquee went on, and on his return said, 'here is Goterah's head; you have killed him—for true you have done this country good,' and shouted. Many wished the head, but I reserved it for the governor, with greegrees, a great quantity of which I delivered to him, and I expect you will see them.

I have given these facts as they occurred, being in front. I cannot say I was not frightened when the alarm was first sounded. I examined myself, and saw all was right. I had no thought of leaving my wife, but concluded we would all die together. I did not pray while in action, only that I asked God to let the sun rise, and that the dense fog, not of smoke, might pass off.

To Hon. S. WILKESON.

CAPT. MERCER'S LETTER.

U. S. SHIP JAMESTOWN, *Madeira, May 12th, 1848.*

When we unexpectedly met at Havre de Grace for a few moments, when I was on my way to Norfolk, to take command of this ship bound to the coast of Africa, to cruise for the double purpose of preventing the slave trade being carried on under our flag, and to protect our constantly increasing commerce on the coast, you requested that I would write to you after I had visited Monrovia, and give my opinion of the state of the colony of Liberia and of its future prospects. I avail myself, with pleasure, of this opportunity to comply with your request.

We have been at Monrovia three times, and at each visit I was ashore repeatedly, mixed freely with the colonists, and took pains to inquire of the most intelligent among them what were their future intentions and prospects, and also as to their present state and condition. On our first visit in November last, the colony had just declared its independence and published its new constitution as the basis upon which the Republic of Liberia was to be governed. We were prepared for this change, as one of our national vessels, the Boxer, had already saluted the flag of Liberia with twenty-one guns.

As soon as we anchored, notice was sent on shore by Commodore Bolton to Governor Roberts, of our intention to salute the flag of the new Republic. This salute was accordingly fired, and promptly returned, gun for gun. The next day, the Commodore and myself, and a number of other officers of this ship, went ashore, to wait upon the Governor, with whom we dined by invitation that day. A few days after, the Governor and a small suite came on board, by invitation, and partook of a collation prepared for the occasion. He was saluted with seventeen guns on leaving the ship. Our intercourse with the Governor and inhabitants, after this interchange of courtesies, was of a most cordial and friendly character. On our second visit, which was in January last, the new government was in operation. Governor Roberts having been duly inaugurated as President, and the Senate and House of Representatives in session. I took occasion one day to visit both houses of Congress, and listened with attention and interest to their debates on the new revenue or tariff law. Every thing was done in the most decorous and orderly manner, each member seeming to understand the subject of discussion fully. The Senate consists of six members and the presiding officer, and the House of eight members and the Speaker.

It was, indeed, to me, a novel and interesting sight, although a Southern man, to look upon these emancipated slaves legislating for themselves, and discussing freely, if not ably, the principles of human rights, on the very continent, and perhaps the very spot, where some of their ancestors were sold into slavery. Who can foresee what may yet spring from this germ of freedom for the regeneration of Africa? Knowing the deep interest you feel in the welfare of these people, I have more than once remarked to Governor Roberts and Judge Benedict, "How delighted Mr. Cresson would be, if he could witness, as I do, how much happiness he has aided in conferring upon so many human beings, as are here presented to me in Monrovia."

I am quite certain if colonies were established along the coast on the same liberal principle as Liberia, that the slave trade would have to be abandoned along the west coast of Africa as far south as the equator, in ten or fifteen years, and at a cost too less than is now consumed for two or three years, in keeping up the American, French and English squadron, for its suppression. Two or three millions of dollars, judiciously spent, would do all this. I have no correct idea what has been the expense to the Colonization Society in planting and nourishing its colony on this coast, but imagine I am safe in estimating it at no more than four hundred thousand dollars; and with that amount it has, by its energetic, humane, and judicious management, driven the slave trade from an extent of coast of 320 miles, reaching from Cape Mount to Cape Palmas, with the single exception of one slave establishment at New Cess, which President Roberts, by stringent and energetic measures, will soon cause to be abandoned. From Cape Palmas to Cape Three Points the slave trade does not exist; indeed, I believe I may include the coast as far down as Cape St. Paul, as freed from this abominable traffic. From the latter Cape to Cape Formosa the trade is still in active operation, whence thousands of slaves are taken off yearly, notwithstanding the vigilance of the many cruisers on the coast—the officers and crews of the English and French men of war being rewarded with the amount arising from the sales of the vessels captured, besides getting twenty dollars a head for each recaptured slave. It will be perceived, then, that the only part of the coast north of the equator, with the exception of that portion extending from Cape Mount to the Sheba river, which will require colonizing, reaches only from Cape St. Paul to Cape Formosa, a distance not exceeding three hundred miles. I am satisfied that this portion

of the West Coast is quite as healthy, or to speak more properly, not more unhealthy than the coast of Liberia. There are portions of it, too, where the soil is exceedingly fertile, and, indeed, may compare advantageously in this respect with any other part of the coast. Near Quitta, (a Danish fort) about fifteen miles east of Cape St. Paul, the abundance with which we were supplied with sheep, hogs, fowls, and fruits, and the cheapness of the articles, surprised us very much.

Liberia, I think, is now safe, and may be left, after a while, to stand alone. Would it not be advisable then for the Colonization Society to turn its attention to some other portion of the coast, and extend the area of its Christian and philanthropic efforts to bettering the condition of the colored people of our country, by sowing, on other parts of the coast, some of the good seed which have produced so bountifully on the free soil of Liberia.

I had been led to believe that the site of Monrovia had been injudiciously selected. On visiting the place, however, I discovered at a glance that I was mistaken; and am now satisfied that there is no place on the coast better adapted for the location of a large town, than the highland upon which Monrovia is built. Its picturesqueness will not fail to strike the stranger forcibly.

There is no part of the West Coast of Africa exempt from fever, and the colonist must expect to suffer from its effects for a while after landing at Monrovia, Cape Palmas, or any other point on the coast of Liberia. On inquiry I find that the number carried off by the fever is not very large, and that the deaths are principally confined to old people and young children. After a year's sojourn those who survive its attacks become so far acclimated as to suffer little thereafter. I found several persons living at Monrovia and enjoying excellent health, although old, who came over with the first colonists, settled at Sherbro Island. These have been living in Africa twenty-five years.

In no part of the world have I met with a more orderly, sober, religious and moral community than is to be found at Monrovia. On the Sabbath it is truly a joyful sound to hear hymns of praise offered up to Him who doth promise that "where two or three are gathered together in His name, there He is in the midst of them," and a pleasure to observe how very general the attendance upon divine worship is among these people. I believe every man and woman in Monrovia of any respectability is a member of the church. If you take a family dinner with the President (and his hospitable door is always open to strangers) a blessing is asked upon the good things before you set to. Take a dinner at Col. Hicks' (who by the way keeps one of the very nicest tables) and "mine host," with his shiny black intelligent face, will ask a blessing on the tempting viands placed before you.

In conversation with President Roberts during our third and last visit to Monrovia, in March last, I expressed my apprehensions that if he and a half a dozen others of the leading men of the Republic were cut off by death, it would be impossible to replace them with men of equal abilities. The President did not at all participate in my apprehensions on this point, but expressed a perfect confidence in the belief, that from the general and increasing intelligence of the people, any gap occasioned in this way, might be repaired without any detriment to the welfare of the Republic.

On my second visit to Monrovia, while the Congress was in session, I had a fair opportunity of conversing with several members from the three counties in which the state is divided, from whom I was pleased to learn that the people in the interior had begun to turn their attention to agricultural pursuits, being persuaded that their true interests lay in producing more than they have yet been in the habit of doing. Of this pleasing fact I had previously been assured by President Roberts.

It will sound stranger, perhaps, to European ears than to our own, to hear that, the Secretary of the Treasury and of State, and the Chief Justice, are store-keepers, and that the Attorney General of this little Republic is a blacksmith. They were the best materials at hand, and it is to be hoped that for some years to come the diplomatic relations and financial affairs of the Republic will be of so simple a nature as to be easily managed by the present incumbents of the State and Treasury departments, who are men of good sense and honest intentions. Crimes of magnitude against the State will be but few for some time, and such cases as are brought before the Supreme Court of Liberia, will be so plain that honest Judge Benedict, the store-keeper and Chief Justice, and the equally honest blacksmith and Attorney General Major Brown, will be able to see to the bottom of them as clearly as Chief Justice Taney and Mr. Attorney General Clifford in our Supreme Court, will unravel the knotty cases, (made still more knotty by the astute and learned gentlemen who plead before them,) submitted for their sage decision.

I think Liberia may require a little pecuniary aid from abroad for a few years, until she can cast about and provide the ways and means to carry on the government from her own scanty treasury. Already, as in our own country, there are many office seekers, and each officer expects to receive a reasonable price for his services. To meet these demands and others upon the treasury, Congress has provided a Tariff law which among its provisions embraces one authorizing the government to monopolize the sale of crockery ware, salt, powder, fire-arms and tobacco. From the duties on these, and the general tariff on imports, they hope to realize a sufficient sum to meet the public expenses; and they feel so confident in not being disappointed in this expectation, that Congress refused to authorize a loan of twenty or forty thousand dollars, before their own financial experiment had been tried.

It is impossible to foresee what will be the fate of this infant republic struggling for national existence; but, whatever that fate may be, it cannot be denied that its career of advancement up to this period, has been the most astonishingly rapid of any other people, under similar circumstances, that history, ancient or modern, brings to our knowledge. It is not yet a quarter of a century since the first colonists landed at the mouth of the St. Paul's or Mesurado river, and took up their abode on a small island, from whence they were obliged to proceed to the main land in armed parties and fight the natives for the water for their daily use. Now, the colony is peopled with more than five thousand emigrants. Its rule extends, undisputed, along the coast from Cape Palmas almost to Cape Mount, a distance of nearly three hundred and twenty miles—seventy thousand natives living within the limits of the republic, acknowledge its power and obey its laws. The capital of the state, Monrovia, boasts of about two hundred houses, most of them well built, comfortable dwellings, and a population of 1200 inhabitants. The people are moral and religious, and to judge from what I saw at Monrovia, I don't think, for the number of inhabitants, there is a greater amount of human happiness to be found in any part of the world.

What a pleasing reflection it must be to those gentlemen whose humane and Christian hearts first conceived the happy idea of planting this colony, as well as to those, equally to be commended, who have aided in carrying on the good work to its present stage, when they look upon this vast amount of human happiness bestowed by their liberal bounty upon a degraded and down trodden race, who, in the land of their birth, could never have risen above the degree of "hewers of wood and drawers of water."

I have written this letter in rather a desultory manner, but nevertheless

it contains a true expression of my sentiments in regard to Liberia, and as such is at your service. We are now on a short visit to Madeira—where next I can't say, perhaps down the coast again. Accept, dear sir, my best wishes for your happiness, and believe me most cordially, yours,

SAML. MERCER, *Commander U. S. Navy.*

To ELLIOT CRESSON, Esq. *Philadelphia.*

RELATIONS BETWEEN THE AMERICAN COLONIZATION SOCIETY AND THE REPUBLIC OF LIBERIA.

Much anxiety has been felt on this subject, since the Declaration of Independence. Many of our friends and patrons have feared that something would arise to interfere with the regular operations of this society. Many of the colored people have feared that their prospects were rather dark; that some policy would be adopted, which would cut them off from the privileges which past emigrants to Liberia have enjoyed. We have had many letters of inquiry and remonstrance on the subject. To some of these we have given satisfactory answers; to others we have given assurances that there was nothing to fear; that the grand interests of this Society and Liberia were one, and that all matters would ultimately be settled in a manner satisfactory to all concerned.

It is now our pleasure to inform our readers that this is in a fair way of being accomplished.

On the 12th ult., a delegation from the Executive committee met the Commissioners from the Republic of Liberia, in the city of New York, and continued their deliberations until the 18th, when the Board of Directors met, and received the Report of the Executive Committee, and heard in person the Commissioners, and after three days deliberation, adopted unanimously a plan of union, which received the hearty concurrence of the Commissioners, and also of President Roberts, who was present on the occasion. The articles of agreement are yet subject to the approval of the Legislature of Liberia, before they are finally ratified and binding. We presume there is no doubt, but that they will meet with the full and hearty assent of every true Liberian.

We therefore lay them, at once, before our readers, for their information and satisfaction, believing that we shall thereby allay many anxious fears, and awaken a new interest in Colonization.

"Articles of agreement between the Republic of Liberia and the American Colonization Society, entered into by the Directors of the Society, and the Commissioners of the Republic, in the city of New York, on the 20th day of July, in the year of our Lord 1848; and which, if ratified by the Government of Liberia, within the space of twelve months from this date, shall be binding both on the Society and the Republic.

"Article I. The Society hereby cedes all its public lands within the limits of Liberia to the said Republic subject to the following provisions, viz:

"1. The Government shall allow to emigrants the quantity of land heretofore allowed them by existing regulations, out of any unoccupied or unsold lands; and when the Government sells any of the public lands, every alternate lot, or farm, or section, or square miles, shall be left unsold, to be assigned to emigrants.

"2. All sales shall be at public auction to the highest bidder. Lands after having been offered at auction and unsold, may be sold at private sale not below a price to be fixed by law.

"3. The tracts reserved for emigrants may, with the assent of the

Society, be exchanged for others of equal value, or sold, and the proceeds devoted to the purposes of education.

"4. The Government of Liberia shall appropriate at least ten per cent. of the proceeds of the sale of public lands to school or educational purposes.

"5. The Government of Liberia shall hold the land heretofore appropriated to the Kentucky Society for the occupancy of emigrants from said State; and the land heretofore assigned to the Mississippi Society shall be held for emigrants from that State; and the Blue Barre territory shall be assigned to emigrants from the State of Louisiana; it being understood that all these lands are to be held by the Republic on the same terms and provisions as the other public lands.

"6. The Society shall retain the right of locating emigrants in any of the present settlements.

"7. New settlements are to be formed by the concurrence and agreement of the Government of Liberia and the Society.

"8. The lands held by the Republic for the occupancy of emigrants shall be exempt from taxation.

"9. The Society shall retain possession of one hundred acres of land around the United States building for re-captured Africans, for the use of the United States Government.

"10. The Society shall retain the public farm, the colonial store and lot and wharf; also the lot in Greenville, and if requested, the Government shall deed to the Society a lot in Bassa county, and a lot of suitable size in each of the new settlements formed on the coast; which property and all the improvements which the Society shall make on it, shall be exempt from taxation; but the Society shall take such care of said lots as the citizens are required to take of theirs, in order to prevent their becoming nuisances; and in case of neglect, the town authorities shall be authorized to abate such nuisances at the expense of the Society.

"Article II. The Society shall have the privilege of introducing and selling in the Republic any and all the articles included in the monopoly of said Republic, the proceeds to be appropriated to the support of emigrants after their arrival in Liberia.

"Article III. The Government shall allow the Society to introduce all its stores, provisions, and furniture, for the support and use of emigrants, free of duty; and the vessels chartered by the Society and carrying emigrants, shall be free from light-house and anchorage duties.

"Article IV. Re-captured Africans shall be admitted as heretofore, the United States Government making provision for their support.

"Article V. The Society shall give to the Republic of Liberia the Government House, furniture, and public offices, Fort Johnson, and such munitions of war now in Liberia, as were presented by the Government of the United States to the Society.

"Article VI. These articles may be altered at any time by the mutual agreement of the Directors of the American Colonization Society and the Government of Liberia.

"Article VII. It is hereby agreed, that after the said Republic shall have acted upon and duly ratified the foregoing articles, as herein provided for, and shall have furnished the Society with the duly authenticated evidence thereof, the Society shall be bound, and hereby binds itself to execute and transmit to the said Republic such instrument of writing or deed as shall be by said Republic deemed necessary fully to confirm, convey and vest in said Republic, the title in fee simple to all the said lands, subject only to the conditions and reservations herein contained.

"In testimony whereof, the commissioners of the said Republic, and the

chairman and secretary of the Board of Directors, and secretary of the Society, duly authorized to sign the foregoing agreement, have respectively set their hands and seals in duplicate."

	BEVERLY R. WILSON,	[SEAL.]	} Com's.
	JAMES S. PAYNE,	[SEAL.]	
JOHN MACLEAN,	[SEAL.]	Chairman of Board of Directors.	
JOSEPH TRACY,	[SEAL.]	Secretary of the Board.	
W. McLAIN,	[SEAL.]	Secretary Am. Col. Society.	

Signed, sealed and delivered in our presence,

M. ST. CLAIR CLARKE,
ELLIOTT CRESSON,
JOHN N. MCLEOD,
PAUL T. JONES,
JOHN B. PINNEY.
[*African Repository.*]

(From the Spirit of Missions.)

AFRICA.

Extracts from Journal of Rev. J. Payne, 1818.

CAVALLA STATION.

January 2d.—Congregation this morning about 200. The largest proportion, excepting our boarding scholars and family, were women. They appeared attentive as usual; but oh! when shall there be "a shaking amongst these dry bones."

Sunday, January 9th.—Congregation this morning about the same as on last Sunday. Amongst those present was "W.," chief of the place. He seldom honors us with his presence. May the Lord bless to him the services of this day. In the afternoon administered the Communion to 25 professing Christians.

Sunday, January 16th.—Congregation to-day about 250, chiefly women. The men, though in town, were occupied with warlike preparations, in consequence of rumors of an intended attack by their hereditary enemies, the Grahwayans.

Sunday, January 23d.—Congregation to-day not over 175; most of the people being on their rice farms.

The rumors of war referred to on last Sunday appear to have died away. It would appear that these rumors are circulated on both sides with the view of keeping each party in a state of alarm and excitement; and so common have they become, that even though we did not trust in the Lord Jehovah, our protector, they must cease to alarm, on the same principle that the constant roar of a volcano after a time fails to terrify those living beneath it.

Sunday, January 30th.—Attendance this morning 200. Old "W.," the chief, again present.

Sunday, February 6th.—Congregation this morning did not exceed 150. In the afternoon administered the Lord's Supper to 27 Communicants.

Saturday, February 12th.—Reports of meditated attacks upon this people have been so long in circulation, that we had about come to the conclusion that nothing was seriously designed by their enemies. In this the events of the past twenty-four hours have proved that we were mistaken.

Yesterday King Freeman, of Cape Palmas, passed this place on his way

to the River towns. This was a very unusual occurrence, but it was accounted for on the supposition that he had gone down to beg of the Baboes some farms which they had refused to allow the River Cavalla people to cultivate. It has since been ascertained that he had heard of the intention of the River people to renew hostilities, and went down to induce them to desist. Having failed in this, he returned the same day to Cape Palmas.

At day-break this morning there was an alarm of war, and it was soon ascertained that Di-ima Lu, a small settlement from this place and four miles distant, had been attacked by the River people. Although there was a mere handful of people at Di-ima Lu, the enemy was repulsed with considerable loss before the reinforcements from Cavalla reached the place. The loss of the Di-ima Lu was three killed and some three or four wounded.

During the morning a considerable body of warriors was seen hanging on the rear of one of the Cavalla towns in the direction of the river, and the Graywayans were said to be in force on the Cape Palmas side. Both these parties, there is reason to believe, were watching the result of the attack on Di-ima Lu. Had that been successful, there would probably have been a combined attack on Cavalla, such as was made three years ago. That having failed, there was no further demonstration. Messages, however, have been received from both sides, that an attack will be made tomorrow. Of course all is excitement here, and we lie down not knowing what the night may bring forth, but comfortable in God's promises: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

Sunday, February 13th.—To-day little has been thought of by the people but war. It was not wonderful, therefore, that we had a mere handful of people at our public services. Still with our own family, even this made a congregation of one hundred.

Friday, February 18th —Made my usual visit to Wotteh, or River Cavalla Station. This is one of the towns from which the party went which attacked Di-ima Lu last Saturday. I have been in the habit hitherto of preaching alternately in the two towns, near the Mission-house at this place; but having learned, notwithstanding my care to have it appear that I take no part in the difficulties in the tribe, that the Wotteh people feared I might act as a sort of spy, I thought it proper on this occasion to call the headmen of Wotteh together, inform them of what I heard, and communicate to them my determination not to go in their town during the existing war, but preach to them at the Mission-house. They treated me very courteously, and appeared much relieved when I assured them that I should continue to visit and preach to them as hitherto.

Sunday, February 20th.—Congregation to-day about 200. Few men were present, most of them being engaged in warlike preparations.

I have been much gratified this evening, while sitting in the piazza, to hear the bell ring for family prayers in the house of two of our native members lately married and living on the Mission premises. There are now six such families, whom being young, I have hitherto required to attend prayers in the school-house. About two weeks ago, however, they commenced, of their own accord, after prayers in the school-house, meeting together, in the largest house, for the purpose of reading the Word of God, singing and prayer.

Thursday, February 24th.—This evening one of our oldest Christian boys, in the name of others, came to ask permission (they do not go in the evening without this,) to go to town to endeavor to dissuade their near relatives and friends from taking greegrees to the war in which they are about to engage. One of them since informed me that they were very kindly received,

though he could not say certainly, they had been prevailed upon to throw away their vanities.

Sunday, February 27th.—This morning, soon after breakfast, every man in town appeared to be in motion, and soon all collected just in front of the Mission-house, but without the grounds. It was evident soon that they were making a greegree. The men having finished their part, the women made their appearance. Every one of these in town having a house, brought a handful of ashes, which she thrust on the greegree, uttering at the same time an imprecation against the enemies of her people. From this circumstance I suppose the greegree had something to do with a proposed attack upon the River towns, which it is said will soon be made.

The "god" was scarcely finished, when the bell summoned the people to the house of the true God. I preached to them from the text, "Trust in the Lord and do good, and thou shalt dwell in the land," &c. But alas! how much more interest was manifested in the god of wood and ashes than in Him! Only about 30 were present besides our family.

Friday, March 3rd.—This morning, about 12 o'clock, the people from this place appeared before Wotteh for battle. This town and others near it are so well defended by fortifications, that little hope was entertained of accomplishing anything, unless the people could be drawn out of them. To accomplish this, numerous greegrees had been made, and special directions given by Deyabo as to what was to be done before the town. Amongst the latter, the Cavalla people, on coming in sight of the town, were to fire two guns and throw up some dust towards heaven. This was accordingly done; but the River people knew too well their interests to be drawn out, notwithstanding the greegree. What was to be done? The Deya was sixty miles off, and could not of course be consulted. There was in consequence a division amongst the assailants. The most part advised an immediate retreat, but some of the more ardent insisted upon storming the two smaller towns. This was attempted by a few. The leaders in each case, however, having been severely wounded, the attempt was abandoned, and a retreat begun. Observing this, the River people sallied out from their towns and fired upon them from the woods through which they had to pass, wounding two—making four wounded in all. The loss of the River people was one killed and three or four wounded.

Sunday, March 5th.—Congregation this morning not over 100. In the afternoon administered the Communion to twenty-five professing Christians. It was pleasant thus in the midst of war to have a peaceful refreshing table prepared by our Shepherd in the presence of our enemies.

Sunday, March 12th.—Congregation to-day about 150. The men were engaged in fortifying their towns, having learned that Grahway intends to join the River people, and with them attack this place on both sides.

Sunday, March 19th.—Met this morning in the Chapel about 150 people. I had concluded the morning service, and was about beginning the sermon, when the Sedibo's drum beat the alarm of war. Of course the services could not proceed, as in a few moments the house was cleared. Some repaired to their houses to get ready their guns, and others ran towards the points of supposed danger. On reaching the Mission-house, from the garret window we could see very distinctly the enemy (the River Cavalla people,) in motion, in the distance. Whether the appearance of rain disconcerted their plans or not, is not known. They, however, made no attack. We had scarcely recovered from the above clamor, when, just as we were opening school at 2 o'clock, another was given. One of our young men came in, and in great agitation announced that the Grahways and a party of our people were actually fighting on the farms. In a moment parties of

armed people were running in every direction. It was more than an hour before it was ascertained that the firing which had given rise to the report proceeded from a neighboring town of a bush tribe.

Thus are we in a state of constant expectation of war. Under such circumstances it is sweet to know that the *Lord* guards us, and sweeter still to know that *these very commotions* are a part of God's plan, and *wise—necessary* in promoting the object for which we live and labor.

Saturday, March 25th.—This morning, at day-break, the people of this place made an attack on two small towns belonging to Wotteh and in its immediate vicinity. In less than one hour the towns were stormed, set on fire, and the people were on their way home. It is said that eight men of the River people were killed and some women and children. Of the Cavalla people none were killed but several wounded, some very badly.

Sunday, March 26th.—Congregation this morning about 200. The people have been generally on guard all day, being in momentary expectation of an attack. A rain, in all probability, alone prevented this. As, however, it has now cleared off, we are likely to be roused in the morning by the firing of guns. Jehovah Jireh.

Thursday, March 30th.—To-day the quarterly examination was held at this station. Except some 5 or 6 little boys, whom an unprecedented scarcity of rice has compelled me to send to town, all our children were present.

Having given no notice to teachers or scholars of the examination, on this occasion the schools appeared just as they do every day. In view of this, and excepting a small class of girls taught by one lately promoted to the rank of monitor, the examination was on the whole tolerably satisfactory. I find it necessary, in order to save myself and others from discouragement, to keep in mind the now well-ascertained fact, that African pupils do not continue to progress as fast as they do the first two or three years.

Friday, March 31st.—Visited as usual, this afternoon, the River Cavalla school. I found the teacher all alone in the Mission-house. He says, that since the two towns near him were burned by the Cavalla people, he has found it impossible to induce children to remain in school, or even to come to the house during the day. He, himself, is so much afraid, that he sleeps in the native town at night. Under these circumstances, I instructed him to make no further effort at present towards keeping up a school. I preached, at the request of the people, in the only remaining town near the Mission-house, to a small congregation, the people being generally engaged in strengthening their fortifications. I was treated with usual civility.

After concluding the services, I proposed to the head-men present to enter into an agreement with their adversaries, to spare innocent women and children who might fall into their hands during the present war. This had been done in the war three years ago, when the Cavalla people had it in their power to kill the women and children of Grahway, and I made the above proposition to the Wotteh people, because in their attack on Di-ima Lu, they had set a new precedent by killing a poor old woman. My proposition was not entertained for a moment, however, by the Wotteh head-men. They said it was natural for me and other foreigners to feel averse to the practice which I would have them discontinue, since it was not our custom, but that it was equally natural for them to like theirs, and they meant to adhere to it.

I could do nothing more, but remind them, as I endeavored to do in all seriousness, that God is the sure avenger of the suffering innocent.

J. PAYNE.

We are not unfrequently receiving letters like the following, which certainly indicate that the colored people throughout the State are becoming more interested in the colony. The letter is written in a good fair hand; and the writer's sentiments and his manner of expressing them, indicate that he might do better than stay here :

BALTIMORE Co., *Sept. 3rd, 1848.*

Dear Sir:—I received your letter of August the 2nd, and I am much pleased at your benevolence, in answering my letter agreeable to my request. In regard to the statement you give of Jacob and Philip Gross, I am extremely glad to hear that they are so comfortably settled, and doing well. And I must observe that your letter has given rise to further investigation. Enclosed you will find a letter that I wish you would please forward in the packet, on her return to Liberia; and I hope that it may go perfectly safe. Notwithstanding, I am surprised at my uncle's children that are in Frederick county, refusing to go to a place where they can enjoy all the privileges that freedom can afford. I will venture to say that in fifty years from this date that Africa will contain thousands of inhabitants from these grand United States. I am truly interested in the welfare of our old country, that the inhabitants thereof may become an enlightened and civilized nation.

Very truly, yours,

THOMAS GROSS, *of Thomas.*

A friend handed us the following letter for publication:
To NATH. C. CRENSHAW, *Va. near Richmond.*

BASSA COVE, *December 28, 1847.*

Dear Sir,—I embrace this opportunity of writing to you to inform you of my health, which is very good at present, as I have got over the African fever, and I hope that this letter may find you and your family enjoying good health. I have written to you once since I have been in Liberia, but I have received no answer, whether you received it or not I am unable to say. When I arrived here I found my sister and Miss Mary Toliver. They were both married and doing very well. Sarra Valentine, Aaron West and Francis Gooden had never been to Africa. You may expect that I am living with Mr. A. D. Williams, of Monrovia, but I am not living with him—I am living with my sister in Bassa Cove. I have not obtained a berth in a printing office as yet. I have seen Mr. Williams, he is well. If you write me any letters direct them to Bassa Cove, Grand Bassa County. Send me a good set of carpenter's tools and I will pay for them, as they are very scarce in this country. Give my love to Mr. Polar Harrison, tell him that I am well, and I hope that he won't forget the promise he made to me. I was much dissatisfied at the thought of coming to Africa, but I have rejoiced much that I did come—tell him that he thinks he enjoys much pleasure there, but if he comes to Africa he will enjoy pleasure in the highest degree. I have been here one year, and I have enjoyed more pleasure in that one year, than I did in all my days spent in America. Here I lie down when I choose and no one to say get up. I go to work when I choose and stop when I choose, and no one to say resume your task. Tell him do come to Liberia, where his children can be educated and be something thought of. When we go to church there is no one to run us away, and surely God is as good here as he is there, for he has blessed my soul and that of many others, and will bless yours if you come and ask of him. Give my respects to all the enquiring friends. I have not much to write about, but I wish to say something about the produce that is

raised here; the following articles can be raised here without difficulty:—Coffee require some extraordinary care, rice, ginger, beans, cassada, potatoes, arrow-root, and many other useful and valuable vegetables. You would oblige me much by sending me those tools and some garden seeds, as they are very scarce also. Dafne Warnsey is here; she has not got thoroughly over the fever yet; her child is well; she talks of living with her sister, as she has the privilege to do so. I have the privilege to come back to America, for I don't pass one month without seeing an opportunity to come, but when people get here and get fixed they are so contented that they don't want to come back. My sister's husband is a house-carpenter, and I am working with him, in order to learn the trade, &c., &c., &c.

Yours, most respectful,

Signed,

AMBROSE REDD.

LIBERIA.—The following letter will be interesting to all the friends of Colonization and the infant republic of Liberia, as indicating the success of President Roberts in procuring from Lord Palmerston the promise of immediate recognition of the new State, with "a treaty of alliance and commerce." The last boon may be of less advantage than the first—Great Britain always taking good care of herself in her commercial treaties:

LONDON, *September 6, 1848.*

Elliott Cresson, Esq.—My Dear Friend:—I am rejoiced to say that President Roberts has had an interview with Lord Palmerston, in company with Dr. Hodgkin, who says there shall be no hesitation in acknowledging the sovereignty and independence of the Republic of Liberia. He says Mr. Roberts need not stop here; but let him go to Paris, Brussels and Frankfort, and make arrangements to get his country acknowledged by France, Belgium, and Germany; and when he comes back to London he will find all things arranged for him here. Lord P. told Mr. R. that he would immediately apply to the Board of Trade to make up a draft of a treaty of Alliance and Commerce, and if he has occasion to communicate with him, he will address him through Dr. Hodgkin. Nothing could exceed the courtesy and kindness of his Lordship, who appeared perfectly familiar with Liberia—its origin—progress, and present condition. He appears to appreciate it duly, and manifested great desire to promote its prosperity. Commodore Hotham, the British commander of the African Coast Squadron, has written very fully and very favorably of Liberia to the Government, and Lord P. has acquired his information from this and other sources. So you see there is a probability of this new Republic being acknowledged by Great Britain, long before it will be by our Government, which is very discreditable to us. France, Belgium, and Germany will, no doubt, imitate Great Britain.

Ever yours, most faithfully,

GERARD RALSTON.

OUR NEXT EXPEDITIONS.

It is expected that the Packet will sail on her 5th voyage in January, probably towards the last of that month. Those wishing to send freight must make early application. For terms, see advertisement in next page.

A vessel will leave this port for the Colonies, via Sierra Leone, on or about the 15th of November, by which letters and small packages may be sent.

J. HALL, *Agent.*

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agents, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,

Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series. BALTIMORE, NOVEMBER, 1848. Vol. 4.—No. 17.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”
JEFFERSON.

APPOINTMENT OF A TRAVELLING AGENT.

At a meeting of the Board of Managers of the Maryland State Colonization Society on the 2nd November, 1848, Mr. John W. Wells was appointed Travelling Agent of the Society. Mr. Wells immediately commenced the performance of his duties with a zeal and energy which promise the best results from his appointment:

In a letter from Mr. Wells, dated at Annapolis, he gives an account of a public meeting held there on behalf of colonization, which was addressed by those old and distinguished friends of colonization, Alexander Randall and James Murray, Esqs., who entered fully into the subject and advocated the system, and the plan of the Society's operations in carrying it out. Mr. Wells speaks highly of the kindness with which he was received in Annapolis, and we take this occasion to make his acknowledgments.

The following donations were received by him:

“I acknowledge donations and subscriptions to the Maryland Colonization Society and Colonization Journal, procured by me whilst in Annapolis, as follows:

Henry Maynadier, . . .	\$5 00	Geo. E. Franklin, . . .	\$3 00
Dr. John Ridout, . . .	5 00	J. Wesley White, . . .	1 00
James Iglehart, . . .	5 00	John Walton, . . .	1 00
A. Randall, . . .	5 00	James Andrews, . . .	1 00
Rev. Clelland K. Nelson, .	5 00	Church collection, . .	2 02

Yours, with high respect,

\$33 02
JOHN W. WELLS, *Travelling Agent.*”

In addition to the above the following unsolicited contributions have been received at this office:

From Mr. Edward Wright, through the Rev. Mr. Guiteau, .	\$50 00
“ the Rev. Joshua Sweet, through Bishop Whittingham, .	2 50
“ ————, ————,	2 50
“ Enoch Allen, of Philadelphia, for Journal,	1 00

Mr. Wells will commence his labors in this City after the Christmas holidays, and it is confidently hoped that he will meet with a success proportionate to the character and importance of the enterprise in which he is engaged.

(From the Colonization Herald.)

RECOGNITION OF THE REPUBLIC OF LIBERIA BY FRANCE AND ENGLAND.

It will be seen, by the following extracts from the letters of our associate Gerard Ralston, Esq., that the expectations held out on a former occasion, as presented in our last number, have been realized in the most satisfactory manner. The Republic of Liberia is now fully recognised by the governments of France and England, in terms of marked courtesy and cordiality, and accompanied by such offers of substantial aid as greatly to enhance the value of the act. Throughout, President Roberts has acquitted himself of his arduous and responsible charge in a way to elicit and retain the highest opinion of his judgment and skill in the minds of all those, both functionaries and others, with whom he has been brought in contact.

The administration of General Roberts will constitute an era in the history of Liberia, to which succeeding generations will look back with allowable pride. He, who in times past, has contributed, both as civilian and soldier, to the organization of the new State while a colony, and to expel the slave-dealers and their retainers, will not fail, now that he is clothed with additional authority and reinforced by the ships of friendly powers, to sweep the entire coast of these worse than barbarians.

The conduct of the English government, by its frankly recognising the new Republic, we are bound in a spirit of common justice, to say, gives proof of the sincerity and ultimate good intentions which actuated it, when not long since the commanders of English ships of war protested against the anomalous state of things in Liberia as one to which they could not become parties. Reference is here made more especially to their refusal to acknowledge the validity of the enforcement of certain custom house duties by the colonial authorities. The correspondence between Governor Roberts and the English Commodore and captain on that occasion was, of course, read in Downing street, and must have prepared Lord Palmerston to receive the envoy of the new Republic with a consideration due to his manifest diplomatic ability and his recognised position among his countrymen.

The pleasure which the intelligence we now communicate has caused among the philanthropic in the United States, is alloyed by the reflection that our Government did not anticipate the action of both France and England. It is the first, it is true, to send a consular agent (Dr. Lugenbeel;) but a more distinct formal acknowledgment was due to the young State, which has derived its being and been nurtured in its infancy through the untiring efforts of American citizens; and in whose behalf sympathy has been officially declared to be felt, in the letters of Secretaries of State at Washington, (Messrs. Upsher and Webster,) and by the then resident Minister at St. James, (Mr. Everett.) We shall not refer to, nor animadvert on the prejudices which have interfered with a plain, manly and national course of conduct, because we believe that they must yield to the force of truth, embodied in the shape of lucrative commerce adorned by benevolence. For once in the history of the world the two races will now reciprocate, to their mutual advantage, kind offices and substantial services, without misconception of motives, or future embarrassment to either.

LONDON, September 1, 1848.

ELLIOTT CRESSON, Esq.

My Dear Friend,—You cannot think how pleased I am to be able to tell you that President Roberts is getting on perfectly well, and “the new Republic” is exciting among the friends of the negro, wonderful attention;

and even the Anti-Slavery Society is losing its prejudices, and beginning to favor this admirable new country. The cordial and most friendly manner in which Mr. Roberts has been received by Lord Palmerston, by Mr. de Beaumont (the French minister,) and others of great influence, to say nothing of Lord Bexley, Dr. Hodgkin, Samuel Gurney, and others of lesser note, has given him a currency and a degree of favor with every one, that will enable him to do all that he wishes, and secure the recognition of Great Britain, France, Belgium, Germany, &c. Our "slow coach" country, under the influence of Mr. J. C. Calhoun, will be lag last, in the performance of this *indispensable* and most important duty. We have just had the most gratifying accounts from Brussels, where the President and his two ladies went with the English deputation, (170 gentlemen and 60 ladies,) to represent the Peace Congress lately held in that city. George Thompson (of Philadelphia) and I were instrumental in procuring him an invitation, and making him known to Rev. Mr. Spencer and other leaders of this body of philanthropists. These gentlemen have returned, and express the greatest respect and admiration for our President—his cleverness, good sense, judgment, *quiet* and most respectable manners—in short, his whole manner and appearance, together with the vastly important cause he has under his charge wherever he goes. These gentlemen who have returned from Brussels, say that by all odds, the President made the best speech that was made in the Congress. Its excellent good sense, judgment, appropriateness, manner, and *tout ensemble*, made it decidedly *the speech* of the Congress, although there were 200 Englishmen, and a great many French, German, Belgian, Dutch, and other delegates present. I hope most sincerely his speech will be published; if so, I will send you a copy.

October 12, 1848.—President Roberts has returned from Paris, where he effected with the French Government all he desired—the full and complete acknowledgment of the independence and sovereignty of the Republic of Liberia. This act was done by the French Government in the most complimentary and liberal manner, and orders have been given to the French naval commander on the coast of Africa, to put at President Roberts' disposal two or three ships of war, whenever he wants to go upon an expedition to put down Barracoons, and break up slave-trading parties, and otherwise promote the interests of humanity upon the coast of Africa. It is truly wonderful how successful Mr. Roberts has been. The most skilful diplomatist would have considered himself fortunate, under ordinary circumstances, in effecting in six or eight months, what Mr. Roberts has accomplished in as many days. He says: Mr. George W. Lafayette, son of the old general, was most indefatigable and incessant in his efforts to serve him: and it is mainly owing to him, that he succeeded so fully and so early.

October 26, 1848.—I am very happy to inform you that President Roberts has procured the acknowledgment of the independence and sovereignty of the Republic of Liberia by the British Government, which has been granted in the most free, liberal and complimentary manner. It is impossible that it could have been done in a more gracious manner, except possibly the French Government may have done so, inasmuch as it anticipated the British Government by a few days. But it must be acknowledged, in justice to the British Government, that Lord Palmerston assured Mr. Roberts, before he left here for Paris, that there would not be the slightest difficulty about recognition—that he might go over to Paris with the full understanding that when he returned he would find the act accomplished,—signed, sealed, and delivered—in short he might consider the thing as done.

Lord Palmerston has been as good as his word. Mr. Roberts is now engaged in negotiating a treaty of commerce with this Government. He showed to George Thompson and me last night the draft of the treaty in the handwriting of Mr. Labouchere, the President of the Board of Trade. The treaty is a most liberal one—based on perfect equality and reciprocity between the two States—Great Britain and Liberia. Mr. Roberts thinks in a very few days more this treaty will be signed, sealed and delivered also, and then he will be ready to go back to Liberia, having succeeded entirely in the accomplishment of the objects which brought him to Europe. Lord Palmerston told him, that a portion of the British Squadron should be employed to assist him in putting down the accursed slave trade. I have already informed you that General Cavaignac assured him, that orders should be sent out to the Commander of the French Squadron on the Coast of Africa, to aid him (President Roberts) by all possible means in suppressing the slave trade.

Ever affectionately yours,

GERARD RALSTON.

RETURN OF PRESIDENT ROBERTS.—We learn from Mr. Ralston, as will appear from the subjoined extract of a letter to Mr. Cresson, that President Roberts is probably now on his way to Liberia:

You will recollect that I introduced Mr. Roberts to Mr. Samuel Gurney. This gentleman has introduced him to a house that trades with Africa, which will most probably prepare a cargo of merchandize suitable for the Liberia markets, and thus give to Mr. R. and his two ladies a free passage home. Thus you see Mr. Roberts is enabled to accomplish every thing that is desirable. He has been eminently successful in Europe. I am mortified beyond measure, that he was so unsuccessful with the American Government, and that he was obliged to leave the United States without the acknowledgment of the Government to the Independence of Liberia.

THE AMERICAN COLONIZATION SOCIETY.

AN APPEAL FOR FUNDS.—The Rev. W. McLain, Secretary of the American Colonization Society, has issued the following important circular:

COLONIZATION ROOMS, *Washington, Nov. 1, 1848.*

The peculiar condition in which we find ourselves now placed induces us to make an earnest appeal to all our friends, and to a benevolent public generally, for assistance.

Our last annual report closed with the following paragraph: “\$42,500 is the lowest possible estimate of the means indispensable to meet our present engagements. To prosecute vigorously and with advantage our operations during the year upon which we now enter, and not incur a heavy debt, will require at least \$50,000.”

The first of the above estimates was based upon the fact that we were then \$9,500 in debt, and had engaged to send 310 emigrants to Liberia. The last, upon the probability that many others would want to go, and ought to be sent.

Since that time we have actually sent 443 emigrants to Liberia, and have received applications to send from Baltimore 95 more, and from New Orleans 472! If we had the means to dispatch these 567 now waiting for a passage, it would make the number sent within the year 1,010.

It therefore appears that the estimate which we made at the beginning of the year was *much too low*. Allowing \$50 to pay for the transportation and

support six months in Liberia of each emigrant, it would require \$50,500 for this single item. The estimate of \$50,000, therefore, does not cover simply the transportation and support of emigrants, leaving out of view entirely the other expenses of the Society in this country and in Liberia.

Let us now look a moment at our receipts thus far. Ten months of the year are now past. The total amount of our receipts is \$30,601 89. This is much below the *proper proportion* of the estimated \$50,000. Unless, therefore, our receipts are greatly increased during the remaining *two months*, we shall at the close of the year fall short of that estimate, which itself falls immensely short of our real demands.

The *relative condition* of our treasury *now* is *better* than it was at the *beginning* of the year; that is to say, we then estimated that \$42,500 would pay the liabilities of the Society then due, and the expenses of 310 emigrants. We have paid those debts, sent out 443 emigrants, and our liabilities are now \$9,543 32, which is only a fraction above what they were at the beginning of the year, while our receipts are \$11,898 02 below the estimate \$42,500!

This, we think, is sufficient to show that the affairs of the Society have, during the year thus far, been carried on with some energy and with *great economy*. Our friends, who have contributed to our funds, may therefore feel assured that their gifts have not been wasted or squandered in vain experiments.

We now come to the burden of this appeal. From various sources we had been assured that money would be raised sufficient to transport all the emigrants who should desire to go to Liberia. On this basis we encouraged the spirit of emigration, and requested all who were anxious on the subject to apply to us. The consequence is, that, after having sent this year 443, there are now 567 waiting for a passage. We are under pledges to furnish them one. They are all anxious to be off, many of them *impatient*. They are needed in Liberia. They ought not to be detained in this country.

But we have not got the means to send them. Unless, therefore, our friends come immediately to our help, what can we do? The present debts of the Society must be met. Allow \$50 to pay the expenses of each of the 567 emigrants, and it makes \$28,350. Where shall this amount be obtained?

Of these persons, 152 are free; of whom, 8 reside in Connecticut; 6 in New York; 1 in this city; 9 in Virginia; 18 in South Carolina; 27 in Indiana; 39 in Alabama; 33 in Tennessee; 2 in Ohio; and 9 in Illinois.

How easy it would be for a few individuals in each of those States to assume the responsibility of sending the emigrants from their own State!

The remaining 415 are slaves, the freedom of most of whom depends upon their emigration to Liberia.

Here is a field for the exercise of benevolence and philanthropy upon the largest scale.

Great and important as this work is, we cannot go forward in it without means. We therefore present this statement of the case to our friends and the public generally, praying them to come at once, and in their greatest liberality, to our assistance.

Whatever funds are contributed, or can be raised, should be sent to us immediately, in order to secure the desired result.

In behalf of the Society,

W. McLAIN, *Secretary*.

BOUNDARIES OF THE "REPUBLIC OF LIBERIA," AS CLAIMED BY
THAT GOVERNMENT IN ITS DECLARATION OF RIGHTS.

WHEREAS, It is of the utmost importance to the peace, harmony, friendly intercourse, and amicable relation of nations, that the rights of each should be clearly ascertained and defined: and whereas serious inconveniences may arise from the extension of jurisdiction over territory over which a rightful claim has not been asserted and recognized: and whereas a common interest demands that all needless and unreasonable impediments be removed from the free operations of a lawful commerce: and whereas it is among the attributes of sovereignty and independence to prescribe regulations for the government of the conduct of all persons coming within its territorial jurisdiction: and whereas the people of the Republic of Liberia have at different times, for good and adequate pecuniary considerations, purchased from the native proprietors of the soil, the line of coast from Grand Cape Mount on the north-west, to Grand Cesters on the south-east—a few inconsiderable intermediate points only excepted,* and of these some are secured by pre-emptive treaties: And whereas said native proprietors have not only ceded to this Republic their property in the soil originally owned by them, but yielded up to this Republic all and every species of political ascendancy and sovereignty over the same: Therefore, in order to accomplish the laudable purpose stated above, as well as being moved thereto by other good and sufficient reasons, WE, the Representatives of the People of the Republic of Liberia in Legislature assembled, in virtue of the purchases and treaties made as above stated, do hereby declare the following to be the territorial boundary of this Republic, to wit:

A line commencing at the mouth of Grand Cape Mount river, on the north-west, running along the centre of that river to its source, or to the interior frontier of the Cape Mount section of the Vey Territory, thence by a line running eastwardly, separating the territory of the Vey and Dey tribes from the territories of the contiguous interior tribes, until it strikes the northern boundary of the Millsburgh purchase; thence along the north-eastern boundary of the Millsburgh purchase, and through the tract of country lying between the said Millsburgh purchase and Junk, until it strikes the northern angle of the purchase of Junk territory, thence along the interior boundary of the purchase from Bassa to the St. John's river; thence across the St. John's and along the interior boundary of the territory of the Atlantic tribes from whom the purchases were made, until it reaches the south-eastern front of the Grand Cesters territory; thence in a south-westerly direction to the ocean at Grand Cesters in 4° and $41'$ north latitude, and 8° and $8'$ west longitude, being a mean parallel distance from the ocean of forty-five miles; thence along the sea coast in a north-westerly direction to the place of commencement; including all rivers, harbors, bays, islands, and such a distance out in the ocean as is determined by the law of nations to be just and proper in such cases, or as security, protection and a wholesome jurisdiction may demand.

APPROVED, *February 1st, 1848.*

* It seems to us quite essential that these "inconsiderable intermediate points" should have been more particularly specified in this document, and that too for the very reasons set forth in its commencement. For no matter how inconsiderable they may be esteemed in some respects and how totally worthless they may be, they may yet prove the cause of serious trouble.—ED. JOUR.

(From the Journal of Commerce.)

THE AFRICAN SLAVE TRADE.

At intervals within the last three or four years, several of the more influential English journals have advocated the withdrawal of the British naval force stationed on the African coast, on the assumed ground of its inefficacy for the prevention of the slave trade,—which, instead of being diminished by the attempts made to suppress it, is boldly alleged to have increased, if not in consequence, at least in despite of those efforts; on the ground, likewise assumed, that the maintenance of a squadron there had done more harm than good, and had actually aggravated the horrors of the traffic by increasing the sufferings of its victims, causing them to be overcrowded in small vessels constructed solely with reference to speed, and to be embarked with a degree of expedition that occasioned disregard of their comfort, and further, because, as is alleged, the support of a squadron there has involved a sacrifice to the country in life and treasure, out of all proportion to any beneficial results that have thence accrued to the cause of humanity. No pains have been spared to produce an impression on the public mind favorable to the abandonment of the existing policy, and not only a powerful section of the press has labored strenuously in that behalf, but it has been sought with some degree of success to secure the co-operation of the House of Commons. The appointment of a committee was procured, on motion of a member of that House, who declared himself of opinion that Parliament should leave the slave trade free, and an inquiry entered on which resulted in confirming the committee in their pre-conceived opinion—the evidence being directed to that point—that the attempts of France, England and America, to suppress the trade had increased it, and that to put it down it should be left entirely free—that the worst of mankind (for Lord Brougham truly said, that every crime that could be perpetrated was comprised in the slave trade) should be left unrestrained to prosecute an employment the most congenial to their depraved natures. The secret of these efforts to bring about a change of public sentiment in Great Britain that shall result in abolishing the inhuman practice of man-stealing and man-selling, a practice which cannot be termed a trade without libeling honest vocations, may be found in a sincere but ignorant belief, that if the means in operation were adequate to the end, this species of piracy like every other would long ago have been comparatively annihilated—for the sanguine do not stop to consider that to this alone has been extended the practical protection of great and powerful nations; or it may, perhaps, have connection with the fact recently alleged in the House of Lords, and admitted on the part of the government, that British capital is largely engaged in the iniquitous traffic. Whatever be the cause, the progress of change in the public mind has been so great as to alarm the champions who through years of uncertain warfare fought the battles of freedom in the House of Commons, and achieved the abolition of the slave trade against an array of wealth and power and influence that seemed absolutely inexpugnable; and the voices of Brougham and Denman, now peers of the realm, are heard from another arena, but in like tones of earnest, eloquent, and indignant reproof, deprecating the growing apathy and indifference respecting the toleration of the slave trade, so injurious and derogatory to the country, and rebuking the faintheartedness that despairs of the entire extinction of the traffic, with a manly perseverance in exertion. Lord Denman completely refuted the propositions that the slave trade had increased in spite of every endeavor, and that the efforts directed to its suppression had aggravated instead of alleviating the evil. He proved that the slave trade could be suppressed, and that on

various parts of the coast it had been discouraged, harrassed and extinguished. It has been totally suppressed in the Bonny river, in the Gambia, and other places. The 12,000 slaves formerly exported from Benin to Cuba dwindled to 1,000 after the destruction of the Barracoons. Lord Denman is of opinion, that if the blow thus struck had been followed up, the slave trade would have been extinguished altogether by this time. The evidence adduced in the House of Commons showed that, in 1843, when England was thought to be in earnest in her determination to put down the traffic, it was regarded in Brazil as a losing concern, and those who had engaged in it were preparing to take up some less iniquitous business.

As illustrative of the deplorable change in progress in the public sentiment of Great Britain, it may be mentioned that the person who gave this testimony, one Dr. Cliffe, acknowledged himself to have been a slave trader. This fact did not escape the notice of Lords Brougham and Denman. Their Lordships commented with stern severity on the impropriety and preposterousness of consulting a slave trader as to the best mode of suppressing the traffic in which he had been engaged. Lord Denman said it was like consulting a wolf as to the best mode of preserving the sheep. Lord Brougham, remarked,

If any one had told him that he should live to see the day when a committee of one of the houses of Parliament should suffer a man to come before them who said that he was a felon, that he had been engaged in murder, rapine, piracy (and every crime that could be committed was comprised in the slave trade,) who said that he had led a felon's life, and found it a most lucrative life, his astonishment would have been great. But how much greater it would have been if he could have known that such a man would become the pet, the cherished darling witness of a committee of one of the Houses of Parliament, who, instead of sending him for trial, and thence to the hulks, had him before them, kindly treated him, appeared anxious to wipe away any antecedent stain in his character, and in whose favor he stood so high that they appealed to him as to his judgment of the credibility of a captain in Her Majesty's service! (Hear, hear.) It was no light matter to suffer a man tarnished by every vice, to come into court and give evidence of such practices as this man had confessed himself guilty of.

The discussion originated on a motion of Lord Denman for an address to the Queen, praying for a rigorous enforcement of the treaties entered into for the extinction of the slave trade on the coast of Africa, and for the prosecution of all British subjects engaged therein; and suggesting to her Majesty the expediency of concerting measures with her allies for declaring slave trading piracy, with a punishment less severe than that now incurred according to the law of nations for that crime. Lord Brougham expressed himself in favor of a searching inquiry by a committee of the House of Lords, into the various forms which the traffic assumed, and the different guises under which it appeared. The result of such an inquiry would, he said, either rescue the character of British merchants from the stigma which attached to them, or would prove that the suspicions were well founded which led him to suppose that the criminals were to be found in the bosom of the great mercantile communities of London, Liverpool, Bristol and Manchester, and that a searching inquiry would drag them to light. The Marquis of Lansdowne responded on behalf of the government, affirming that government was at this moment, with no abatement of alacrity, giving to the provisions made for suppressing the slave trade their fullest effect. He went so far as to deny the right of Great Britain, in a moral sense, to abandon her endeavors to put an end to that trade which was the curse of the world, as it had been a stigma on her own national character; and concluded by

declaring his conviction of the expediency of concerting measures for declaring the slave trade piracy, with a mitigation of the punishment now incurred for that crime.

According to a statement of Mr. Hume, in the debate on the Navy Estimates in the British House of Commons, Aug. 9th, there were in 1817, no less than forty-three British ships employed in the suppression of the slave trade, viz.—28 off the Western Coast of Africa, 11 at the Cape, and the residue on the South-east Coast of America. The efficiency of this squadron is attested by the rescue of almost countless victims, either in captured slave ships or in barracoons and factories destroyed on the Coast. But unhappily only a temporary and limited benefit results from these successes. The great depots for export are often seized—the conquest has often been a thousand times achieved, the enemy routed, and his strongholds left a heap of smouldering ruins; but as soon as the fleet of the retiring conqueror sinks below the horizon, a new mart is raised on the ashes of the old, and a thriving trade is prosecuted while the avenging sword is sheathed. The profits of the kidnapper are so enormous as to outweigh all other considerations, and though continually defeated, he is never subdued. The conquest can only be secured by possession. The Coast must be lined with colonies of civilized and Christian communities. *Establish a Monrovia at every accessible point, and with the blessings of Heaven the result will be as in the territory of the infant Republic of Liberia, once the great emporium of this baleful commerce, but now a commonwealth of freemen, the asylum of the oppressed, extending its protection over three hundred miles of coast, to which no slave ship dares approach.* Let a portion of the large fleet maintained by England, France and America, for the prevention of the slave trade, be employed in transporting free colored emigrants, either from the United States, or from the British and French West Indies, to suitable points on the Coast of Africa, where, under the joint protection of the three powers, and with the active sympathy and material aid that such a project must command from the humanity of the people whom those forces represent, the Colonists will enjoy every facility for founding settlements,—one day perhaps to become nations and the source of civilization and enlightenment to the native Africans,—and the slave trade will gradually be crowded from its haunts, till at length it shall have no footing in the land.

(From the Spirit of Missions.)

AFRICA.

Extracts from the Journal of Rev. J. Payne, 1847.

CAVALLA STATION.

The following portion of the Rev. Mr. Payne's Journal was accidentally omitted in the regular order of its date:

Sunday, July 4th.—Congregation, this morning, about 200. The larger proportion of those present were women.

Administered the Lord's Supper to 24 professing Christians.

It is ten years, to-day, since, with my wife, (and my late friend and brother, Rev. Mr. Minor) I landed at Cape Palmas. What cause have we for thankfulness to God for his mercies to us during that period! Our lives are spared. We have seen six Mission Stations fully established, the Gospel preached to thousands of the heathen, and more than 70, (though some of these have apostatized, while others have died) most of them natives, gathered into our Church. I have been enabled, too, in great

measure, to master the native (Grebo) tongue, to preach in it, and to translate into it, besides our liturgy, some portions of God's holy word. How much better hath God been to me than all my fears! I thank him, and take courage.

Saturday, July 10th.—Returned from Taboo and Rockbookah, which stations I left home to visit on last Wednesday. I was thankful to find the family at Rockbookah enjoying a good degree of health. The station here appeared to be doing as well as could reasonably be expected. Mr. Appleby has recently erected a small thatched chapel, in the native town, near his house, which, it is hoped, may have the effect to draw more people under his instructions.

I had the satisfaction of admitting to baptism a young colonist woman, living in Mr. Appleby's family, who had given satisfactory proof of having been "born of the Spirit," since my previous visit to the station. It added to my joy, over this repenting sinner, that she had been led into the way of truth, notwithstanding her having been educated in the errors of "the Man of Sin."

I reached Taboo on Thursday. Mr. Hening was still in bed, from extreme weakness, occasioned by the severe attacks of fever through which he had lately passed. It was eight weeks since he had left his home. He was now free from fever, and convalescent.

The station at Taboo has necessarily suffered from the affliction of its superintendent. The six native youths, however, who kneeled with me around the Lord's table, to receive the emblems of his broken body and shed blood, afforded comforting proof, that though often interrupted, his labors had not been "in vain in the Lord." Mrs. Hening and child were well. The former had been most wonderfully sustained during her husband's protracted illness.

On my way home, to-day, I administered the Lord's Supper to Christ's little flock of four persons, at Rockbookah.

Sunday, July 11th.—Congregation to-day about 200. Baptized the infant daughter of Mr. and Mrs. Gibson, our teachers at this station.

Sunday, July 18th.—Congregation to-day 250. Many of those present were Babo people. They were from a town on Cavalla river, and have brought a tora (dance) to this people. Though strangers, and perhaps hearing the Gospel for the first time, they were perfectly decorous, and apparently attentive. May they carry with them to their home some of the precious seed of God's word!

Monday, July 26th.—This evening we were all astonished by the intelligence of the death of Toh, B. B. Wisner, who for eighteen months past has been my interpreter and translator. Some weeks ago he went to Cape Palmas, and returning at night took a severe cold, which falling upon his lungs, produced a bad cough. Though the continuance of this disorder caused me some uneasiness, I did not think it serious until a month ago, when he felt so much worse, that it was judged best for him to go to town, where he could keep warmer than in his own house on the Mission-hill, which he had not entirely finished. Two weeks ago he was seized with spitting of blood, which alarmed him so much that he sent for me, as I hoped, for religious conversation. I was disappointed. He manifested the same reserve, which I had ever regretted, in his case; but I felt it my duty to express my fears in regard to his spiritual state, and to urge him, in view of the uncertainty of life, to live nearer to God. He made little or no reply, and I left him, with painful reflections in regard to his eternal prospects. And I saw him no more.

Yesterday (Sunday) he was well enough to walk from town to his house

on the Mission-hill, and no one appeared to have any idea that his end was near. On returning to town, however, it appears that his symptoms grew worse, and his father, the principal chief of this place, and a firm believer in all the superstitions of his country, ordered him to be hid for fear of witchcraft. As soon as I learned this fact I remonstrated with the old man against the unkindness, to me and to his son, of placing it beyond my power to minister to his comfort. He replied, that we, Kobo, (foreigners) knew nothing about witchcraft; but that his people were very bad, and the course he had taken was necessary. Only a few hours afterwards his death was announced.

It appeared that he had been taken to a small town in the neighborhood, and placed in charge of a doctress. A moment before he expired, she left the house. He was sitting up in a chair, apparently comfortable. In a few moments she was called back to see him die!

Almost immediately after hearing of Toh's death, I went to his father to offer him my sympathies, and to request that I might give his son a Christian burial. He very politely acknowledged my kindness, but declined granting my request. He did not seem to object to our mode of burial, but to think that it was due from him as a father to pay his son this last mark of respect. I renewed my efforts the next morning, but though the father now appeared to have withdrawn his objections, other members of his family succeeded in thwarting my wishes. There was, therefore, no alternative but to allow this Christian brother to be interred with all the revolting rites of a heathen burial.

I have felt some degree of anxiety in reference to the effect which Toh's death might have on the interests of the Mission at this place. Besides being the favorite son of the Chief of the Cavalla town, he was decidedly superior in talents and attainments to any native who has been connected with the station. But, although a few have expressed the opinion, in view of Toh's early death, that education is bad for natives, yet the prevalent feeling is, that it is to the witchcraft of his own people, and not to his education, that this is to be attributed.

Sunday, August 1st.—Congregation to-day about 150. Administered the Lord's Supper to 24 professing Christians.

Sunday, August 8th.—Congregation 180. Had some fever, after public service, which rendered me unable to deliver the ordinary Sunday evening lecture. Still I read prayers, and made a few remarks.

Mr. and Mrs. Hening reached the station yesterday. They propose embarking for the United States by the earliest opportunity, in consequence of the continued ill health of the former.

Sunday, August 15th.—Congregation to-day 150. It was affected by the excitement connected with a death by "gidu." The victim was an old woman, a great grand-mother. She died in consequence of being charged with the death of B. B. Wisner. Two other old women, the wives of W's father, have gone off to drink "gidu," under the same charge! Such is heathenism, engendering every hatred, witchcraft, and murder, amongst those who should constitute one united household! A sad subject for contemplation, enough almost to sicken the heart to hopeless despondency. The poor old woman, killed this morning, may have been, probably was, perfectly innocent of the crime with which she was charged. And yet, according to the institutions of her country, she was regularly tried, and died justly—the death of a miserable witch! But what, then? what is the remedy? Obviously one—one only—the renovation, through the glorious Gospel, by the operation of the Holy Ghost, of the heart, out of which proceed envyings, hatred, wrath, witchcraft, and murder. And that Gospel,

blessed be God, has been sent here, is preached, is producing its blessed fruits, and shall, in God's own good time, "destroy the works of the devil."

Friday, August 20th.—To-day, at about 12 o'clock, was buried, with all the martial pomp with which the Greeboes could invest the occasion, Nye-praa, the doctor, who rendered himself so famous by leading the Half-Cavalla people to victory two years ago.

"N." certainly was a remarkable native. Born among an unwarlike people, he seems to have been early possessed by a passion for the destruction of his species, which entitles him to a rank amongst the most ferocious of savage warriors. But though his natural disposition led him to delight in war, the superior skill which he evidently possessed, he told me, he acquired partly from the Mandingoes and partly on board British men-of-war on the coast. The tactics which he learned in the latter sphere, and the jugglery taught him by his heathen instructors, joined to his natural shrewdness and force of character, secured to him an extraordinary influence over his people, from his first appearance amongst them as a doctor-warrior. And the whole of this influence he never ceased to use, in order to engage those amongst whom he was living, in war. Whether or not there was justice on his side, did not appear to him to be a matter of the least concern. To be the head warrior, leading on his savage bands to victory, which invariably followed his steps—this was his happiness—his life. But the most remarkable feature in this man's character was, his perfect contempt for those oraculars of his own profession, in which his people entertain the most perfect confidence. All his measures, at this place, were taken and executed in the very face of the responses of all doctors consulted. And the fact, that he succeeded, one would think, cannot but shake the popular faith in these lying vanities. Nor had N. more faith in gre-grees, as a means of preserving his own life, than in the dictates of the deyabo. While professing to make the most potent charms for others, (evidently to inspire them with courage) yet when warned to beware himself of witchcraft, or exposure in battles, his reply was, that nothing could harm him until God's appointed time for his death should come. He died of diarrhœa, or rather as Dr. Perkins thinks, of leprosy, a disease with which he had long been afflicted, and which, as Dr. P. states, often terminates as N's did.

Sunday, August 29th.—Congregation, this morning, about 250. In the Sunday-schools the attendance was 73. Four or five of our pupils were absent in consequence of sickness. Had all connected with the station been present, they would have numbered 80: a very good congregation in themselves, and well worthy of the labors of the Lord's day. An interesting feature in our Sunday, and also day schools, at present, is, that several of our advanced native scholars act as teachers. In the male department, numbering forty-five, I am the only foreign teacher on Sundays, as Mr. Gibson is the only one during the week. In the female department of the school, Mrs. Payne and Mrs. Gibson are assisted by a native girl, who also acts as monitor in the day-school under Mrs. Gibson.

Thursday, September 2nd.—This afternoon, intelligence of the death of Wah, late Bodia, of this place, was brought by a messenger from Rocktown. After having waited there for several months, it appears, that this morning he requested "gidu" to be administered to him, by a friend, and died immediately.

The utmost alarm prevailed in the branch of his family, eligible to the office of Bodia, on hearing of Wah's death. The Bodia is never regularly appointed until doctors (deyabo) have been consulted on the subject. When, however, as in the present case, the death of an incumbent takes place suddenly, it is customary to seize on any one, even though a child,

and to put on his leg an iron ring, which is the badge of office, until a regular appointment shall have been made. On this occasion, two youths came on the Mission premises to beg that I would allow them to secrete themselves, "lest they should be caught and made king." They were allowed to do so, and remained until they heard that an older relative had been appointed *pro tem*.

Sunday, Sept. 5th.—This morning baptized Yedeba, Henry P. Johns, aged 19 years. Y. is a native of an interior tribe, immediately in the rear of Cape Palmas. He received his first instruction from the A. B. Missionaries, whom he accompanied to Gaboon, where he remained until last year, when he returned to Cape Palmas, and was received into our Mission. Although possessed of an unusually active mind, owing to his fickleness he for some time gave little promise of usefulness. During the past three months, however, his character has undergone such a change, that I have felt much confidence in his professions, and to-day admitted him with more than ordinary satisfaction, into the fold of Christ.

Administered the Lord's Supper to 28 communicants. Mrs. Hening united with us. Mr. H. is still confined to his bed, though convalescent.

Sunday, Sept. 12th.—Congregation to-day about 130. The men were generally engaged in building their houses. There is, alas! still "no fear of God before their eyes." If, however, their Master in Heaven bears with them it ill becomes me to be impatient. Oh, Lord! help me to do my work, leaving it to thee in thy own time and way to perform thine own.

United in marriage B. C. Webb and Harriet Hunter, members of our boarding-schools.

Wednesday, Sept. 16th.—Yesterday went to the Colony to meet my weekly appointment, preaching at Mount Vaughan. Was accompanied by Mrs. Payne, who had not left home for a year previously.

This morning was called on to perform the burial service over Mrs. McFarland. She was a Baptist, but, I believe, a truly pious woman. Her husband, Thomas McFarland is a worthy member of the Protestant Episcopal Church.

Sunday, Sept. 19th.—Congregation to-day about 250.

Friday, Sept. 24th.—Quarterly examination of the schools at this station was held. Thirty-eight boys and twenty-one girls were present. Three boys and two girls were absent in consequence of sickness and other causes.

Thursday, Sept. 30th.—On Tuesday evening last preached to the usual Colonist congregation of about 50, in the Chapel at Mount Vaughan. On the afternoon of the same day, baptized by immersion, (at her own request,) Mrs. Arthur Wilson, of the Colony, she having been, in the judgment of charity, "born of the Spirit."

On Wednesday morning examined the Colonial School at Mount Vaughan. There were 45 children present. There is every reason to believe that the excellent teacher of this school performs her duty faithfully; but such is the irregularity in the attendance of the children, that their progress since the last examination was far from striking.

Sunday, Oct. 3d.—Administered the Lord's Supper to thirty-one professing Christians, including Mr. and Mrs. Hening. Had the happiness of admitting to baptism and communion Dipine Hector Humpries, a youth of 17 years of age, lately transferred from Taboo to this station. D. had given evidence of piety before leaving Taboo, and in coming to this place, Mr. H. recommended him as a candidate for baptism. Having kept him on probation two months, and during this time found his conduct consistent with his profession, I took great pleasure in admitting him amongst the people of God this morning.

(From Africa's Luminary of June, 1848.)

MISSIONARY ENTERPRISE IN LIBERIA.

When this enterprise was first set on foot in this country, it met with many serious obstacles which threatened its entire overthrow. Some on account of the unhealthiness of the climate abandoned the project entirely, and sought refuge in a climate they considered more favorable to health. Others have fallen asleep while endeavoring to forward the victories of the Redeemer's cross which they came to establish. Those who survived the maladies of the times were almost discouraged, when contemplating the sacrifices that had been, and still were being made in establishing this all-important work in Africa. Yet when we contemplate the many disadvantages under which we have had to labor, we can say that our object in so doing was to kindle up a light in Africa, that might disperse the error of superstition and ignorance from these dark shores. Through this medium the light of the gospel has traveled from settlement to settlement, until it has almost reached the entire boundary of this *Republic*. It has also been carried far into the interior, by those inestimable friends of the missionary cause the Rev. J. Seys, B. R. Wilson and others. The wilds of Africa has been caused to reverberate with the gladsome sound produced by the influence of this precious gospel.

The gospel was first carried to Boporah in 1835 by Rev. A. D. Williams, and in 1836 the Liberia Mission Annual Conference appointed Rev. Moses Jacobs to that field. On his arrival according to his instructions, after all necessary visits had been paid to the chiefs and head men after the custom of the country, *dashes*, &c. made, he opened a school for the purpose of instructing the children and youth, saying unto them, "Come ye children, hearken unto me; I will teach you the fear of the Lord." He left behind him an aged parent whose happiness and welfare, he had never failed to promote; but considering the work he had been called to, paramount to every thing else, he committed her to the care of God and friends, and undertook the mission, praying that God would protect and prosper his labors, for he knew that the "wicked watcheth the righteous, and seeketh to slay them."

The Mohamedan religion at that time [and even now] had acquired great influence and power among the inhabitants at Boporah, and throughout that region of country. This caused him in hours of solitude to say "Plead *my cause*, O Lord, with them that strive with me: fight against them that fight against me." Having remained there nearly four years, without hearing from his parent or friends since the first year of his mission, he concluded that he would take advantage of the first opportunity, and strive to get home.

Subsequent to this movement however he had at different times after the expiration of the time for which he was sent, consulted the chiefs and head men respecting his departure, but as is generally the case, they promise, but seldom fulfil. Accordingly, when every appearance of the times seemed favorable, he started, calmly expressing "now Lord, what wait I for? my hope is in thee." Having traveled all day until near sun set, he fell in with travelers going in another direction, and they interrogated him respecting the course he was pursuing, and his intended purpose; he informed them that he had been sent by holy men of God who had met in solemn council for all such purposes, to administer the word of life to the inhabitants of Boporah, and had labored among them four years, and they would not consent to let him return home. They sympathized with him, and gave him a part of their traveling fare, directed him to his right course,

informing him he had traveled a day's journey from the direction he should have pursued.

Though his parent and friends had given him up, supposing that he had become the victim of savage ambition, he made his appearance among us again, lamenting that he had not been as successful as he desired. Though we dispaired in this instance, yet we can assure our friends that while the body of a Jacobs has been gathered with his fathers, the seed he has sown, is now springing up producing its fruits. The sons of the forest are giving testimony of this by observing the Sabbath; and many of them have produced portions of the Holy Scriptures, and reading the same, informing us that this is the labor of a Jacobs. Then could he not exclaim in a dying hour "O magnify the Lord with me, and let us exalt his name together."

His spirit is now hovering around the throne of God, enjoying the just diadems placed in a crown of glory purchased by the sufferings of his redeemer who died to save a world from ruin.

The blessings of this light disseminated by the indefatigable labors of the Rev. J. Seys, and the lamented S. Chase, has reached the far Pessah; and they have evinced in several instances, signs of the deepest emotion in reference to a future existence.

The Queah tribe has been so wrought upon by that light of Revelation carried among them by a Johnson, that in many instances they have abandoned the *Devil Palaver*, and sassy wood ordeal, and attend regularly the house erected for the purpose of diffusing the light of the gospel.

The Goulah, of all hardened and subtle tribes, the hardest, has not left the consideration of this matter for a more convenient season, for they through the instrumentality of a Russell, have rejected the worship of Baal in many high places, and have contributed much to the happiness of those sent among them.

This light has also been carried by a Williams among the Vey tribe, but from difficulties that then existed between the different tribes inhabiting that section of the country, had to return without effecting much good. But the Divine disposer of all blessings, never designing his work to fall, where it is once commenced—a beloved Payne was sent to speak words of consolation in their ears and, beseech them to receive that light, that would produce joy and felicity—and tell them that light is "sown for the righteous, and joy for the upright in heart."

This enterprise has not stopped here, for it has found its way among the Bassa, the Kroo, and Grebo tribes, and on every occasion you may see traces of missionary enterprise evinced in their general manners and character. The effect produced by this enterprise in the different settlements have been salutary, and can never be effaced.

Why then are there such a desponding spirit manifested in us in this matter? Do we expect that the whole population of this vast peninsular will stretch forth their hands unto God in one day, or even in one year! The good that has been accomplished, has occupied the space of twelve or fifteen years, and what may we not hope for in twelve years more. We may hope to see this light carried (already 200 miles from the sea coast) even to the savages on the banks of the great Niger. Then let this light prevail, and ignorance and superstition will be dispersed.

Christian friends we should use every means in our power, to usurp every prerogative that may be offered, for the furtherance of this great object. We should not despair, (if indeed there are such a feeling in our bosoms) on account of the indifference at times manifested. It should be our primary object to pray for the spread of that light that was given to lighten every man that cometh into the world.

During the limited period above mentioned, the M. E. M. Society (through the direction of him who said "let there be light and there was

light,") has accomplished a great work in Africa. She has erected her churches with their spires pointing toward heaven, giving indication of the worship of God; and many other institutions for the perpetuation of this light. Among the many praiseworthy means for diffusing this light, a printing press was established in this land of ignorance and superstition. May its luminous rays be ever prevailing in causing Zion's sons to be brought from afar. These are blessings inestimable, and in great measure have been realized.

This light was brought 26 years ago to this destitute land by a few *colored pioneers* who done all in their power to preserve it carefully; but it was flickering for want of proper means to raise it to a flame, but through the direction of Providence, it came into the minds of those who sympathized deeply for bleeding Africa, and they came to a solemn *resolve*, that through "Him who causes his face to shine upon them," that would send men and means for its advancement. Let the friends of missions now be awakened to the great cause which they have espoused. They should be encouraged by the prosperity already exhibited, to do more than they have ever done for the extenuation of the interest of this all-important matter. They should now use a two-fold influence in pushing forward this christian car. Pray fervently, give liberally, "For whosoever giveth unto the poor, lendeth unto the Lord."

FIFTH VOYAGE OF THE LIBERIA PACKET.

Although nothing has been heard from this vessel since she left the Capes, yet we confidently expect she will be in, by the 1st of January, and that we shall be able to despatch her in three weeks from the time of her arrival. All, therefore, who are interested in her movements, must govern themselves accordingly. Those wishing to send any considerable amount of freight must make early application, as the Agent is now ready to contract for it, but he will not guarantee to take on other conditions. The contracts and arrangements of the Company are such that the vessel must sail at the specified time, and she must not go empty. If, therefore, freight is not offered early, the Agent must purchase cargo for her, and if the cargo is prepared it must go, even if late offered freight is left behind. All emigrants who intend going in the Packet must make early application at the Colonization Office, where they can learn the terms of passage, support, settlement, &c. &c.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, DECEMBER, 1848.

Vol. 4.—No. 18.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

At a meeting of the officers of the Chesapeake and Liberia Trading Company, held at the Colonization Office, 14th day of December, 1848, the second Annual Report of the Agent was read and adopted. After which, the following preamble and resolutions were passed unanimously, viz:

“Whereas, there appears on the books of this Company a clear undivided profit of about eight thousand six hundred dollars, of which no cash dividend can at this time be made, the assets of the Company consisting of a vessel, merchandise, notes and accounts presumed to be good; and whereas, a part of the stock of this Company is held on condition, that, it shall be transferred, when the same shall be desired by any colored person, at a price fixed by the officers of the Company, therefore, in order to keep the stock near its par value, be it *Resolved*, That a dividend of twenty-five per cent., in augmented stock, be declared for the year ending November 30th, 1848, and that the same be paid to the present stockholders, in shares and parts of shares, in proportion to the amount standing in their names respectively.”

SECOND ANNUAL REPORT OF THE MANAGING AGENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

TO THE OFFICERS AND STOCKHOLDERS:

In accordance with the requisition of the By-Laws, the Managing Agent proceeds to lay before you a report of the transactions of the Company for the past year, shewing, as far as practicable, its financial condition. It will be recollected, that, the first annual report of your Agent was published on the 12th of November, 1847, at which time the Liberia Packet was on her second voyage to Liberia, freighted with emigrants and provisions by the Colonization Societies, and merchandise shipped on account of the Company. That voyage, it was then anticipated, would be closed by the return of the Packet, early in January and preparations were made for the imme-

diate commencement of a third. The non-arrival of the Packet at her expected time, caused considerable uneasiness; which was increased to extreme apprehension by the arrival of the brig Hollander in New York, which left Monrovia on the 20th November, at which date nothing had been heard of the Packet. She had then been out 78 days from Baltimore, and considering her well-known sailing qualities, there was much reason to apprehend she had either been lost or disabled at sea. The question, therefore, of the necessity of chartering another vessel to supply her place, at once occurred and many weighty reasons seemed to render this measure absolutely necessary. 1st. The public had been led to believe that the Trading Company would maintain constant intercourse between this city and Liberia and it was considered very important that such expectations should not be disappointed. 2ndly. It was believed that a considerable amount of produce had been collected in the colonies belonging to the Company, which, it was very desirable to have shipped home at the earliest possible date, to enable the Agent to meet his engagements. 3dly. Should the Packet really be lost, it was very important that each of the Colonization Societies should ship out provisions and merchandise to their respective colonies. 4thly. Quite a number of emigrants had assembled in Baltimore, in order to be ready for the Packet, which, it was absolutely necessary should be sent out, either by the Colonization Societies or the company.

Upon a full consideration of the above named reasons, it was determined that the Company should charter a vessel to take out the Societies emigrants and freight, and merchandise on account of the Company. The brig Amazon was accordingly chartered, and sailed for the colony on the 3d of February with some fifty emigrants, considerable freight, and about six thousand dollars worth of merchandise.

On the 1st of March, to the great gratification of those immediately interested and to the public in general, the Liberia Packet arrived in port. The cause of her protracted voyage out, was a succession of calms and head winds, encountered in consequence of her getting too far to the southward early in the voyage. When off Cape Ann Shoals, some 400 miles from Monrovia, with light winds and a strong head current, it was thought advisable to put into Sierra Leone and take an additional supply of water, fresh provisions, &c. This measure increased her voyage some ten or twelve days; so that, although 81 days from Baltimore to Monrovia, she was actually but 61 days from the Capes of the Chesapeake to that port, as voyages are usually reckoned. The Packet sailed on her third voyage the 11th of April, and although detained on the coast seven weeks, again arrived in this port on the 5th of August, having made the passage home in the unprecedented short time of 26 days, thus establishing a reputation for fast sailing equalled by few commercial vessels. She again left this port on the 6th of September, on her fourth voyage, and may reasonably be expected back on and after the 1st of January.

Thus it will be seen that two voyages only have been accomplished during the past year, and those of a character similar to the first made by the Packet, viz. cabin and steerage passengers have been transported both

ways, freight has been taken for all parties applying, and merchandise has been shipped on account of the Company. The necessity for making the operations of the Company thus complicated, was fully explained in our last Annual Report, but circumstances have occurred, during the past year, which, it is hoped, will materially simplify their character. The Republic of Liberia has assumed the entire trade of the colony in several principal articles of merchandise, and your agent was able to make arrangements with President Roberts, during the past summer, to freight out such quantities of tobacco and gunpowder as he might contract for, in this country. Should the agents of that Government be able to make arrangements for a permanent supply of these articles, it is believed that all the capacity of the Packet, not desired by the Colonization Societies, will be required for their transportation: consequently, the Packet will become a mere freighting vessel, and still maintain constant intercourse between this country and the colonies, with less risk to the stockholders of the Company, than is of necessity, incurred in the shipment of merchandise.

During the past year, Congress has made such regulations, specific and general, as to allow the Packet to take any number of passengers that she may be able, well, to accommodate and provision—a measure very advantageous to the Company and in no way injurious to the emigrants, as the Packet, from her peculiar construction, is able to furnish comfortable accommodations to double the number of passengers, which, she was allowed to take under the provisions of the law of 1819.

The Packet has, until the present voyage, been manned by a colored crew and under-officers; but your agent has not been able to find a man suitable to act as master, or to take the place of Mr. Haley, who served as first mate, two voyages, with credit to himself and advantage to the company. Mr. H. is now master of the Geo. R. McGill, a vessel of 93 tons, trading on the coast, but will be ready to take charge of the Packet whenever a suitable coloured mate can be found.

The hope expressed in the last Annual Report, that a majority of the stock of the Company would be taken by colored people, as soon as the business went into successful operation, your agent regrets to say, has not been realized; but few additional shares have been taken, either in this country or in the colonies, nor has the Company received that cordial, efficient support and patronage from the Liberians which was anticipated.

On the other hand, the effect of the establishment of regular packet intercourse between this country and Liberia, upon the intelligent portion of our colored population, has far exceeded the expectations of the projectors of the scheme. The reports of the seamen who have shipped in the Packet and of the various passengers who go and come, seem to have settled all doubts as to the existence and actual condition of the colonies. The affairs of Liberia are now as commonly discussed among our colored people, as those of California or Oregon among the whites and a correspondence with its inhabitants is becoming as well established.

On comparing the balance sheet and the estimate of the assets and liabilities of the Company, hereunto annexed, with those accompanying the last

Annual Report, it will be perceived, that, the profits of the second year's operations fall far short of those of the first. The latter, it will be seen, were \$7,329 16, from which a dividend in cash of \$2,203 was made, leaving still a balance of profits undivided of \$5,126 16. The operations of the present year have added to this \$3,499 67, making a surplus, *on paper*, of assets to the amount of \$8,625 83. The reasons for this very great falling off in the nett profits are easily given. 1st. The first voyage of the Packet was free from all charges for repairs, ship chandlery, &c., &c., to which the subsequent voyages were liable. 2ndly. The voyage to Havre alone netted over \$4,000 in cash, which is better than can ever be expected from a Liberian voyage. 3rdly. The great protracted length of the third voyage of the Packet increased the expense of the same \$2,000 above the ordinary expenses. 4thly. The chartering of the Amazon, although no loss was actually sustained by the operation itself, materially changed the character of the next voyage of the Packet, dividing the profits which would have accrued to that alone, between the two. These reasons very satisfactorily account for the difference in the result of the operations for the two years. The profits of the past year may be considered, upon the whole, as a fair average of what may be expected from the business for years to come, probably exceeding those of the next, as the Packet will require re-coppering and some other important alterations and repairs. But, it is believed, these results, when taken in connection with the vast influence the Packet is exerting upon the colored people of this country, will be entirely satisfactory to the stockholders.

All of which is most respectfully submitted, by

JAMES HALL, *Managing Agent*.

Balance Sheet taken from the Ledger of the Chesapeake and Liberia Trading Company, December 1, 1848.

Dr.		Cr.	
Liberia Packet,	\$19,245 09	Stock,	\$20,000 00
American Col. Society, . .	1,383 29	James Hall, Agent, . .	6,443 82
Maryland " "	1,395 42	Bills Payable,	7,623 20
James B. McGill,	2,848 87	Profit and Loss,	8,562 54
Bills Receivable,	1,193 62	Shipment per Voyage B,	979 86
Stephen A. Benson,	432 13	Lacy & Reynolds,	476 72
Cash,	677 58	Voyage C,	1,591 34
Shipment per Amazon, . .	2,526 43	" D,	898 08
" " Voyage C,	3,338 72	Zion Harris,	757 40
" " " D,	4,491 30	Individual Accounts, . .	34 94
Mer'dise " " C,	950 53		
Oil Casks,	104 19		
Lamb & Hanson,	6,821 08		
Voyage E,	11 87		
Individual Accounts, . . .	1,947 78		
	<hr/>		<hr/>
	\$47,367 90		\$47,367 90

Abstract of the Assets and Liabilities of the Company.

ASSETS.		LIABILITIES.	
Liberia Packet, valued at	\$16,000 00	Stock,	\$20,000 00
A. C. Society,	1,383 29	James Hall, Agent,	6,443 82
Md. State Col. Society,	1,395 42	Bills Payable,	7,623 20
J. B. McGill,	2,848 87	Zion Harris,	757 40
Bills Receivable	1,193 62	Sundry Individual Accounts,	34 94
S. A. Benson,	432 13	Lacy & Reynolds,	476 72
Cash,	679 08	Balance as profit,	8,625 83
Shipment per Amazon,	2,526 43		
“ “ Voyage C,	3,338 72		
“ “ “ D,	4,491 30		
Mer'dise “ “ C, on hand,	800 00		
Oil Casks on hand,	104 19		
Lamb & Hanson for sale of Merchandise,	6,821 08		
Sundry Individual Accounts,	1,947 78		
	<u>\$43,961 91</u>		<u>\$43,961 91</u>

LATEST FROM THE COLONY.

By the *Smithfield* which arrived in New York on the 22d inst. we have advices from Monrovia of the 14th November, and from Cape Palmas, of the 7th. We learn that the Packet arrived at Monrovia on the 25th of Oct. after a 50 days passage from Baltimore—that she sprung a leak on the passage and materially injured her cargo—that the leak was readily stopped when the weather moderated; and this is all we did learn respecting it. Why we were not more fully informed as to the nature of the leak, the extent of the injury to the cargo and other matters appertaining to the voyage, we cannot conceive, as 20 days elapsed between her arrival and the sailing of the *Smithfield*.

African produce of all kinds was very scarce, and our Agent informs us that, he will be obliged to ballast the Packet with sand or stone. This we learn with surprise and regret, as the voyage must consequently be a losing one to the Company.

The nature of our advices from Cape Palmas are not of so favourable a character as usual. It will be recollected that the last season was a very scarce one, both for colonists and natives, and that there was much suffering, particularly among the latter, in consequence. But, as the then growing crop to be gathered in September, promised to be a good one, we hoped next, to hear that plenty prevailed. In this we have been disappointed, not that the harvest failed or was scanty, but the natives all round about our little colony are engaged in a troublesome and tedious war. The belligerents are two tribes whose farm lands and towns interlock each other, and between whom there has existed time out of mind an hereditary feud. Unless a stop can be put to it by some foreign interference, either by the colony or an armed vessel, the war promises to be long and vexatious, al-

though not bloody. There is little likelihood that the colony will be in any way engaged in it, yet it suspends all commercial operations and keeps the affairs of the whole country in an unsettled state.

We expect the Packet by the 10th or 15th of January, when we hope to be placed in possession of all details respecting her mishap and the affairs of the colony.

(From the Colonization Herald.)

PRESIDENT ROBERTS IN ENGLAND.

LONDON, *November 24th, 1848.*

E. CRESSON, Esq.

My Dear Friend:—You will learn with as much pleasure as I communicate it to you, that President Roberts having succeeded in procuring the recognition of the sovereignty and independence of the Republic of Liberia, has entered into and completed a Treaty of Amity and Commerce on terms of perfect reciprocity with the British government. This important document has been signed, sealed and delivered; and the President having completed in the most satisfactory and successful manner, all that he desired, is now about returning home in a sloop-of-war specially offered to him by the British government to convey him and family to Monrovia. He sails on the 2d December. Thus has been completed the most important mission that could be, for the welfare and prosperity of the infant Republic. President Roberts has manifested great talents, as well as good sense, judgment and discretion in all that he has done since he has been in Europe; and he has been eminently successful not only in this country, but also in France, whose government, you are aware, acknowledged the infant Republic without any delay after a formal application was made for it by Mr. Roberts. But I have still excellent news to communicate to you. Lord Palmerston and the whole government being exceedingly desirous of putting down the accursed slave trade, having conferred with the President on the best means of accomplishing it, have (almost) agreed to furnish President Roberts with £2,000 to purchase all the territory lying between the boundaries of Sierra Leone and Liberia, where the slave trade is carried on extensively; and the President pledges himself that the slave trade shall be forever abolished from the whole line of coast from the furthest extremity of Liberia, (east and south) to the confines of the British colony of Sierra Leone. What a most important acquisition to the cause of humanity!

President Roberts was to call upon the Bishop of London to-day by special request of his Lordship, who wants to introduce missionary efforts into Africa through the Republic of Liberia. I told the President that the Bishop is so rich, so powerful, and altogether so great a man, that he must let nothing interfere with his going to see him. The President is to dine with Chevalier Bunsen this evening. This gentleman is the Ambassador of Prussia, and Representative of the German Empire. I hope good to Liberia may be the result. Mr. Roberts does good wherever he goes; he is so excellent a man that he wins golden opinions from all men. I do not know a man for whom I have more respect; fortunate is the new Republic in having such a Chief Magistrate.

Yours, most faithfully,

G. RALSTON.

Correspondence of the New York Observer.

A NEW MOVEMENT IN OHIO.

STEUBENVILLE, JEFFERSON CO., OHIO.

We have recently heard of a portion of the colored population in Illinois and New York taking measures to make themselves acquainted with the New Republic of Liberia, with a view, if reports are favorable, of making it their home.

Simultaneously with, and entirely independent of these movements, an interest has been awakened on the same subject in this community. On Saturday evening 29th inst., a large meeting of the friends of Liberia was held in the 1st Presbyterian Church of this place. A colored man of this county by the name of Walker addressed the meeting, explaining the change which his views have undergone, as to the colony, the advantages and hopes it holds out to his race, and particularly as to his wishes and purposes to visit the New Republic and return with all the information he may acquire, to lay a full and fair statement before his brethren in this region. Thus he confidently believes he will be enabled to do much good to the free colored people here in removing their prejudices and in persuading them to join him and his family in seeking a home in Africa, where they may be truly free. He also apprehends that it will be a benefit to the Republic, to induce the intelligent, industrious, and enterprising portion of his brethren to go with him. This he feels confident he could succeed in, if he could testify to them from his personal observation.

There was something deeply impressive in seeing one of the sons of Ham, who has struggled under many embarrassments to attain an English education—and who has been reminded under every prompting of a generous ambition to rise, that crushing disabilities from prejudice and laws, and color, are here visited upon him—openly avows his present conviction (despite of all his former abolition prejudices,) that the Republic of Liberia holds out the highest and brightest hopes for the colored man of the United States.

I am persuaded that this enterprise has so much in it that is benevolent, philanthropic and great, that it cannot fail to give a remarkable development to the minds of those colored men who are fully imbued with its spirit. I should not be surprised if the providence of God should now develope a general movement on behalf of the Republic, the continent of Africa, and the colored race of the United States, which will be productive of the most stupendous results.

At this very moment, there are tens of thousands of colored people in this country who feel that their liberty is but a name, and that the additional chain of personal servitude would be lightly regarded. To this effect, some of them have expressed themselves.—You may rest assured that a very slight impulse will set this population in motion, and the current of emigration to Liberia will swell and grow deeper and wider till the great mass of the intelligent and enterprising free people, shall flow into the haven of liberty and happiness in the land of their fathers. I have no doubt from my personal knowledge of the sentiments and feelings of many masters—that they are prepared to emancipate thousands and tens of thousands of their slaves, as soon as they are convinced, that they can be placed in a situation of real liberty, affording the opportunity for high moral elevation.

These persons go from a republican government, to a country possessing almost the same constitution, its civil and religious institutions of like character to those with which they have been familiar in the land of their birth,

They will appear there already trained and prepared for citizenship—and the realization of this blessing as their own possession—which they had only beheld and envied in their white brethren—will give a spring to their energies, which can scarcely fail to impel them unceasingly onward in the rapid march of improvement. What vast advantages they possess in this respect over European emigrants to this country. I might mention one other thing which I hope is ominous of good in this movement. Our abolition brethren were present and avowed their interest in, and approval of Walker's enterprise, and actually contributed for the object contemplated. If the Providence of God is employing means which may destroy the asperity and prejudice which have held the two great divisions of the friends of the African race the poles apart, we should thank God and rejoice in the hope that the day is not remote, when Ethiopia shall stretch out her hands unto God.

A FRIEND OF THE COLORED RACE.

THE EXPLORERS OF LIBERIA.

It will be remembered by our readers that the Kentucky Colonization Society, a few months since, agreed to send out a number of delegates chosen by the free colored people of different parts of the State to explore the Republic of Liberia, and return and report the result of their investigations to those who had chosen them. On our return from our recent trip to the country, we found a similar delegate from Illinois, Rev. Mr. Ball, of the Baptist Church, on board of the boat, who informed us that two of the Kentucky delegates had preceded him, and one other would follow in a few days. We found him to be a very intelligent, shrewd, observing man, and therefore we took occasion to make extensive inquiries in reference to the condition of the colony, its climate, soil and productions. The statements made by him were highly satisfactory, and have been confirmed by a similar testimony borne by the delegates from this city, with whom we have had an interview since our return. From these statements we gain the following facts:

1st. That the climate of the Republic is not as deleterious as we have feared it would be to those emigrating from this country. Chills and fever must be experienced more or less by all emigrants, but their severity will greatly depend upon the health of the emigrant at the time of his arrival, his care in not indulging in the use of the tropical fruits of the country, his exposure to the sun during the heat of the day, and to the night air, until he has been acclimated. Both of the delegates assert that they do not consider the climate a sufficient barrier to induce a refusal to emigrate either on their own part or that of their friends. After acclimation has been accomplished, they consider it equally as healthy a country as our own.

2d. That the colored people present themselves in their social, moral and political condition in that country in an entirely different light from what they had ever seen them in this or any other country.

3d. That the purity of female character is there surrounded by as many safeguards, and as highly prized, as it is amongst the white population of this country.

4th. That it is pre-eminently a moral and religious, law-abiding community. No citizen is permitted to trample upon the rights of his neighbor with impunity, and when he does so, redress is always sought through the laws.—The laws are good, and administered with justice and impartiality.

5th. That the man who has industry and frugality, with a little capital to start upon, can more easily increase his wealth and procure a good living in

that country, than the colored man can in this. They both state, however, that the man who has no trade and is thrown out there, without anything to start with, except a piece of wild land donated to him by the government, will have many difficulties to contend against, and will probably become dissatisfied with his condition, as he is forced to come in competition, if he hires himself out as a common laborer with the natives of the country, who are willing to labor for two dollars per month and their board. Being weakened by the process of acclimation, he is unable for twelve or eighteen months to do as much as the natives at hard labor, and consequently until he gets a house erected, and his land cleared off and ready for cultivation, he is very apt to be discouraged, and in some cases wish to return to this country. Of all those who had been there long enough to get houses erected and lands cleared off, they found not one who wished to return and spend the remainder of his life in this country; but of those who had lately arrived and had no houses, and were somewhat weakened by the chills and fever, and thus indisposed to labor, there were some who were dissatisfied and would return had they the means to do so. They think that a capital of two hundred dollars to each family would secure the erection of a house on their land during the process of their acclimation, and in that way they would have a home to go to as soon as they leave the government house, in which they are boarded free of expense for six months after their arrival.

6th. They found the natives living in the colony to be a very peaceable and docile people, extremely anxious to hire themselves to the colonists at very low wages, and willing to do them good service.

7th. They found good schools and good churches in almost every settlement, in which the children of the emigrant can be trained and elevated to the highest point of their capacity.

8th. They say that every emigrant to that colony must make up his mind to meet with the trials and hardships which are found in every *new* country, and that if he does not do so before he starts, he will probably become dissatisfied soon after his arrival. But with a fixed determination to overcome such difficulties as will meet him at first, he will soon be in a far better condition than he can ever expect to be in this land.

9th. They both speak of the necessity of more of a missionary spirit towards the natives being infused into the minds of the colonists. In some instances their influence upon them is not at all calculated to lead them to become Christians, but rather to prejudice their minds against the Christian religion. Some of the missionaries are not as active in their efforts to convert the natives, as the societies which have sent them out have a right to expect, or as their ignorant and degraded condition would demand. This evil they think will eventually be remedied, and if representations of it be correct, ought to be examined into by the churches of this country. The missionary aspect of the enterprise is what gives it its chief value in the eyes of its friends, and that ought to be kept constantly in mind by those who are prosecuting it.

10th. We believe that it is the intention of both of the individuals with whom we conversed to return to the colony and become citizens of it, provided they can make certain arrangements which they desire. The delegate from Illinois wishes to take out a colony with him when he returns, and then form a church of which he will be pastor, and that is the condition upon which he is willing to go.

AFRICA is destined to be civilized principally by Africans. The missionaries, teachers, and emigrants, who go to that country, must be most generally Africans, because they can stand the climate where white men would sicken and die. The duty of the people of the United States is to furnish the Liberian colonies liberally with books, maps, and the facilities for imparting and receiving education. To sustain good schools in Africa, so that teachers may be furnished who are already acclimated. Respectable seminaries ought to be raised up in Liberia, in order to furnish men who will carry civilization far into the interior. As the settlements extend, there will be an increased demand for teachers, and these must either be sent from the United States, or educated in Liberia, or must come from both these sources of supply. It is good policy to build up good seminaries in Africa, and then the emigrants and their children can continue to improve, and the natives of that country may acquire a knowledge of science, literature, and the useful arts. For the promotion of this object libraries are needed, globes, and apparatus wanted, mathematical instruments are desired, and many of the facilities for education ought to be supplied. The press ought to be freely used in the new Republic, in order to give it moral force and influence. Every intelligent emigrant, of good character, who is sent to Liberia, is one added to the army of civilizers. Would it not be well for every citizen of the United States, who is wealthy, or in easy circumstances, to say that he will at once send over his man to engage in the civilization of Africa? This he may do by giving fifty dollars, the average cost of transporting and settling an emigrant. If every citizen who is able to do so, would thus send over one emigrant, the free colored population would soon be removed from the United States and happily settled in Africa.

Liberia Advocate.

(From the Spirit of Missions.)

AFRICA.

Extracts from the Journal of Rev. J. Payne—continued.

April 2nd, 1848.—I had little expectation of any congregation to-day, after the tidings brought to our people last night. It was reported and confidently believed, that during the night or early this morning, a combined attack would be made upon these towns by the River Cavalla, Grahway, and Cape Palmas people, at four different points. As I made my usual visit through the town yesterday, I found the people everywhere fixing their guns, breaking up pieces of iron and brass for shot, and sitting in groups, with care written on every countenance, as if expecting a desperate encounter. Desperate indeed it must have proved, if, as reported, they had been attacked by one-half of the Grebo tribe at once. Happily however, the night passed away, the Sunday dawned peacefully and brightly as it ever did in a Christian land—no enemy making his appearance. I met our Mission family for prayer, as usual, at half-past six o'clock, A. M., a congregation of 300 people at ten, administered the Lord's Supper to twenty-five professing Christians at half-past two o'clock, P. M., and held the usual evening service, including lecture in English, at seven—thus concluding the public services of as delightful a Sunday as I have passed in Africa. "Thou preparest a table before me in the presence of mine enemies." *Laus Deo!*

The seriousness inspired by the momentary expectation of the enemy, contrasted strongly with the noise and bustle common amongst the heathen in less dangerous circumstances. And as they sat before me in the chapel with guns in hand, and in full war dress, with monkeys' and tigers' skins,

and greegees dangling about them, and painted twice as black as natural, ready to sally out to battle at a moment's warning, I could but hope that there must be some reverence for God's word, and his day, too, to bring and keep them together under such circumstances.

Monday, April 3rd.—Satisfactory information was brought to-day showing that the report of the Cape Palmas people's intention to take part in the contemplated attack on this place was false. The Grahwayans however, really did design it, and actually slept in the woods near Cavalla on Saturday night, with a view of making an attack early next morning. Strange to say, after proceeding thus far, the greater part concluded that there was no just cause for the course which had been decided upon, and all in consequence returned home. The River people, who, it appears, waited for a signal from the Grahway side, before making their appearance, finding that they were left alone, likewise retired. Thus has our God again caused a black cloud to roll away from us.

Sunday, April 9th.—Our congregation this morning numbered about 150. The people of this place had, without recollecting that the Sunday was so near, determined to sleep near Wotteh, on Saturday, with a view to attacking it next morning. They, however, readily desisted on being informed that the Sunday would thus be desecrated. The fact that this has been done before, is very gratifying, showing, as it does, that the people here have some regard for God's holy day.

Tuesday, April 11th.—This has been another memorable day for Cavalla. It had been determined again by the people here to make an attack on the River towns. They had, however, ascertained that the Grahway people, while professing not to take part in the war, were really only waiting to see them engaged with the River people, when they designed coming up on the other side. In order to be perfectly satisfied on this point, before leaving home the following plan was adopted. At day-break this morning, by previous concert, guns were fired in all the Cavalla towns, as if an attack had been made upon them. This had the desired effect. The Grahwayans, believing that their allies on the river were actually engaged with the Cavalla people, soon came over to Dodo Lu; the Cavalla people, who were waiting behind their breast-work, fully prepared, as soon as they came near enough to show their hostile intentions, sallied forth, and within the space of an hour drove them home to the very gates of their town. Here, however, having had one of their leaders wounded, and being completely exhausted, they were compelled to withdraw. The Grahwayans now took courage, and followed them back to Dodo Lu, where the fight continued for some time. Meantime, while our people were engaged with the Grahwayans, near their town, the allies of the latter made their appearance, and attacked Nyaro on the opposite side. As there was but a handful of people in this village, and the River party has always been considered stronger than the Grahwayan, it was with no little anxiety, that from the piazza of the mission-house, only a few hundred yards distant, we watched the result of this unequal combat. But the Nyaro people fought valiantly for their homes, their children, and their wives. Indeed, the last, though they did not actually fight, by binding around them old cloths and mats, holding sticks in their hands in imitation of guns, and manœuvring in the distance like warriors, did much to keep the enemy in check.

The battle on both sides continued over three hours, and every moment which made up these hours was fraught with anxiety to us. It is true, as has been stated before, that both before and since the war commenced, I have been in the habit of visiting and preaching to both parties; and were I alone, or had, beside my immediate family, only colonist assistants, I

should have felt little apprehension in view of any event likely to occur. But I have in the mission grounds six native families, besides our large boarding-schools of native boys and girls. Now, as these are Cavalla men, women and children, in case their party should be beaten, they could but expect to share their fate. It was on their account that I felt the deepest solicitude; and being the children of God, the foundation of His Church here, I felt that I might pray for His own glory's sake, that their people might not be defeated—that they might not be given into the hands of the enemy. Our prayers were answered. At half-past eleven o'clock, the distant sounds of the firing on one side, and the black masses of people moving off on the other, made it evident that the enemy was in full retreat. The loss from all this fighting was, on the Cavalla side, one killed and some six or seven wounded; and on the other, four killed and several wounded! Knowing from past experience that after such an effort as that of this morning, the natives are not apt to fight again very soon. At two o'clock, P. M., I started for Mount Vaughan, to meet my regular appointment there, passing Grahway on the way.

Friday, April 14th.—Visited Wotteh (River Cavalla) as usual. Something having been said here about the native youths living on the Mission premises having taken part in the battle of Tuesday, I thought it proper to tell them that, though I had discouraged it as much as possible, some of these had done so, urging in their justification, that their enemies, if successful, would not spare them because they lived on Mission premises. I asked if this was so. They answered that they were Cavalla people, and of course would be treated as such wherever found. While admitting, however, the justice of this view in reference to young men and boys belonging to Cavalla, I told them that in the case of the girls, some of whom were from their own towns, and others from neutral tribes, being unmarried, I must consider them members of my family, and should feel bound to protect them in our house, in case the Cavalla people should suffer defeat. They appeared to be satisfied with the reasonableness of such a course in regard to the girls. The attendance on religious services was as large and respectful as usual.

Friday, April 21st.—Returned from Fishtown, Cape Palmas. At the latter place I preached and held service on Tuesday evening, and on the following morning attended a meeting of the members of our Church, and called to take preliminary measures for organizing an Episcopal Church in "Maryland in Liberia." In the afternoon I proceeded to Fishtown, on my quarterly pastoral visit to that station.

On Thursday afternoon I baptized Sia Nyine, alias Ellen May, a member of the boarding-school at Fishtown. She is an interesting girl, about 13 years of age, and had been for some time a candidate for baptism. On the evening of the same day, I administered the communion. This occasion was more than usually interesting, from the fact that Mrs. Perkins, a sister beloved in the Lord, who has been connected with the Mission for some eight years, partook with us, probably for the last time in Africa. The very delicate state of her health in the judgment of her husband, renders her removal from this climate absolutely necessary. She takes with her an interesting son, 7 years old, born at Mount Vaughan.

Sunday, April 23rd.—Congregation this morning about 150. At half-past ten o'clock, I baptized Mary Tibayu, wife of John Mussu Neapo, now in the United States with Mr. Hening. Mary, after years of instruction and prayerful effort in her behalf, has been brought to hopeful repentance and faith.

In the afternoon, I administered the communion to twenty-eight profess-

ing Christians. On this occasion we had present Mr. and Mrs. Appleby, who are expecting to leave shortly with Mrs. Perkins for the United States, on account of the ill health of the latter. Thus three more are about to withdraw from the Mission. But though thus forcibly reminded of the truth, "all flesh is grass, and withereth," yet we know "the word of the Lord endureth forever." And this "is the word which by the Gospel is preached" here, blessed be God! For if the word of God is preached, then Jesus is with us. And He cannot die—His work cannot stop—it must go on.

Sunday, April 30th.—Congregation to-day about one hundred and twenty.

Friday, May 5th.—To-day, Mr. and Mrs. Appleby left us for Cape Palmas, expecting to sail for the United States in the ship *Madonna*, Captain Lawlin.

The providence which removes Mrs. Appleby so soon from her chosen work in this destitute field, like many others, is mysterious to us, though we know infinitely wise and good. She appeared both heartily interested in and well qualified for the duties of a Missionary teacher, and her guileless spirit and amiable conduct will make her live long in the memory and affection of those whom she has left behind.

Sunday, May 7th.—Our congregation this morning did not exceed 150. Alas! this people would appear given up to their idols. Although they have already more than a score of *deyabo* amongst them, and have lost their confidence in all these, I learned yesterday that they were about to send to a great distance, and at much risk for another, to make them gods of wood and stone, although the only true one is "not very far from every one of them."

Wednesday, May 10th.—In passing through Bevede, the largest of our towns here, on my way from Cape Palmas, I found the people all in commotion. It was soon ascertained that the occasion of it was the administering of *gidu* to three women. The charge against them was, that they had gone to the towns lately burned by these people, and brought "we," witchcraft, in order to make the enemies of these people successful against them. Whether there was any proof of this charge, more than the ordinary *ipse dixit* of the *deyabo*, I am not informed. If, however, there are traitors in civilized countries, it is not wonderful that they should be found, especially where, as in the present case, the husbands and parents of the accused are the contending parties. The attachments of blood relationship are here much stronger even than that between husband and wife; and were the question put to either of these, in case of distress, which should be succoured first, it would be answered in favor of the parent, rather than the party allied by marriage. And in reference to witchcraft, having long been convinced that this is not only firmly believed in, but extensively practised amongst these people, it is to be expected that treachery, when resorted to, should take this form.

At a time when it is expected every day that an attack will be made by these people upon the River towns, it is not wonderful that, believing the unfortunate women guilty, their excitement against them should be very great, and the utmost potency given to the poisonous draught. In about one hour after I reached the Mission-house they were all dead! One of them was the mother of Horatio Gillet, a Christian youth, and member of our boarding-school. Having procured from me two yards of cotton cloth to cover her, and assisted by another of our scholars, the poor fellow bore her away a few moments after her death, to her last resting place. She was probably perfectly innocent of the crime laid to her charge.

Sunday, May 14th.—This morning, on looking out on the peaceful, bright,

welcome light of the Sunday, almost the first object that met our eyes, was another victim of gidu stretched out on the sand.

She was quite a girl, the wife of a prominent man in the community, who has been for some time seriously indisposed—of course, according to public opinion he was bewitched—and his father, the chief of the place, as he lay down to sleep, anxiously revolving in his mind who could be attempting to cut off his right arm by depriving him of his first born son, dreamed, as he says, that this young woman was the witch. The husband, when told the dream, was somewhat incredulous; but determined, for his own and his father's satisfaction, to examine the woman, and by false representation calculated to operate upon her fears, to ascertain the truth. When all were buried in sleep, he entered the house where she was lying, and thus addressed her:—"Y., a doctor who has been consulted in reference to my illness, declares that you are the cause of it—that you are attempting to kill me by witchcraft. The Sedibo, filled with indignation at your conduct, came to-night to subject you to trial by gidu, but in consideration of your youth, and my affection for you, I prevailed upon them to desist, or at least, allow me to have this interview with you. Tell me, truly, are you guilty? If you confess, I solemnly promise the matter shall end here; but if not—" "G.," said she, after some hesitation, "I am not falsely accused. I am attempting your life." "And what," asked G., indignantly, "have I done to merit such conduct at your hands?" "You have treated me," replied Y., "with cruel neglect. This I have mentioned more than once to N., whom you regard with no more favor than myself. Still I do not implicate her or any one else. I take all the blame: I am the witch." Next morning, G. called an older member of his family, and made known to him the woman's confession. "Mind," said N., after hearing the story, "that you are not deceived in this matter. It is very plain to me that this young woman is not alone in this work. She is only the instrument of some other older persons in accomplishing their wicked purposes; and probably through their influence, when again examined, she will deny everything which she has said to you." Early next morning she was sought, but could not be found. She returned, however, late at night to her house, where she was caught and secured. Next day, W., the chief, examined her in reference to the confession which she had made to her husband. She at first denied everything, nor was it until after much difficulty, that something like a general confession was extorted. Partly with a view to detect her accomplices, and partly to frighten her, the old man directed some members of his family to take the girl to the place where gidu is usually administered. On arriving here, she denied all that she had before confessed, and solemnly protested that she had done nothing to her husband. This so much exasperated the young men that they determined to give her gidu. A very small portion was given, but its effects were fatal. In a few moments she was dead.

In this case there was nothing more than what is constantly occurring around us; but having got all the circumstances from the husband of the deceased (one of the most sensible natives of my acquaintance,) I have recorded them, as presenting one view of the superstitions and social state of the heathen here.

Sunday, May 21st.—The day has been very inclement; but notwithstanding this our congregation numbered about 200.

Tuesday, May 23rd.—To-day the people of this place, after having been preparing for several weeks, made an attack on Wottelh. This, however, entirely failed; the warriors having all fled after the first fire, leaving three of their number dead, and in the hands of the enemy. The repulse was

owing partly to the strong position of Wotteh, which enables its people to fire on the assailants, without any exposure to themselves, or even being seen; but chiefly to the dissensions amongst the leaders of the Cavalla people. Since the death of Nye-Praa, their late distinguished warrior-chief, three or four have aspired to his place, and as only one could hold it, the others appear disposed to avenge themselves by defeating the measures of their successful rival.

On reaching Wotteh to-day, B., the present leader, and a few others, rushed boldly to the gate, and although three of their number were shot down in the attempt, from the enemy concealed by their fortifications, B. and another spirit like himself actually forced their way into the town. They announced their success to the people without, and called upon them to follow. Not one, however, would do so. It seemed as if they were determined to leave these two brave men to perish, in order to gratify their envious feelings. They, however, did not perish, but after finding that they were left alone, rushed by the dangerous pass over the dead bodies of their comrades, and followed the flying host to a place of safety.

What will be the result of this day's cowardice, God only knows. It certainly has had the effect of dispiriting this people, as it must have of emboldening their enemies.

Sunday, June 4th, 1848.—Congregation this morning about one hundred and sixty. The extreme scarcity of food amounting, indeed, to a famine, which has prevailed for a month past, has the effect to prevent our poor people from moving about much, even to get out to the chapel.

This afternoon I administered the Lord's Supper to twenty-eight communicants. Amongst these was Robert Henry Gibson, brother of the teacher at this station, and one of the *Colonist Beneficiaries*, lately taken into the Mission. H. has always appeared a very sober-minded youth; but he professes lately to have been led to realize his sinful state by nature, and in repentance and faith, to have been brought to a knowledge of the Saviour. He was admitted to the communion to-day, the first time.

JOHN PAYNE.

France and the Liberian Republic.—The N. Y. Journal of Commerce says that authentic information has been received at Washington, through letters from Gov. Roberts of Liberia, that the French Government has not only recognized the Republic of Liberia, but also placed at its disposal three armed vessels to be used in the suppression of the slave trade, and in the protection of the interests of the Republic.

OUR NEXT EXPEDITION.

As to the time of the sailing of the Packet on her fifth voyage we have nothing new to say. Although we learn by the advices, alluded to on our fifth page, she had a long passage of 50 days out, still we doubt not she will be back in season to leave by the first of February, at farthest. We therefore warn all who intend taking passage in her to *be ready*.

Our old friend Zion Harris is in the city and will take passage for himself and family. Those wishing to see him can learn his whereabouts by applying at our office.

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA
TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, or capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agents, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,
Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JANUARY, 1849.

Vol. 4.—No. 19

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

ARRIVAL OF THE PACKET, AND ADVICES FROM THE COLONY.

THE Liberia Packet arrived on the 22d, and brought advices from Cape Palmas of the 22d of Nov., and from Monrovia as late as the 14th December.

All accounts represent the past year to have been the hardest ever known by the colonists at Cape Palmas. In the first place, the rains failed them in their proper season, and the stiff, salt sea breeze which blows constantly day and night, not only prevented the growth of the annual vegetables, but destroyed the plantain and even the cassada trees. Then, the rice crop of the natives, in the vicinity of Cape Palmas, which is always dependent on the rains, not an overflowing of the land as in the rice lands of our Southern States, was also a failure. Then came on the old hereditary war between the two branches of the Grebo tribe, which completely hemmed in the colony, and prevented the ingress of grain and provisions from the interior tribes. All that would have come to the colony, fell into the hands of the natives, who were engaged in *war palaver*, instead of making new farms. Thus, the colonists have had a hard time of it, but like hardy men they have endured it. We hear of no whining or discouragement, all seem to feel that a part of their suffering at least, is attributable to their own fault, to their too habitual neglect of cultivating the soil. That this affliction, however grievous to be borne, will work out for them an exceeding good, cannot be doubted. They all now see fully the necessity of providing their own food and not depending for every thing upon a fickle and indolent native population.

We refer our readers to the following letters received by the Packet.

CAPE PALMAS, Nov. 22, 1848.

MY DEAR SIR:

You will be glad to hear of my safe arrival in our “free home” in Liberia, after 53 days passage to Monrovia, I arrived here on 17th, with a heart overflowing with gratitude to that Being, who had shielded me from the dangers of the sea and land—over 10,000 miles. I have not been able to look

around much on account of company and business; but I believe Dr. McGill has been assiduous in the discharge of his duty as your Agent.

The colonists and natives all appear glad to see me, and are much pleased with the kind reception I met with from our honorable Board of Managers.

My health continued to amend during the passage, and I am now much better than I was when in Baltimore. Dr. Smith's treatment has been successful, and added 12 or 15 years to my life, from my feelings.

The war is still raging in our territories to the detriment of our native trade in rice and oil; but king Freeman has been notified of my intentions to have peace once more, and has promised his aid to settle the war; he appears to be the only obstacle in the way, as the belligerents are heartily sick of starvation and imprisonment in their towns.

We at last have the bread fruit tree fairly growing in the colony, there is one on the mission lot which has lately borne fruit. The palm oil trade is just beginning, on account of the great quantity of rain which has fallen lately. It cheered my very heart to see it coming in and trade again reviving. We may now calculate upon a fair supply of rice at least for the colonists use. Should you send many emigrants, it would be well to calculate accordingly.

Twelve emigrants came to this place by the Packet, and having no provisions on hand, I have purchased a small bill from "N. Rich" barque to amount of \$158, besides getting some from Packet Co., for which I have receipted. It is thought, that if the war is not brought to an end soon, we shall have another hard year for provisions, though every colonist is making a farm, and at present we have abundance of potatoes, but little rice from our immediate interior.

I find our newly bought sloop "Curlew," very useful in the purchase of rice and oil, as she can run from this port to Berriby and Monrovia, being amply large.

If you send out 50 or more emigrants in the next Packet, please to order to be put on board, at least 100 barrels corn meal, I send home by this vessel two respectable colonists; each of whom is able to raise an expedition. They are old residents, and their statements can be depended on, being members of the church.

All our jacks are dead but one, and we are sadly in want of more; Dr. Fletcher has no riding animal—your agent rides his last mule. I enclose the semi-annual accounts up to June 30, 1848, hope they may be approved of.

With a grateful sense of your kind treatment during my visit to U. States, for which I tender to each member of your Honorable Board my thanks,

I remain as ever, your devoted Agent,

JNO. B. RUSSWURM.

J. H. B. LATROBE, Esq., *Prest. M. S. C. Soc.*

HARPER, CAPE PALMAS, Nov. 23, 1848.

J. H. B. LATROBE, Esq., *Prest. Md. St. Col. Soc.*

Dear Sir:—I feel myself highly honored in receiving the appointment of Chief Justice of Maryland in Liberia: the responsibilities are great, and I feel depressed by fear of my incompetency to discharge them; yet I trust that with the friendly instruction you have given, aided by my determination to better qualify myself for the performance of the required duties, and the advantage of Governor Russwurm's advice, I may succeed in satisfying both the society and my fellow-colonists. I shall always hope and expect that you will aid me by your instruction, which I shall seek frequently.

I have the honor to be, dear sir, your obe't serv't,

WILLIAM CASSEL.

HARPER, CAPE PALMAS, *Nov. 5th, 1848.*

TO MR. RICHARD WATKINS.

My Dear Sir:—I received your letter by the Packet, but not time then to answer it. I was glad to hear that you and all the family were well. Sir, I am glad to inform you that I am well, and have enjoyed good health since I arrived in Africa, with the exception of three light attacks of the fever, neither of which lasted more than two or three days, and I now enjoy as good health as I ever did in the United States, and I assure you I feel much better in other respects. I now enjoy one of the objects that brought me here, the other is to do well, and then I will have reached the height of my ambition. This season has been a hard one on the colonists, and also on the natives, owing to the failure in the rice crops the last season, which was trying to men's souls, who had left the flesh pots of Maryland, some of them are not over it as yet, though the hungry time is past, they cannot forget the flesh pots of Maryland, many a poor fellow had to go hungry to bed, and knew not where the next day to get something to eat. That all-valuable tree, the palm tree, saved many lives, both colonists and natives this last season. I was satisfied myself to go to bed hungry and to get up hungry, believing that the Lord would provide for us. I felt satisfied not to fret after the abundance that I had left behind in Maryland. The colonists have been dependent on the natives for too many of their eatables heretofore, but I think this last season of want will drive them to agriculture, which will be a blessing in the end.

Sir, I wish you to write to me every opportunity. My respects to your father.

Yours most respectfully,

WILLIAM CASSEL.

(From the Colonization Herald.)

PRESIDENT ROBERTS' LETTER TO ANSON G. PHELPS, ESQ., PRESIDENT OF THE NEW YORK STATE COLONIZATION SOCIETY.

DEVENPORT, *Dec. 6, 1848.*

MY DEAR SIR,—Since my return from Paris, my engagements have been so numerous and pressing, that I have not been able to send you even a line to advise you of my doings. I am happy now, however, to inform you that I have succeeded in Europe quite to my satisfaction. The English and French governments especially have been exceedingly kind. I have concluded with the British government a treaty of amity and commerce, which places the republic upon the footing of the most favored nation.

Upon an application which I had the honor of making to her majesty's government, they have kindly ordered the British commodore on the African coast to render to the republic the necessary assistance to enable the Liberian authorities to remove from their recently acquired territory at New Cestors the slavers established there. The French government have also placed at our disposal two vessels for the same purpose.

We have every prospect of obtaining from her majesty's government the necessary assistance to enable us to secure the territory of Gallenas. They have also promised to present to the republic a small vessel, to be fitted and sent out soon, to be employed against slavers on the Liberian coast, which will enable us, with the pecuniary aid to purchase Gallenas, no doubt thoroughly and effectually to abolish the inhuman traffic in slaves from the entire coast lying between Sierra Leone and Cape Palmas.

At Brussels I found the government so engaged as not to be able to devote any time to my business, unless I could remain there several days, which I could not conveniently do. I have not been able to visit any of

the German States. Chevalier Bunsen, the Prussian Minister in London, informed me that his government had been notified of the change which had been effected in the political relations of Liberia, and that he was authorized to say that the Prussian government would follow the example of England and France, and recognise the independence of the republic. I have addressed a letter through their embassy at London to the Prussian court, asking a recognition, and proposing a commercial treaty. I have every assurance that it will be favorably received, but I must leave Europe without arranging any thing definitively with that court. A reply to my communication will be forwarded to Liberia.

I embark to-morrow with my family on board her majesty's ship *Amazon*, in which vessel the government have been kind enough to grant me a passage for my own country. Therefore I leave England under many, very many obligations to her majesty's government for the kindness and attention I have received at their hands. Not only am I indebted to all the officers of the British government with whom I have had to do—private individuals also have rendered me important services. Dr. Hodgkin, Sam'l Gurney, G. Ralston, George Thomson, and Petty Vaughan, Esqs., have been unwearied in their efforts to serve me. Indeed, sir, to name all from whom I have received great attention and kindness during my visit to this country would be impossible.

I have every reason to believe that my visit to Europe will result in great good to Africa in general, and to Liberia in particular. I found much ignorance here with regard to Liberia, and the operations of the Society, and many sincere good friends of the African race totally misinformed with respect to the real objects of the Colonization Society, and in consequence prejudiced against it. You, however, are aware of these prejudices, and of the arguments used to sustain them. During my sojourn here, I have conversed freely with many who hitherto have been violent in their opposition to the Society, and think in many instances I have succeeded in correcting their erroneous impressions.

I cannot fail to mention, that in Paris I received great attention and assistance from that unwearied friend to liberty, Hon. George Washington Lafayette. He did all in his power, backed by all the members of his family, to facilitate the objects of my mission. I am sure that it was by his assistance, and the assistance of letters furnished me by his son-in-law, Mr. Beaumont, French Minister at London, to his government, that I succeeded in arranging my business so quickly at Paris.

I have not time, dear sir, to write another letter; I beg, therefore, that you will inform Rev. Messrs. M'Lain, Pinney and Tracy, and Mr. Cresson, of my doings in Europe, as far as I have been able to detail them here. When I reach home, the Lord willing, I will send you and them a full account of my proceedings. I cannot omit to mention a noble and generous act of my friend, Samuel Gurney, Esq., of London, who, when I informed him of the desire of the Liberians to secure the Gallenas, that they might extirpate the slave factories at that place, and effectually abolish the slave-trade at that point, and that the natives were disposed to sell the territory, but that the consideration demanded was more than the present ability of the Liberian government to meet, pledged himself for *one thousand pounds* to aid them in the purchase.

I beg that you will remember me kindly to all your family. Say to Messrs. Dodge, Stokes, Altenburg, and your son Anson, that I can never forget their kindness to me during my stay in New York. I shall entertain a grateful remembrance of them as long as I live. I am also under lasting obligations to your dear daughters. I am, dear sir, yours, &c.

ANSON G. PHELPS, ESQ.

J. J. ROBERTS.

(From the Colonization Herald.)

FIRST IMPRESSIONS OF A LIBERIAN COLONIST.

MONROVIA, Nov. 14th, 1848.

According to my promise, I sit down to write to you. I arrived here safe, after a tedious passage of fifty-three days from Baltimore. I was very sea-sick a great part of the passage; John stood it much better than I did. I am now living in the house with Mr. Hilary Teage, and have opened my goods in one of Teage's stores, and John and I are attending to the sale of them. I found here Willy, Ann, Frank, David and Caroline, of the Payne family; two others are in the country, Beverly and William. I found also Collinett Teage; her present husband, (this is her second marriage,) is named Ellis. They all are living as comfortably as any one can wish; they all have large and airy houses—one will make four of yours—with porticoes back and front. The first story is built of rough stone, and has a dirt floor; part is used for lumber and for wash-rooms, &c. On these stone walls are erected frame buildings; you ascend stone steps, and enter the porch, (the same back and front,) which are in some closed in, with windows in them; they make excellent rooms each side of the main building. The kitchens are situated in the yard, a little off from the house. Every body has a number of native servants; the boys with just a handkerchief tied around the loins. All houses have large gardens in the rear, with a plenty of collards and other kitchen vegetables; also, ducks, chickens, and sheep with short wool, and some of the prettiest little cows you ever saw, fat as butter, and require scarcely any feeding; they give but little milk. The gardens are always blooming with flowers, and melodious with singing birds; orange and lime trees are full of fruit, and growing all along the streets and in the woods. A large number of other trees are crowded with fruit—among them the papaw, of which a pie was brought on the table; and John ate of it, and was certain that it was green apple pie. I should not have known the difference if I had not been told.

This town covers a large extent of ground: no houses here joined together; the population is thought to be about twelve hundred Americans, and a good number of natives; the streets are covered with grass, and run across each other; most of the garden walls are made of stone piled up. There are a number of thatched huts, or houses made of reed, and plastered outside with yellow clay, and lined inside with matting; such can be built by the natives for you for \$12 or \$15; a person can live in them very comfortably. This town is built upon a high rock, the sea washing it on three sides. In the centre of the town is a high spot—and in the middle of the street, where is placed four or five cannons—from this spot you see the sea on the north, and on the south, stretching out till the sky and it seem to join together. They have Methodist, Presbyterian and Baptist churches, each of a very respectable size—no galleries, but lofty arched ceilings. I believe a great majority of the people are from Virginia—a good many from South Carolina. I had the pleasure of seeing the soldiers turn out a few days ago; it was a militia muster. There were about 160; they went through the drill very creditably; the muster ground appeared something like your fourth of July affairs in the South—tables spread with cakes, beer, &c., for sale.

This time is just about the end of the rainy season. We have sometimes, once or twice, or three times a day, showers of light rain; the weather is not as extremely hot as some imagine; the highest my thermometer has been was 86° in Mr. Teage's porch, (then three o'clock;) mid-day the sun is peculiarly piercing, but afternoons and evenings are delightful.

Every way you look is a perpetual green, and so fast do bushes, &c. grow, that the streets require to be cleaned of bushes every few weeks; some dozens or so of large stone-built stores are situated on the water's edge, from which you have to go up a rough hill to the dwellings, which are stretched out in every direction. Large vessels lay outside of a bar, but small ones can come up to the stores, which are situated at the junction of the sea, Mesurado river and Stockton creek. Many of the citizens have farms in the country. I have not seen a person who is desirous to return to live in the United States. Salt is greatly in demand; and a man to commence making salt out here would make a fortune. There are plenty of places along the shore where it can be made with ease. I am making an arrangement to go into the soap business. All of our relations are well, and send their love to you. I am well—never enjoyed better health.

Yours, affectionately,

JOHN LEWIS.

The above is written by an emigrant from Philadelphia to his friends. It has a frankness about it which must commend it to all our readers.

EXTRACTS FROM LIBERIAN PAPERS.

The following are all the articles we are able to select from the Herald and Luminary, running through a period of near three months. We have never seen these journals so entirely barren of interest for the same space of time. We must also complain of their mechanical execution, especially that of the Herald, many pages of which are absolutely illegible. We know our brother Teage stands ready to say, "Send us some good type then." But the type is not altogether in fault, whole pages are shaded from a deep jet to a pale face, making what our people so much abhor, a *mixed population*. Do remedy the evil, Messrs. Proprietors.

THE LIBERIAN FOURTH OF JULY.

THE CELEBRATION.—After some considerable debate and discussion in town meetings, as to the most appropriate day for the celebration of the anniversary of our *Independence*, whether it should be the 24th of August, the day on which the flag of the Republic was first seen to float upon the breeze of heaven, or the 26th of July, the day of the signing of the Declaration, or the 2nd of October, the day on which His Excellency the President declared by Proclamation the Constitution of the Republic to be the law of the land. It was finally settled for the present, that the day of the signing of the Declaration should be celebrated as the birth day of the Republic. We are of the same opinion, being somewhat on this head partial to American precedent. For our native land we still love thy genial clime, fertile soil, and blooming dales; oft we think of thee. Although in thee we are deprived of the nectar of life and all that makes it desirable, in consequence of an eternal and insuperable barrier as high as great Olympus is standing out in bold relief, forever interdicting a residence within thy bounds for any man of color, who contemns oppression. And we say in the ever memorable words of the illustrious Patrick Henry, while with his soul in his eyes, beaming forth unyielding determination: "Give me liberty or give me death." Yea, truly do we prefer death and a premature grave in Western Africa, than the tolerance of oppression in our native land. Yet will we gladly profit by her wholesome examples.

Having therefore determined for the 26th of July, for the celebration, all due preparations were accordingly made.

The first peep of grey dawn arousing from her rosy slumbers, which was discernable in the eastern horizon by our nocturnal sentinels, was greeted by the booming of the cannon; as was also the rising of the powerful king of day.

Then might be seen in all directions the laughing eye and nimble foot of the buoyant inhabitants, busily engaged in arranging all superfluous matters, preparatory to the celebration of the day, in which all minds were absorbed.

All business of ordinary character ceased, and the stores and warehouses closed in honor of the day.

The hour of eight was announced by the firing of a cannon, when the flag of the Republic was displayed at Central Hill and at Fort Norris; and the vessels in harbor displayed their several flags.

At nine o'clock the military line was formed, and at 12 o'clock it moved off to Central Hill, when the national salute of twenty-one guns was fired. The salute was handsomely responded to by the United States brig of war Bainbridge, and the flag of the Republic was seen flying at her gallant foremast throughout the day, as representing a student destined to tread in the praiseworthy footsteps of his tutor.

The military moving from thence were drawn up in front of the Government House to escort His Excellency the Vice President, and the civil officers to the Methodist Episcopal Church, to hear an oration delivered by H. J. Roberts, Esq.

After the oration, we were well nigh thrown into ecstasy, in listening to the juvenile oratory of four of Mr. James' scholars, Masters Cooper, Waring, Yates and Johnson, who acquitted themselves so masterly that they brought down deafening and repeated cheers from the immense concourse. The audience were so delighted, and profuse in their oft and protracted cheers, that the cry of hear, hear, hear, loud and often insisted upon by Col. Hicks, the marshal of the day, in order to gain a hearing for the juvenile orators.

After listening with delight for a respectable length of time to these young and enthusiastic Liberians, the line was again formed, and marched to the Government Square, where it was dismissed about 3 o'clock.

The after part of the day was spent by ladies and gentlemen in promenades, and other modes of amusement and recreation.

In the evening we had the pleasure of associating with a large assembly at a splendid and brilliant entertainment at the Government House. The large number of gentlemen were made happy by the timely and graceful presence of a suitable number of the fair sex.

After discussing the more substantial business of the evening with the sense of taste, improved under the influence of music, the guests in parties enjoyed themselves in promenades of measured steps to the buoyant sound of a band of music sweet, giving forth various lively airs.

At a respectable hour for a national celebration, the harmonious company well pleased with themselves and the general transactions of the day, retired to consummate in dreamy visions what had been omitted to fill up their cup of pleasure in the hilarity of the day.

GRAND CAPE MOUNT.—This country is again in a disturbed state. Prince George Cain, who has, ever since the death of King Fanatorah, been acknowledged on all sides as the legal sovereign of that country, was a few weeks since murdered by one of his relations in the most cruel and assassin like manner. Mamorah, the murderer, is a young man, prepossessing in appearance, and heretofore always spoke of George Cain in the highest

terms of respect. We hope, ere long, to learn the particulars which gave rise to this appalling act, when we will lay them before our readers. Mamorah assures our citizens residing at Cape Mount that they need not be under any apprehension—that themselves and property will be secure.

CHURCHES.—The church at New Georgia is still blessed with a visitation of the Holy Spirit. Two persons were received on Sabbath last, who with eight received before, make ten candidates for baptism.

About a year ago, we organized a Sabbath School in this church, and as we attend every alternate Sabbath, we took the superintendence of it ourselves. It is taught chiefly by Ellen Walburg, the wife of the deacon there, assisted by two or three other female members. At first we were embarrassed for want of suitable books, but recently we have a tolerable supply sent out at our request, by the Baptist publication office at Philadelphia. Recently the school has had so large an increase of pupils that we have arranged with a member of the Methodist church to divide the school, and by so doing, enable the children to have better attendance. We hope the arrangement will be speedily put in operation.

Some months back, we begged between four and five pounds from the officers of one of the H. B. M. cruisers, for the benefit of the Baptists in the colony. A small part of the amount we applied in paying the expenses of brethren travelling to destitute churches. The remainder we are using to build a pulpit in the church in this place.

There are some persons to be baptised at Louisiana.

The church at Millsburg is in a state of quiet and serenity. The members appear to be walking in love and aiming to keep the unity of the spirit in the bond of peace. We were there a week ago, and employed one evening in reading to them the discipline, and endeavoring to explain what needs explanation; and the following day being Sabbath, endeavored to preach to them. There is great need that the rules of the house of God, as observed in other countries, by Baptist churches, be inculcated here. Some people, and some baptists too, do not believe there is such a thing as a baptist discipline. Hence the numerous errors and incongruous proceedings.

The church at Virginia is in peace. The loss of brother James will not be easily repaired. May the Lord send them a man after his own heart.

ARRIVED.—On the 29th ult. the Liberia Packet, Captain Godmanson. Passengers, Reverends Payne and Wilson; Hon. Messrs. Russwurm, Benedict, McGill and lady, and Dr. J. S. Smith; Messrs. Lewis, Harris, and other immigrants.

The Packet brought out tobacco and powder for the Republic. We regret the tobacco is damaged. It has been sold for the benefit of those concerned. We say we regret it, because we wish the monopoly scheme to go at once fairly into operation. We have great faith in the plan, especially if it be conducted as at first proposed. The other articles proposed to be monopolized were not obtained. President Roberts will doubtless endeavor to contract for them in England. He may succeed with merchants not concerned in the African trade. The object of such will be to invest their capital safely and profitably. But the African merchant will meet the measure with uncompromising hostility, although the measure if carried out to the fullest desired extent, cannot, in the smallest degree, affect either American or British interest, or the interest of any nation whatever, except for good. But where men's interest is concerned, they are not easily convinced if there be any apparent opposition.

VIRGINIA.—New Virginia is looking up. We trust we love all mankind, even our enemies, (except the few whom we can't but despise,) but some how we do love Virginia and Virginians. It is perhaps because we were born in Old Virginia. How strange that we should still love a place that disfranchised and cast us out. Well, let New Virginia copy all in the old that is good, and reject the bad—by equal laws and an equal and even-handed distribution of justice, establish Virginia in Africa, of which Virginians everywhere may be truly proud. Such a one we will have, if improvement goes on at its late rapid rate. Our weekly route is along the beautiful and picturesque St. Paul's, and we cannot say whether we are more pleased at the clearings which are everywhere to be seen, than grieved to see the banks of the river despoiled of the rich mantle of foliage which nature has thrown over them.

A NOVEL FISHERMAN.—Coming down the river a few days ago, we espied a huge alligator lying with his body on the sloping margin of the river, his lower jaw submerged in the water, while the upper was extended in the air, showing a formidable array of teeth. We stopped to gaze at him, anon a hapless mullet ventured within the dread hiatus, when the treacherous jaws suddenly closed and severed the fish asunder. The native boys who were with us, took the opportunity to assign the rationale of some of the alligator's movements. They say he lies with his mouth open to attract a certain insect which floats upon the surface of the water. These collect in large numbers around his mouth. Fishes feed upon them, and when lured by the desired prey within the vortex, they become a prey themselves.

LIBERIAN CHARITY.

The two following letters will show the kind feeling existing between the old Republic and little Sister Colony of Cape Palmas. This scarcity of provisions at Cape Palmas is an entire new thing under the sun. At any other period of the existence of that colony, the shipment of rice to its inhabitants, either in charity, or on sale, would be coals to New Castle in earnest. It is most gratifying, however, to notice the promptness with which the Monroviens acted in behalf of their suffering friends.

Monrovia, August 8th, 1848.

Dear Sir:—By the sailing of your government Cutter, the Curlew, on her return to Cape Palmas, permit me as Corresponding Secretary of the L. Dorcas Society, and in behalf of the same, to sympathize with heart-felt sorrow in the painful suffering of our brethren in your town, for the great want of the necessaries of life. The cause of which appears to have arisen from the great failure in the crops, together with the hostile attitude which has been assumed by the surrounding native tribes against each other. I am at the same time proud to say that we are not alone in this requisite march of benevolence; for as soon as the situation of our brethren at Cape Palmas was made known in this place, our good friends, the Ladies of the Benevolent Society came forward nobly in aid of the aforesaid sufferers; together with several individuals of Monrovia, with a good heart. May a good God incline the gentle zephyrs to push the little Cutter to the relief of said sufferers as soon as possible.

Inclosed is a list of packages of provisions for the people, which please distribute in a way you may deem best.

Consigned to Rev. F. Burns, by the Ladies Dorcas Society, to be distributed to the citizens of Cape Palmas,—viz:

- 4 Barrels of rice.
- 1 Box of brown sugar.
- 5 Pounds of coffee.

I am very respectfully, your obedient servant,

N. M. HICKS,

Cor. Sec. Ladies Dorcas Society.

(From the Liberia Herald.)

Harper, Cape Palmas, August 26th, 1848.

Messrs. Editors:—Sirs, by the government sloop Curlew, on the 23rd inst., we thankfully acknowledge the receipt of a quantity of grain for charitable distribution among the indigent and suffering of our community. Our gratitude is heightened from the fact, that the donation was unsolicited.

To the different charitable contributors, and *especially to the Ladies of your community*, to whom we are indebted for the welcome supply, we adopt this method on the part of our Government of publicly acknowledging and conveying our sincere thanks.

Our hearts swelled with mingled emotions of gratitude and pride when we reflect on the noble feelings which has prompted this spontaneous act of liberality on the part of the people of the "Republic of Liberia." If her great prototype, the Republic of N. America, has exalted herself by benevolent contributions to the suffering Irish, your Republic has done no less in thus extending aid to the distressed of Maryland in Liberia.

Our improving circumstances, together with favorable seasons and abundant crops, enable us now to subsist independently of extraneous aid, and as our recent destitution has operated to produce greater exertions on the part of our agriculturists, we hope that it will be repaid in a corresponding increase of the products of the soil.

We pray that kind Providence may watch over and keep your Republic, and that famine may never exist within its borders: but if in the vicissitudes, to which individuals and communities are alike subject, it ever be in our power to reciprocate your kindness,—we shall bear in mind that from us a debt of gratitude is due the Liberian Republic.

I have the honor to be

Very respectfully, your ob't servant,

SAMUEL F. MCGILL, *Acting Governor of Md. in Liberia.*

We have so many enquiries for a copy of the Act of General Assembly of 1831, that we have concluded to insert it in the Journal, that we may hereafter be able to supply applicants.

AN ACT RELATING TO THE PEOPLE OF COLOR IN THIS STATE.

SECTION 1. *Be it enacted, by the General Assembly of Maryland,* That the governor and council shall, as soon as conveniently may be after the passage of this act, appoint a board of managers, consisting of three persons, who shall, at the time of their appointment, be members of the Maryland State Colonization Society, whose duty it shall be to remove from the state of Maryland, the people of colour now free, and such as shall hereafter become so, to the colony of Liberia, in Africa, or such other place or places, out of the limits of this state, as they may approve of, and the

person or persons so to be removed, shall consent to go to, according to the provisions of this act, and to provide for their establishment and support as far as necessary, and to discharge the other duties required of them by this act; and before the said managers shall proceed to act, they shall severally give bond to the state of Maryland, in the penalty of ten thousand dollars, conditioned for their faithful accounting for all moneys that may come to their hands; which bond shall be approved by one of the judges of Baltimore county court, and sent to the treasurer of the western shore of this state.

SEC. 2. *And be it enacted*, That it shall be the duty of the treasurer of the western shore, to pay to the board of managers, to be appointed as hereinafter directed, such sums as they shall, from time to time require, not exceeding in all, the sum of twenty thousand dollars during the present year, to be applied by them as they, in their discretion, shall think best, in removing or causing to be removed, such slaves as may hereafter become free, and such people of colour as are now free, and may be willing to remove out of the state to the colony of Liberia, on the coast of Africa, or to such other place or places, out of the limits of the state, as they may think best, and as the said persons to be removed, so may consent to go to, in the manner hereinafter provided; and the said board may, from time to time, make such preparations at the said colony of Liberia, or elsewhere, as they may think best, which shall seem to them expedient for the reception and accommodation and support of the said persons so to be removed, until they can be enabled to support themselves, and shall also take such measures as may seem to them necessary and expedient to obtain and place before the people of colour of the state of Maryland, full and correct information of the condition and circumstances of the colony of Liberia, or such other place or places, to which they may recommend their removal, and shall return a faithful account of all their expenditures of the said sums, and make a full report of all their proceedings to the next general assembly of this state.

SEC. 3. *And be it enacted*, That it shall hereafter be the duty of every clerk of a county in this state, whenever a deed of manumission shall be left in his office for record, and of every register of wills in every county of this state, whenever a will, manumitting a slave or slaves, shall be admitted to probate, to send within five days thereafter, (under a penalty of ten dollars for each and every omission so to do, to be recovered before any justice of the peace, one-half whereof shall go to the informer and the other half to the state;) an extract from such deed or will, stating the names, number and ages of the slave or slaves so manumitted, (a list whereof, in the case of a will so proved, shall be filed therewith, by the executor or administrator) to the board of managers for Maryland, for removing the people of colour of said state; and it shall be the duty of the said board, on receiving the same, to notify the American Colonization Society, or the Maryland State Colonization Society thereof, and to propose to such society that they shall engage, at the expense of such society, to remove said slave or slaves so manumitted to Liberia; and if the said society shall so engage, then it shall be the duty of the said board of managers to have the said slave or slaves delivered to the agent of such society, at such place as the said society shall appoint, for receiving such slave or slaves, for the purpose of such removal, at such time as the said society shall appoint; and in case the said society shall refuse so to receive and remove the person or persons so manumitted and offered, or in case the said person or persons shall refuse so to be removed, then it shall be the duty of the said board of managers to remove the said person or persons to such

other place or places, beyond the limits of this state, as the said board shall approve of, and the said person or persons shall be willing to go to, and to provide for their reception and support, such place or places as the said board may think necessary, until they shall be able to provide for themselves, out of any money that may be earned by their hire, or may be otherwise provided for that purpose; and in case the said person or persons shall refuse to be removed to any place, beyond the limits of this state, and shall persist in remaining therein, then it shall be the duty of said board to inform the sheriff of the county wherein such person or persons may be, of such refusal, and it shall thereupon be the duty of the said sheriff forthwith to arrest or cause to be arrested the said person or persons so refusing to emigrate from this state, and transport the said person or persons beyond the limits of this state; and all slaves shall be capable of receiving manumission, for the purpose of removal as aforesaid, with their consent, of whatever age, any law to the contrary notwithstanding.

SEC. 4. *And be it enacted*, That in case any slave or slaves so manumitted, cannot be removed without separating families, and the said slave or slaves so unwilling on that account to be removed, shall desire to renounce the freedom so intended by the said deed or will to be given, then it shall and may be competent to such slave or slaves, to renounce, in open court, the benefit of said deed or will, and to continue a slave.

SEC. 5. *And be it enacted*, That it shall and may be competent for the orphans court of this state, and for Baltimore city court, to grant annually a permit to any slave or slaves so permitted as aforesaid, to remain as free in said county, in cases where the said courts may be satisfied by respectable testimony, that such slave or slaves so manumitted, deserve such permission on account of their extraordinary good conduct and character; *Provided*, such permit shall not exempt any manumittor or his representatives, or his estate, from any liability to maintain any hereafter emancipated slave, who, at the time his or her right to freedom accrues, may be unable to gain a livelihood, or be over forty-five years of age at said time, and afterwards become unable to maintain himself and herself.

SEC. 6. *And be it enacted*, That the said board of managers shall, in all cases where the removal of a slave or slaves manumitted as aforesaid, shall devolve upon them, have full power and authority, whenever the same shall be necessary, and can be done with advantage, to hire out such slave or slaves so manumitted and so to be removed, until their wages shall produce a sufficient sum to defray all expenses attending their removal, and necessary support at the place or places of such removal.

SEC. 7. *And be it enacted*, That the treasurer of the western shore is hereby authorized and required, for the purpose of paying for the transportation of the coloured population of this state, to borrow, on the credit of the state, in certificates of stock, not less than one thousand dollars each, the sum of twenty thousand dollars, redeemable at the expiration of fifteen years, at a rate of interest not exceeding five per cent. per annum; and the faith of the state is hereby pledged for the payment of the said principal when due, and the interest accruing semi-annually until paid; and the money so borrowed is hereby appropriated to pay for the removal of the free coloured population of the several counties of this state; and the said treasurer is also required to borrow, on similar terms, and payable at the lapse of fifteen years from the date of the loan, such further sum or sums as may be required to pay the expenses incurred under this law, in removing the free people of colour in this state to Liberia or elsewhere, beyond the limits of this state; *Provided always*, that the amount of loans made shall not exceed two hundred thousand dollars.

SEC. 8. *And be it enacted*, That for the purpose of raising a fund to pay the principal and interest of the loans authorized and required by this act, the levy courts or commissioners of the several counties of this state, as the case may be, and the mayor and city council of Baltimore, are hereby authorized annually during the continuance of this act, to levy on the assessable property within their respective counties, clear of the expense of collections severally, as follows:—on Somerset county, the sum of three hundred and sixty-nine dollars and thirty-three cents; on Worcester county, the sum of three hundred and twenty-seven dollars and thirty-three cents; on Dorchester county, the sum of three hundred and sixty-seven dollars and thirty-three cents; on Talbot county, the sum of two hundred and seventy-six dollars; on Queen Anne's county, the sum of three hundred and seventy-five dollars and thirty-three cents; on Caroline county, the sum of one hundred and fifty dollars; on Kent county, the sum of two hundred and eighty-one dollars; and on Cecil county, the sum of three hundred and ninety-six dollars and sixty-six cents; on Harford county, the sum of three hundred and fifty-six dollars and sixty-six cents; on Baltimore county, the sum of three thousand two hundred and forty-four dollars and sixty-six cents; on Anne-Arundel county, the sum of six hundred and fifty-four dollars; on Prince George's county, the sum of five hundred and twelve dollars and sixty-six cents; on Calvert county, the sum of one hundred and sixty dollars and sixty-six cents; on Saint Mary's county, the sum of two hundred and sixty-three dollars and thirty-three cents; on Charles county, the sum of four hundred and forty-six dollars and sixty-six cents; on Montgomery county, the sum of three hundred and forty dollars and sixty-six cents; on Frederick county, the sum of nine hundred and forty-four dollars and sixty-six cents; on Washington county, the sum of four hundred and ninety-one dollars and thirty-one cents; and on Allegany county, the sum of one hundred and fifty-eight dollars, which said amount or sum shall be collected in the same manner, and by the same collector or collectors as county charges are collected, the levy courts or commissioners, as the case may be, and the mayor and city council of Baltimore, respectively, taking bond with sufficient security from each collector, for the faithful collection and payment of the money in the treasury of the eastern or western shore, as the case may be, at the time of paying other public moneys to, and for the use of the state.

SEC. 9. *And be it enacted*, That the sheriffs of the several counties of this state, shall be, and they are hereby required to cause the number of the free people of colour inhabiting their respective counties, to be taken, and cause to be made, a list of the names of the said free people of colour residing in their respective counties; the said enumeration shall distinguish the sexes of said free people of colour, and the said list shall state the ages of such free people of colour, for effecting which, the sheriffs aforesaid shall have power and are hereby required to appoint one or more assistants in their respective counties, the said list of names and the said enumeration shall be made by an actual inquiry by such sheriff or his assistants, at every dwelling house, or by personal inquiry of the head of every family; the said listing and enumeration shall commence on the first day of June next, and be completed within three months thereafter, and the said sheriffs shall make out two copies of said list and enumeration, stating the names, sexes, and ages of the free people of colour, in their respective counties, and shall deliver one copy to the clerk of their respective counties, whose duty it shall be to record the same in a book by him to be kept for that purpose, and the other copy shall be by said sheriffs transmitted to the board of managers appointed under this act, and every sheriff failing to comply with

the duties prescribed in this section, shall forfeit two hundred dollars, to be recoverable in the county court of their respective counties, by action of debt or indictment.

SEC. 10. *And be it enacted*, That the compensation of every sheriff and assistant shall be at the rate of two dollars and twenty-five cents for every fifty persons by him returned, except where such person resides in the city of Baltimore, when such sheriff or assistant shall receive at the rate of one dollar and twenty-five cents for three thousand, and at the rate of one dollar and twenty-five cents for every three hundred persons over three thousand, residing in the city of Baltimore, which said compensation shall be levied on the assessable property within the respective counties, and be collected in the same manner and by the said collector, or collectors, as county charges are collected, and be by them paid over to the person entitled to receive the same; *Provided*, that the levy courts or commissioners of the respective counties, and the mayor and city council of Baltimore, as the case may be, may, if they deem the compensation hereby allowed inadequate, allow such further compensation as they may deem proper.

SEC. 11. *And be it enacted*, That the several sheriffs of the counties of this state, shall, from time to time, make report to the said board of managers of such, of said free people of colour in their said counties as they shall find willing to remove from the state, stating therein the names, ages and circumstances of such persons, and the place or places beyond the limits of this state to which they are willing to remove, and whether they are, or are not able to defray the expenses of such removal; whether any such means are provided; and it shall be the duty of the said board of managers whenever they shall ascertain by the said reports of the said sheriffs or otherwise, that such persons of color are willing to remove from the state, to make a register of their names and ages, and take such measures as they may think necessary for their removal as soon as practicable, either to the colony of Liberia, or to such other place or places beyond the limits of this state which the said board may approve of, and to which they may be willing to go, and it shall be the duty of said board, if there shall be offered to them more than they can send in any one year, from the different counties as aforesaid, to apportion the same among the said counties, according to the number respectively of their free people of color, as appears by the last census.

SEC. 12. *And be it enacted*, That nothing in this act shall be taken or construed to extend to any slave or slaves who may be entitled to his, her, or their freedom hereafter, by virtue of any deed of manumission executed and recorded according to law, prior to the passage of this act, or last will and testament duly admitted to probate before the passage of said act, unless he, she, or they shall consent thereto.

We invite the particular attention of our reader to the following address of our Travelling Agent, Mr. Wells, and to the list of subscriptions obtained during the past two months. So long a time has elapsed since an urgent appeal has been made to citizens of the city and state, that we much fear our friends have forgotten, that we are still laboring hard to carry on our great undertaking. The annual contributions in this city formerly reached 12 and 1500 dollars in amount,—recently they have dwindled to less than 500. We want to wipe out the old score, and begin anew. While causes are multiplying to increase the interest in colonization, the means of successfully carrying it on should not be suffered to diminish. Mr. Wells will give *all* an opportunity to contribute and we entreat for him a favorable and successful reception.

COLONIZATION ROOMS, *Baltimore, January, 1819.*

TO THE FRIENDS OF AFRICAN COLONIZATION IN MARYLAND.

It is the purpose of the undersigned to extend the regular annual contribution list of the Society to a greater amount, than is at present subscribed, and in order properly to bring his object before the people of Baltimore, he takes this method to invite the co-operation and support of those who have not contributed annually heretofore. The State tax for Colonization purposes, is appropriated to the objects contemplated in the Act of 1831; to wit, "the transportation to, and reception of, emigrants in Africa," while the purposes to which the private contributions are applied, "are for the providing of emigrants with the necessary clothing, or articles of furniture, or tools of their various trades, or implements of agriculture, &c.; the establishment and support of schools, and supplying with books those who cannot afford to buy them; local improvements in the colony, such as encouraging agriculture by premiums, &c.; the opening of roads; the improvement of water courses; the establishment of mills and other machinery too expensive for individual emigrants, &c.; a part of the expenses of the home office, &c. These collateral purposes, some only of which have been enumerated, will afford an inexhaustible field for the enlightened liberality of the friends of the cause, in this city, and throughout the state, and must indeed depend in a great measure upon their aid." The present annual list is insufficient to meet the contingent demands upon the Society, its inability to gratify which of late, in the above respects, has been a source of much concern; and this appeal to the private wealth of its friends, it is hoped will meet with a success equal to the importance of the subject thus laid before the community.

Respectfully,

J. W. WELLS, *Trav'g Agent Md. St. Col. Soc.*BALTIMORE, *Dec'r 31st, 1848.*

DR. JAMES HALL.

Dear Sir:—Since my last report of donations and subscriptions received in aid of the Maryland State Colonization Society, (as published in the Journal for November,) I acknowledge the following monies, paid and subscribed, for the purpose therein indicated.

Noah Ryder,	Salisbury,	Society,	\$2 00
Rev. Maln'd McFarlane,	Baltimore,	for Journal,	1 00
Joseph Steevens,	Smithsville,	for L. Packet,	5 00
Wm. B. Stone,	Port Tobacco	" "	5 00
J. H. Hawkins,	Bryantown,	" "	5 00
Mary Hawkins,	do.	" "	5 00
Thomas H. Handy,	Cambridge,	Journal,	1 00
Cash,	do.	Society,	0 50
Curtis Anderson,	do.	do.	5 00
James A. Stewart,	do.	do.	5 00
James Dixon,	do.	do.	5 00
C. Sheppard,	do.	do.	1 00
Daniel M. Henry,	do.	do.	5 00
Wm. T. Goldsborough,	do.	do.	10 00

Yours with high respect,

\$55 50

JNO. W. WELLS, *Trav'g Agent Md. St. Col. Soc.*

BALTIMORE, Feb. 1st, 1849.

DR. JAMES HALL.

Sir,—I acknowledge donations to the society, received for January, as follows :

Rob't Carr, of A. A. Co.,	\$2 00	Wm. H. Beatty,	5 00
Benj. Owens, Cal. co. (Packet)	10 00	John C. Backus,	5 00
Rich'd Estep, do.	5 00	J. Hanson Thomas,	5 00
Lewis Griffith, do.	5 00	Wyman, Appleton & Co.,	5 00
Dr. H. Stewart, do. (Packet,)	10 00	B. C. Ward,	5 00
"Cash," Balto.,	5 00	Hoffman, Burneston & Co.,	5 00
John Landstreet,	10 00	Samuel W. Frey,	5 00
Wm. & Geo. Morris,	10 00	John D. Early,	5 00
J. H. McCulloh,	10 00	H. W. Drakely,	5 00
A. Schumaker,	10 00	A. Fenton,	5 00
Eaton, Bros. & Co.,	5 00	C. Fischer & Co.,	5 00
Turner & Mudge,	5 00	John Glenn,	5 00
J. M. Orem & Co.,	5 00	J. Q. Hewlett,	5 00
Geo. W. Andrews,	5 00	Basil B. Hopkins,	5 00
Robert Lemmon,	5 00	Wm. Woodward & Co.,	5 00
George W. Corner,	5 00	John Sullivan & Sons,	5 00
Richard Lemmon,	5 00	James Carroll,	5 00
Wm. & H. McKim,	5 00	Isaiah Kroesen,	1 00
Samson Cariss,	5 00	Canfield & Bro.,	5 00
D. S. Wilson,	5 00	Isaac Reynolds & Son,	5 00
G. Broadbent,	5 00	Manning & Lee,	5 00
E. Pratt & Bro.,	5 00	Cash in Light-st. Church,	5 77
E. S. Frey,	5 00	Miller & Mayhew,	5 00
J. H. Stickney,	5 00	John W. Berry,	5 00
John Boyd & Son,	5 00	George Rogers,	5 00
F. W. Brune,	5 00	Hugh Jenkins,	5 00
Thomas Wilson & Co.,	5 00	Thomas M. Locke,	5 00
Thomas S. Alexander,	5 00	Cash,	1 00
John Purviance,	5 00		
B. Buck & Son,	5 00	Total,	\$309 77

Yours with high respect,

JOHN W. WELLS, *Trav'g Agent.*

"NEXT EXPEDITION."

We have fixed upon Tuesday, the 20th of February, as the time of sailing of the Packet. It is expected that about 75 emigrants will go in her, and a large amount of freight on account of the "Republic of Liberia." Those having any freight to send must make immediate application at this office. No freight or packages will be received on board without an order from the Agent. All letters will be forwarded gratis, of course.

JAMES HALL, *Agent.*

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, FEBRUARY, 1849.

Vol. 4.—No. 20.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

SAILING OF THE PACKET.

THIS vessel left port on the 24th of Feb. having on board 56 emigrants and two missionaries of the Prot. Epis. Church, Messrs. Hoffman and Rambo, who are to be stationed at Cape Palmas. Mr. Zion Harris of the Republic of Liberia, who has spent some time in our city, went out as passenger, also a native convert named Musa, formerly an attendant on the Rev. Mr. Minor. We have, generally, been able to give a good account of the sailing of the Packet, at least to say “all went off well;” but in the present instance we are obliged to acknowledge the contrary. True, nothing really disastrous occurred, but every thing seemed to go wrong—events seemed to run against each other. In the first place, many, very many were disappointed in not having their freight taken, owing to its not being pre-engaged or forwarded until after the vessel was filled up. Then, on the day fixed upon for sailing, the 20th, the harbour was frozen over and nothing could be done, but wait. On the 24th the Packet was towed through the ice, and after making two or three harbours at night and running down the bay, in the day time, in a gale of wind, she at last got into Hampton Roads, where she was on Tuesday morning, 6th of March, then 12 days from Baltimore, waiting a fair wind, which we trust she had on Wednesday.* In addition to this, two parties of emigrants arrived too late for the Packet, 22 persons altogether, who are obliged now to wait another opportunity. The emigrants were made as comfortable during the long storm as circumstances would admit of, and none, we are happy to learn from the Capt., suffered seriously.

Another vessel will leave this port for Sinoe, the most eastern settlement in the Republic of Liberia, on the 20th of April, via Savannah, at the latter place she is expected to take on board some 250 emigrants. It is not certain that she will touch at Monrovia, therefore it is not probable that those desiring to send freight to that port would like to send by this opportunity. Letters, however, would at once be forwarded to Monrovia, Bassa and Cape Palmas.

(From the Philadelphia Ledger)

MONROVIA, December 8th, 1848.

I arrived here on the evening of the 30th of October, after a tedious passage of fifty-three days from Baltimore. We anchored about a mile distant from the wharves, outside of a sand-bar. On perceiving the vessel a number of kroo-men made for it, and boarded us *sans ceremonie*. They are as fine fellows as can be produced in any country. A number of them are tattooed down their foreheads, from their hair to the tips of their noses. They follow the business of unloading vessels—that is, of boating goods over the bar to the wharves. They are astonishingly active, and run about in the rigging of the vessel with as much ease, and with as little apparent fear, as though they were regular sailors.

All on board who were citizens of Liberia took boats and went ashore, it being 8 o'clock P. M. I accompanied them to the house of Mr. Francis Payne, (Mayor of the city,) and there found a large number of persons assembled to welcome home their beloved pastor, Rev. Jas. S. Payne.*

The next morning I was awakened by the twittering and singing of a host of the feathered tribe, and on opening the shutters, the magnificent sight of a tropical evergreen was presented to my view. It was the garden of Mr. Teage, with beds of culinary vegetables, and a profusion of orange, lime and other, to me unknown, trees, crowded with fruit, and a great number of beautiful flowers; among them the China rose, which is in perpetual bloom; also, the coffee and papaw tree, from the fruit of which a pie can be made, that no epicure can distinguish from a green apple pie.

This city is situated upon a point of land running N. W. into the Atlantic Ocean, and is called Cape Monserado.

Vessels approach it on the North side—if large, they anchor outside of the bar—but small vessels pass the bar, and unload at the wharves, where are about a dozen large stores, the foundations of which are built of rough broken gray granite; the other parts some finished with bricks, and some with boards. These wharves are at the junction of the Mesurado river, Stockton creek, and the sea. From them one has to climb a rugged hill some two hundred yards, to reach the semi-flat, where are situated the residences of the citizens. The city is built of stone or slate coloured granite foundation. On the Northwest there is a high eminence, on which an impregnable fort, called "Fort Norris," is constructed, having on it a number of large guns pointing upon the sea. On it also is situated a lighthouse, where different coloured flags at times are hoisted as signals of the approach of vessels in different directions.

From this lighthouse, a gentle slope runs East and Southeast. In the Southeast direction it widens off to a flat, stretching to the sea on the South side of the cape. That to the East runs about a mile through the city, and meets at the base of another hill, less in size, named Fort Hill, and then rises gradually, forming a handsome natural concave valley. This Fort Hill is in the centre of the city, and on it are stationed some half dozen cannons, pointing in every direction, which can sweep the sea on both the North and South sides of the cape at the same time. The elevation is such that the guns can play over the tops of the houses that lie between them and the sea. The same may be said of Fort Norris, on the lighthouse hill, as there is a broad margin between it and the sea, now thickly covered with trees and bushes, capable of containing a considerable town, over which the guns may roar it its protection. On viewing the position of this city,

*Mr. Payne came to this city to receive ordination.

one is reminded of Quebec, as it, like that city, can be made a Gibraltar. Fort Hill affords a sublime and magnificent view.

As every house has a large garden attached to it, the occupied portion of Monrovia covers quite a large area. The houses are large and airy, and the most of them have large porches back and front.

The foundations are built on rough broken granite for about a story high; on this is built what is called the first floor; the lower parts are used as the people use cellars in the United States. The kitchens are situated in the rear of the great houses.

A considerable number of persons live in thatched houses, built with reeds, plastered outside with mud, and lined on the inner side with country made matting; natives will build such, twenty-five or thirty feet square, for about fifteen dollars' worth of goods or tobacco, and they can be made so as to be quite comfortable. The building stone is got on the spot.

A number of everlasting fences are built of this stone, merely piled up in a line, without cement. The court house is a substantial stone building; the first floor is paved with bricks, which is the court room. The upper floor is the Senate chamber; from its glassless windows Northwest, a fine view is had of the Mesurado and St. Paul rivers. On the St. Paul, I am told a number of settlements are formed. There are also along it a number of fine farms, owned by gentlemen residing in the city. Persons are conveyed there in canoes.

I have eaten some syrup made on one of the farms, and I think it superior to any I ever tasted. I had the pleasure of seeing a militia muster; among them was one company dressed in a uniform originally owned by a volunteer company from Philadelphia. They numbered about one hundred and sixty or seventy. Col. Yates manœuvred them.

They have here a Baptist, a Methodist, and a Presbyterian Church, each of a very respectable size—no galleries. I attended a benevolent society's celebration. After speechifying, came on eating, in Philadelphia style. I understand that there are two literary and debating societies here; but neither is now open.

Like the Philadelphians, the people here have a good many suppers. I have attended several—one quite large—numbering about two hundred persons. The 1st of December was the anniversary of a battle fought against the natives some years ago. It was celebrated by firing cannon, and mustering, and an excellent oration—not a windy affair, "full of sound and fury," but a close, compact, *multum in parvo* speech.

The United States man-of-war Porpoise has hooked up a suspicious vessel, and sent her to some of your ports. The President has not arrived from England—we have a rumor here that England has recognized this Republic. The Congress is in session—the President pro tem. fills the chair in the Senate—the Vice-President read a message to the houses assembled in the Senate chamber. I could say a good deal about the manners, customs, and appearance of the natives, but I think this letter will suffice for this time.

JOHN LEWIS.

ARGUMENTS FOR AFRICAN COLONIZATION.

All the developments of society in this country are rapidly tending to work out and manifest this great principle, that the only safe and sure method of elevating the African race, and conferring upon them those civil, social, and political privileges, which are the common birthright of the human family, is to separate them from the Anglo Saxon race. Some of the Slave States are beginning to feel that their presence is a burden which

is almost intolerable, and are casting about them for some method to rid themselves of this incubus upon their prosperity, which so greatly impedes their progress in the march of improvement; whilst the Free States, in their vicinity, are becoming every year more fixed and settled in their policy of prohibiting their introduction amongst them. Whether this desire to get rid of them on the one hand, and not to receive them on the other, be right or wrong, we undertake not to settle at the present time. It is, however, a fixed fact which cannot be changed until society is completely revolutionized in its present modes of thought and feeling, and as a fact it has to be met and dealt with by the Philanthropist. He must frame his plans to meet the condition of society as it actually exists, and not as he would have it to be.

That the tendency of public opinion in the free States is such as we have described, is becoming every year more manifest, especially in those which border on the territory of slavery, and are exposed to the immigration of this class of population. A few of the States in the extreme parts of the Union that feel secure against any considerable influx of this population, may, for the sake of a show of consistency, place upon their statute books laws that recognize the civil and social equality of the colored man; but just let any large number of that class make their appearance among them, and assert their rights and exercise them, and those statutes will soon disappear. Those which are much exposed to the evil, are already beginning to take more decided action. Take the following resolution, which has just passed the Illinois State Convention, by a vote of 92 to 43, as an example:

"The legislature shall, at its first session, under the amended Constitution, pass such laws as will effectually prohibit free persons of color from immigrating to, and settling in this State; and to effectually prevent the owners of slaves from the introduction of slaves into this State for the purpose of setting them free: *Provided*, that when this Constitution is submitted to the people of this State, for their adoption or rejection, the foregoing shall be submitted to them to be voted on separately as a section of said Constitution, and if a majority of all the votes cast for and against the same shall be for its adoption, then, in that case, the same shall form a section of the new Constitution; but if a majority shall be against its adoption, then the same shall be rejected."

A Virginian who has lately been travelling in New England, thus bears testimony to the state of public opinion even there, where we would suppose that this feeling would not exist, if anywhere. He says:

"Freedom of a personal character to go and come, to drink, to idle, to commit mischief, they have; but freedom, social and political, even the North refuses them. Accordingly, I told the Abolitionist, 'If you will do for the blacks you have, what you say we must do for ours, we will furnish you the raw material to manufacture into citizens, as we furnish you cotton to make calicoes.' In all conversations with Abolitionists, the question was pressed, 'what are we to do with the slaves if we emancipate?' Not one of any intelligence, professed any willingness to take them off our hands. Witness the trouble growing out the celebrated case of Randolph's slaves. Northern people are passing them by. They will not take them in any capacity into their houses, if others can be found. They are driven from omnibuses, hacks, cabs, and even portage. White men will not labour with them. The 'vox populi' has decreed, 'You may reason, expostulate, harangue, quote the 'Declaration,' abuse the South, even try by example to enforce your theories—but, after all, you had as well reason against the ukase of the Russian despot. The slavery of the Negro race is a slavery to colour.' There has never been just such another case. It is a great

fact, as we believe fulfilment of prophecy of nearly 5,000 years standing, and there is no use in fighting against facts. You cannot reason them into existence, and you cannot cavil them out of existence.

"So long, then, as you must sit, stand, walk, ride, dwell, eat, sleep *here*, and the negro *there*, he cannot be free in any part of the country. His home is not here. Reasonable and thinking men, North as well as South, are seeing and feeling the true state of the case. Ten years ago, scarcely a pulpit in Massachusetts was open to the Agent of the Colonization Society, and now a large majority cordially welcome him. One of the marked fruits of Abolitionism has been its suicidal influences. Its principles run directly to Radicalism, and that of the lowest depth. Hence, while the speeches of men hired to abuse the South, have awakened on both sides great feelings—on the one of indignation, and the other of irritation,—they have killed their own cause, by the principles they were forced to adopt for consistency, and left the public mind and ear in just that excited state, that it is prepared the better, for the reception of truth. The subject will be, must be, discussed. Increased acquaintance with each other will serve to correct the erroneous impressions, as to both master and slave, left by Abolition lecturers, and to open the eyes of the South to a proper view of its own interests."

As the free negroes become more intelligent, they will see and feel more deeply this state of things, and thereby become convinced that their best policy is to emigrate to a country where they will have none of these depressing influences operating upon them. We fondly anticipate the period when thousands of them will emigrate to their father land, paying their own passage, as the Germans and Irish are now pouring into this land from the countries of their nativity. And we think we can see in the increased favor now shown to this scheme, both in the North and the South, the day star of hope rising over our own happy land, as well as over the benighted continent of Africa.—*Presbyterian Herald*.

(From the Southern Churchman.)

LIBERIA.—We publish some valuable extracts in our paper to-day, in relation to the condition and prospects of Liberia. The time has come, we think, when those who have been doubtful of the feasibility and usefulness of African colonization, should look to its results, and those who have laboured in patient expectation of its success, should rejoice that such a measure of it should be attained.

We need add nothing to the articles concerning this enterprize, which our readers will find elsewhere in our columns. We recommend them to the attention of all, and the subject at large to the interest and prayers of the Christian community.

THE REPUBLIC OF LIBERIA.

We copy the following picture of the republic of Liberia from the London Times. We are glad to see such a picture in an English paper. It will answer the question asked by many in England,—What has America done for the negro? We have often been asked this question by Englishmen, and we have never been ashamed to place our answer by the side of any statement which they could honestly make of the results of English philanthropy in the negro cause. "What has America done for the negro? Look," we have said, "to Liberia! See there the only country on the globe in which the negro is a man, in full possession of all the rights of a man! See there an extent of more than 300 miles of African coast from

which the slave trade is effectually excluded! See there a colony of moral, industrious, intelligent black men, carrying the English language, and with it commerce, science, the arts, English literature, Gospel light and republican liberty into the darkest regions of heathenism and slavery! A hundred years hence let an Englishman ask: What has America done for the negro? and all Africa may respond: 'The continent which England once robbed and ravaged, and from which she tore our bleeding sires, now smiles and rejoices, through all its borders, in the light shed upon it by the sons of those exiles, returning with heaven's best blessings from that distant land.'

N. Y. Observer.

(From the London Times.)

On Wednesday last, we mentioned the circumstances of the colony of Liberia having just been recognised as an independent republic by Great Britain and France, and of a treaty of trade and commerce having upon our part been concluded with that State. So little, however, is known of its situation, prospects, and resources, that it will be desirable to furnish some general information on these points.

The colony of Liberia lies midway between Sierra Leone and Cape Palmas, and was established by the American Colonization Society, in 1820, by an immigration of free or liberated people of colour from the United States. Since that period its population, including the aborigines, who have incorporated themselves with the immigrants, has increased to upwards of 80,000, while the land they occupy extends along 320 miles of coast, and reaches on an average about 80 miles into the interior. The proportion of the population born in America, or of American descent, is estimated at about 10,000, and such has been the effect of their example and influence, that out of the remaining 70,000, consisting of aborigines, or of captives released from slavers, at least 50,000 can speak the English language, so that any one would perfectly understand them; while their habits are rapidly becoming those of civilized and steady agriculturists. The desire for education is also manifested by the surrounding tribes, and instances are not uncommon of natives sending their children four or five hundred miles from the interior, to be instructed in the primary schools established in the republic. Of these there are thirty-six in operation, with an average attendance in each of about forty aboriginal pupils.

The whole of the territory of Liberia has been purchased from time to time from the aboriginal owners, and in this way at least twenty petty sovereignties have been extinguished. In its former condition the coast was the constant resort of slavers, but the traffic is now effectually suppressed as far as the jurisdiction of the republic extends, and its entire abandonment is an invariable stipulation in every treaty of trade and protection into which the republic may consent to enter with neighboring States. The disposition to avail themselves of treaties of this description is plainly on the increase on the part of the surrounding natives; and it is estimated that not less than 2,000,000 of persons in the interior now obtain their supply of European goods from the Republic and from the kindred colony of Cape Palmas. Last year eighty-two foreign vessels visited Liberia, and exchanged merchandise for articles of African production to the amount of \$600,000.

The natural resources of Liberia are immense, and are steadily in process of development. The principal articles of export are ivory, palm oil (of which \$150,000 worth was shipped in 1847), camwood, gold dust, &c. Coffee is indigenous, and of excellent quality, and is now being cultivated extensively. It yields more than in the West Indies, and the belief is entertained that it may be produced so as to compete with slave labour. Sugar also thrives well, but enough only is grown for home consumption, and there is no pre-

sent hope of competing with Cuba or Brazil. Cocoa has just been introduced, and promises well. Cotton, it is expected, will soon become an article of export. Indigo, ginger, arrow-root, and various other articles of commerce, likewise grow luxuriantly. Rich mines exist in the country, and only require capital to open them up.

The population is upon the whole well disposed to work, and the rate of wages per day is about 1s. sterling. It is an extraordinary feature of this part of the coast, that horses and other draught animals will not live, and hence every kind of transport, except that upon rivers, is performed by manual labour. Much of the camwood which is exported from Liberia is brought a distance of 200 miles on men's backs. It is seen, however, that this difficulty, which appears a great one at first, may have the effect not only of inuring the people to labour, but of stimulating them to every kind of mechanical contrivance by which it may be overcome. The climate of Liberia, although more healthy than Sierra Leone, is still deadly to the European; but the improvement it has undergone during the last ten years from the effect of clearing, drainage, &c., is stated to have been most remarkable. The coloured immigrants from America, who used invariably to suffer from fever on their arrival, are now able to go to work at once. The duration of life amongst the colonists is considered to be about the same as in England.

At Monrovia, the port and capital, the population amounts to about 9,000.* A large portion of the territory has been accurately surveyed, and is sold in sections by the government at from fifty cents to one dollar per acre. The government of the country is precisely on the American model, consisting of a president, a vice-president, a senate, and house of representatives, the number of members in the former being six, and in the latter twenty-eight. The possession of real estate to the value of thirty dollars is the electoral qualification. The revenue, which was last year about \$20,000, is derived entirely from an *ad valorem* duty of six per cent. on imports, and the produce of land sales. Ardent spirits, the use of which it is sought to discourage, form an exception, and are taxed twenty-five cents per gallon. The principal trade is carried on by barter, but there is a small paper circulation of about \$6,000, redeemable on demand.

The organization of the Republic as an independent State took place in July, last year, when Mr. Roberts, who had formerly acted as governor under the colonization society, was elected president. Speaking of his qualifications, Commodore Perry, of the United States Navy, says in a report to the American government, dated in 1844:

"Governor Roberts, of Liberia, and Russwurm, of Cape Palmas, are intelligent and estimable men, executing their responsible functions with wisdom and dignity; and we have in the example of these two gentlemen irrefragable proof of the capability of coloured people to govern themselves."

While, with regard to the advantages of the colony, he adds:

"So far as the influence of the colonists has extended, it has been exerted to suppress the slave trade. Their endeavours have been eminently successful, and it is by planting these settlements (whether American or European) along the whole extent of coast from Cape Verd to Benguela, that the exportation of slaves will be most effectually prevented."

*About 6,000 in all the settlements would be nearer the mark. We find it necessary often to correct errors like the above, (made inadvertently, no doubt,) as they are always referred to by our enemies as emanating from the official organ of the Colonization Societies.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

The thirty-second annual meeting of the American Colonization Society was held at the hall of the House of Representatives on Tuesday evening last. In the absence of the President, the Hon. E. WHITTLESEY, one of the Vice-Presidents, took the chair, and called upon the Rev. R. R. GURLEY to address the throne of grace.

The Secretary presented a summary statement of the facts contained in the annual report, from which we gather the following facts:

The Society has sent out to Liberia during the past year 443 emigrants—324 slaves who were liberated for the purpose, 2 re-captured Africans, and 117 free persons of colour, who were from thirteen States of the Union, viz: from Virginia 170, Georgia 60, South Carolina 47, Mississippi 35, Louisiana 37, Kentucky 28, Alabama 23, Washington 10, Pennsylvania 9, Illinois 7, New York 5, North Carolina 5, Georgetown, D. C. 5, Ohio 1, and Michigan 1. The applicants who are waiting to be carried over during the year 1849, number 657; and it is expected that the applications will exceed the means for transporting the applicants. The receipts during the last year were \$50,114 37. Expenses \$51,953 46; balance against the Society \$1,839 09. The report commented at some length on the prosperous condition of Liberia, and was, upon the whole, an interesting document.

The Hon. R. W. THOMPSON, of Indiana, offered the following resolution, which was adopted:

Resolved, That the history of the past year, as developed in the report which has just been read, has strengthened our confidence in the great principles of the Colonization Society, and that in their purity and strength we see satisfactory evidence of their ultimate triumph.

The Hon. ROBERT J. WALKER, Secretary of the Treasury, with some appropriate remarks, introduced the following resolution:

Resolved, That in founding a new republican empire on the shores of Africa, introducing there civilization and christianity: in banishing the slave trade from a large portion of its western coast, and accelerating its expulsion from the continent; in opening commerce and intercourse with the savage tribes of the interior, soon to be followed by a rapid advancement in their condition; in laying the foundation of a system destined to facilitate the ultimate separation of the two races of Ham and Japhet in this confederacy, by universal consent, for the great advantage of both, and the gradual and peaceful restoration of the former to the land of their forefathers, regenerated by the light of christianity, and trained in the principles of our free institutions: and especially in fixing a basis upon which the friends of religion and humanity, of freedom, of the constitution, and of the Union can every where, in every State, north and south, east and west, unite their efforts for the advancement of the happiness of both races, and at the same time accomplish the glorious purpose of preserving the harmony and perpetuating the union of the States; the American Colonization Society, embracing the whole country and all its parts, has established a claim upon the efficient aid and zealous co-operation of every lover of his country and of mankind.

The Hon. JOSEPH R. INGERSOLL, of Pennsylvania, seconded the resolution, and addressed the meeting thereupon, after which it was adopted.

The Hon. ROBERT McLANE, of Maryland, offered the following preamble and resolutions, which were adopted:

Whereas, The institution of domestic slavery in the United States exists as the creature of local municipal law, so recognized and respected in the Federal Constitution: therefore

Resolved, That in all action affecting this institution in its social or political aspect, the American citizen and statesman who reveres the Federal Union,

has imposed upon him the most solemn obligations to respect in spirit and letter the authority of such local and municipal sovereignties, and to resist all aggressive influences which tend to disturb the peace and tranquillity of the States that may have created or sanctioned this institution.

Resolved, further, That the efforts of the American Colonization Society to facilitate the ultimate emancipation and restoration of the black race to social and national independence, are highly honorable and judicious, and consistent with a strict respect for the rights and privileges of the citizens of the several States wherein the institution of slavery is sanctioned by municipal law.

HUGH MAXWELL, Esq., of New York, was called upon, and having made an address, offered the following resolution, which was adopted:

Resolved, That the influence which the scheme of African colonization exerts to suppress the slave trade, to spread the English language and the principles of republican government, and to open new markets for American products, and extend American commerce, should commend it to the favourable consideration of the respective State Legislatures and of the General Government.

The meeting, which was very large, and very interesting, then adjourned.—*Nat. Intelligencer.*

EXTRACTS FROM THE THIRTY-SECOND ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

Mrs. ELIZABETH SHERMAN, widow of the late *Hon. Roger M. Sherman*, died at Fairfield, Connecticut, on the 3d of August, in the 75th year of her age. Her intellectual powers and accomplishments were of a superior order. She was the friend of the friendless, and the firm supporter of "whatever was pure and lovely and of good report." She was a constant and generous patron of this society. Many and liberal were her donations to its funds while she was living, and in her "last will and testament" she left substantial evidence of the high place it held in her regards, by bequeathing it a legacy of *four thousand dollars*. "Blessed is the memory of the just." "She rests from her labors, and her works do follow her."

DR. CHARLES EVERETTE, of Albemarle Co., Va. died in October last, in the 81st year of his age. He was one of the most distinguished physicians in that part of the country. In the distribution of his large estate, he left his slaves, 33 in number, to be freed and settled in Liberia at the expiration of five years. It is understood that this term of time has been prescribed to prepare them for their new mode of life, by a discipline and education suited to make the change a blessing to them. Ample means have been appropriated by the testator to render them comfortable, if not independent in their new abode. Dr. Charles D. Everette, the executor and principal legatee, is, we are assured, diligently engaged in instituting judicious measures to carry out the provisions of the will.

During the past year, we have sent 443 emigrants to Liberia. The *Nehemiah Rich* sailed from New Orleans on the 7th of January, 1848, with 129; the *Amazon* from Baltimore, 4th of February, with 41; the *Liberia Packet* from Baltimore, 11th of April, with 140; the *Col. Howard* from Savannah, 6th of May, with 99; and the *Liberia Packet* from Baltimore, 6th of September, with 31.

Of these people, 324 were liberated for the purpose of going to Liberia; 2 were recaptured Africans, the remaining 117 were free.

They resided in thirteen different States, and in the District of Columbia; as follows: 170 were from Virginia—60 were from Georgia—47 were from

South Carolina—37 were from Louisiana—35 were from Mississippi—28 were from Kentucky—23 were from Alabama—10 were from Washington City—9 were from Pennsylvania—7 were from Illinois—5 were from New York—5 were from North Carolina—5 were from Georgetown, D. C.—1 was from Ohio—and 1 from Michigan.

On their arrival in Liberia, they were located in nearly all the different settlements, and are now successfully prosecuting the various branches of business.

Their health has generally been good. Only 4 adults and 8 children have died with the acclimating fever. There were some deaths from other causes, not in any way attributable to the climate of Liberia.

These 12 deaths occurred among 412 of the emigrants. The 31 by the Liberia Packet are not included, as they had not arrived when our last advices left. Twelve deaths out of 412 emigrants is not an alarming mortality.

To Dr. Lugenbeel and his assistant, Dr. Roberts, great praise is due, for their untiring attendance upon the sick, and their skilful treatment of the acclimating fever.

In addition to the above emigrants already sent to Liberia, we had anticipated, and made partial preparations for, despatching a vessel from New Orleans on the first day of this year, with upwards of three hundred people. But the *Cholera* commenced its work of death in that city on the 16th of December, and prevailed to such an alarming extent that it was considered best to postpone the sailing of the vessel until the disease should disappear, or so abate as to render it safe for the emigrants to come into the city.

This was a great disappointment to the people, who are eager to embark for their new home, and will be attended with some extra expense to the Society. Application has been made to us for a passage to Liberia, from 245 in Mississippi—69 in Tennessee—27 in Indiana—24 in Kentucky—2 in Ohio—64 in Virginia—60 in South Carolina—6 in New York—7 in Connecticut—1 in Georgetown—5 in Washington City—16 in North Carolina—and 125 in Georgia; making a total of 657.

Those who expected to have sailed from New Orleans on the 1st inst. are included in this number.

Reasoning from the past year, we may fairly calculate that before the close of the present year, we shall receive applications for a passage for at least five hundred more, provided we can send out the present applicants as fast as they are ready to go. Should the Society, however, be unable to do this, it will produce discouragement, and immediately check the spirit of emigration.

Of these who are now ready to go, very few are able to pay anything towards defraying their expenses. A large number are slaves whose freedom depends on their removal to Liberia. For some of these, abundant means have been provided by the will of their masters. The great majority of them depend entirely upon the Society.

It will at once be seen, that if the Society were to adopt the policy of sending out none but those who pay their own expenses, or who are provided for by the persons liberating them, the business of emigration would soon be greatly diminished. Let any person look around him and see how few of the free colored people make anything more than a bare living, and he will soon be convinced that for the present, and for some time to come, until the spirit of emigration becomes more earnest and determined, the Society must perform the benevolent office of transporting them to Liberia, and supporting them during the acclimation.

From present appearances, we are led to infer that emigrants anxious to

go to Liberia, and capable of doing good there, will multiply faster than will the means of defraying their expenses. During the last two years, we were assured by our friends in various parts of the country, that we need entertain no fears on this subject, that the grand difficulty would be to find people willing to leave this land of their birth, for a new and somewhat trying home in the land of their fathers. On the basis of these assurances, we encouraged the spirit of emigration; took vigorous measures to circulate correct information about Liberia among the free people, and to inform masters who were anxious to send their slaves to where they could be *really* benefitted, that the Society was in circumstances to accommodate a limited number of them. In addition to this, the inducements held out by Liberia to the colored people of this country, to make it their home, have been greatly augmented, and are still on the increase. Experience has shown to the satisfaction of all who are acquainted with the facts, that the full development of their faculties, and the highest rewards for honorable exertions, can be obtained only in Liberia. Both for their present good and future advancement, the only broad clear field is open there. The more intelligent and the more educated they become, the more certainly will they appreciate the advantages of citizenship in Liberia. The organization of the free Republic of Liberia, and their great prosperity since, have removed the violent prejudices which many entertained against the enterprise.

These, with other incentives to emigration, will not only continue to operate, but will gather strength with time, and assume new aspects and exert fresh influence with every change in the moral aspect of society.

Is there a probability that funds sufficient can be raised to transport to Liberia, and sustain during acclimation, the increasing numbers who have no other hope or dependence but the Society?

Upon this question the history of the financial endeavors during the past year does not throw as cheering a light as we could desire. And yet from what has already been said and done in favor of the Society, we are assured that if all its friends would contribute as they are able, annually, we should have means to make a large advance on anything which has been done.

The total amount of our receipts from all sources during the past year were \$50,114 37. The expenditures amounted to \$51,953 46—leaving a balance against the society of \$1,839 09, on the supposition that the balances now due the society are all good. This, however, is not the case. By the reference to the balance sheet appended to this report, it will be perceived that our bills payable and other liabilities amount to \$8,746 39. All these must inevitably be paid. But we cannot say the same of the amount due the society, which is only \$6,907 30. Some part of this we cannot expect to receive. It will be a long time before some of the others will be settled. So that we must calculate to provide for paying a large portion of the debts we owe from some other source than from the debts due us.

To meet the exigencies of the past year, the society has been compelled to exercise the utmost economy; has been obliged to put forth every effort in its power to raise funds and husband resources, and to use its credit as far as could be done with propriety. The necessity for sending out the emigrants who having gone, and at the several times of their departure, has been so urgent, that for nearly the whole year the expenditures have been made in advance of the receipts. This at times has subjected us to very considerable embarrassment. But the work to be done was of such a nature that we could not conscientiously postpone it.

This state of things will account for the present indebtedness of the society.

In the history of the colonization movement in various parts of the country, during the past year, many things have taken place which encourage us to hope for greatly enlarged receipts during the year upon which we are now about to enter. There has every where been a manifest advance of public sentiment in our favour. A large number of ecclesiastical bodies, after full and free discussion of the subject, have adopted, with great unanimity, resolutions approving the principles and operations of the society, and recommending to pastors of the churches to take up collections in aid of its funds. Some of these bodies have never before thus given the seal of their approval; others have not done it for many years past. The agents of the society are every where received with great kindness, and in many more places than formerly, admitted to the pulpits to plead for the cause on the Sabbath, and before the regular congregation. Often they have found persons willing but unable to contribute at the time, who have promised them a welcome reception and liberal donations when they make their next yearly visit.

* * * * *

The first legislature of the "Republic of Liberia" assembled in Monrovia on the 3d day of January last. His Excellency, J. J. Roberts, president elect of the Republic, delivered an appropriate inaugural address before being sworn into office.

The members of the Legislature seem to have been impressed with a consciousness of the great responsibility which rested upon them, and of the vast importance of the work committed to them as the representatives of a free, sovereign and independent people.

Thus far, the Liberians have proved themselves capable of self-government. They have passed the critical period of a change of organization. They have consolidated their strength, and become familiarized to the privileges of freedom and the responsibilities of self-control. No people have ever exhibited greater devotion to their government and institutions, or submitted more readily to lawful authority. We have every reason to believe that the government of the "Republic of Liberia" is now fixed on as permanent a basis as human wisdom is capable of devising.

The purchase of territory has been prosecuted with vigor, and is nearly completed. The line of coast from Little Cape Mount to Cape Palmas, a distance of 320 miles, is now all under the jurisdiction of the government of Liberia, and held in fee simple by it, with the exception of a few small tracts, amounting to about 20 miles. It is gratifying to know that they have purchased *New Cesters*, the only remaining slave factory on that part of the coast. It cost \$2,000. The slave traders established there refused to break up and depart at the warning of the authorities of Liberia. They armed several hundred of the natives who were in their pay, intending to defend their premises. There is no doubt, however, that they will soon be routed. When Gov. Roberts was in this country an effort was made to obtain an armed vessel, to be placed for a few days under the direction of the president of Liberia, to aid in breaking up the slave factory. But the executive entertained some doubts as to their power to do it. While in Europe, President Roberts represented the case to the English and French governments; and the former ordered the commodore on the African coast to render the Republic whatever assistance was necessary to enable the Liberians to break up the slave trade on that part of the coast; and the latter placed at their disposal two men-of-war for the same purpose!

* * * * *

General peace and prosperity have prevailed throughout the Republic for the past year. The inhabitants are busy and happy in the prosecution of their various avocations.

Greater attention has been paid to the cultivation of the soil. The value of this branch of business is becoming more correctly estimated. The lovely bank of the St. Paul's and St. John's rivers will soon present a beautiful prospect, adorned with rich fields of rice, sugar cane, and coffee. The cultivation of ginger, pepper, arrow root, and coffee is engrossing many minds. They have exported considerable quantities of these articles during the past year. Coffee will undoubtedly be the most valuable of all the productions of Liberia. It is easy of cultivation. It yields a large crop in five years after being planted, and its quality has been pronounced by competent judges equal to any in the world.

The cause of education has received increased attention. The churches have mostly been blessed with revivals of religion. The native tribes are becoming more subject to the laws, and accustomed to the manners and habits of civilized life. From present prospects there is no limit that can be fixed to the good influence which Liberia and her institutions can exert upon the native tribes, but the entire temporal and spiritual regeneration of Africa.

The American squadron on the coast of Africa has been of great advantage to Liberia. The officers have taken the most friendly interest in the welfare of the Republic. The United States government, early in the past year, appointed a commercial agent to reside in Liberia, and have in various ways shown their approbation of the stand taken by the citizens thereof, in organizing an independent government.

The respective governments of England and France have both acknowledged the independence of the Republic of Liberia, and the former has entered into a treaty of commerce and amity; thus placing Liberia on an equality with the most favoured nations. They received President Roberts in the most respectful manner, and treated him and his country with all distinguished courtesy.

(From the Spirit of Missions.)

AFRICA.

Extracts from the Journal of the Rev. J. Payne—1848.

Thursday, June 15th, 1848.—This morning three men belonging to this place were shot on the Cavalla by the River people. A woman, the mother of one of our girls, E. Taft, was also taken captive, and it is reported, severely wounded with a spear. This was quite unexpected by this people; the Baboes, who own both sides of the river, having assured them that no fighting should be allowed on its waters. Neutrals, however, in Africa, are universally treacherous; a small present from one of the contending parties being, ordinarily, sufficient to induce them to betray the interests and lives of the other. In the present case it is said that the River people were led by a Babo man.

The effect of the above casualty will greatly increase the famine, which has been for some time pressing heavily upon the people of this place; as by it almost the only channel by which supplies reach them, must be in a great measure closed. The distress is already very great. Many persons, men and women, assure us that they often eat nothing for three or four days together, and the children, whom we feel compelled to retain, (having no means of procuring food elsewhere,) have been living for several weeks on one meal of rice a day, instead of three. Two barrels of ship's bread, which we providentially procured a short time since, were given away in as many weeks, and the poor creatures are still thronging us constantly to beg a morsel of something to keep them alive.

Saturday, June 17th.—The distress brought to my notice this afternoon in passing through the town, was truly appalling. Many, chiefly women, appeared to be on the eve of starvation. Several were in a sinking condition from disease, produced or aggravated by the want of all suitable food. A plantain, a potato, a little piece of salt meat, was pleaded for with an importunity which indicated that life or death depended on my granting or refusing the request.

Sunday, June 18th.—The congregation this morning did not exceed 110. Many of the Sedibo went out early to escort a party of women and others on the road to the interior for supplies. This evening, just as I was beginning my usual lecture, the barking of dogs showed that there was some stranger in the Mission house. Apprehensive that it might prove a thief, one of the boys came in to see what was the matter. We found a poor old woman, whom we had been keeping alive for some days, lying on the floor. At the risk of being bitten by our dogs, which are very much dreaded, she had dragged herself to the house to beg something to keep her alive through the night. She was so much exhausted by the effort as to be scarcely able to speak. It is persons of this description, the aged, who are always abandoned by their relatives at this season. Many of them have already died from this cause. Others must follow. It is truly pitiable to contemplate such a prospect without the possibility of averting it.

Thursday, June 27th.—To day the quarterly examination for this station was held. In consequence of my having been compelled by the famine to send most of our smaller children away for a time, the attendance was smaller than on any similar occasion for some years past. The examination of those present, however, was quite creditable to them and their teacher. This afternoon a canoe returned from a successful ambush against the River people. The party, consisting of six, embarked last night, and passing their enemies, went some fifteen miles below them, to the territory of a neutral tribe. Here, hauling up their canoe, they lay concealed near the path along which they knew the River people passed to obtain supplies. In a short time, they caught and killed five women, and brought home a sixth with her child, in consequence of her being a native of Rocktown. This is in retaliation for the River people having waylaid and killed the three men on the River, a short time since.

It is much to be lamented that poor women are thus made the victims of this war. But the blame lies at the door of the River people, who commenced it, and whom I forewarned of a just retribution.

Saturday, July 1st.—Information has been received here to-day, that four, as some state, more River Cavalla women have been killed by Cavalla people, secreted on the Plabo territory. Some affirm that the Plaboes themselves, have done this, at the instigation of this people.

Tuesday, July 4th.—It is eleven years to-day since we landed at Cape Palmas. What cause have we for gratitude in the mercies which have been enjoyed, and in the continued preservation of our lives!

Friday, August 4th.—This afternoon visited Wottek for the purpose of preaching; and also, in case circumstances should appear favorable, to do something towards terminating the unhappy contest between the people of that place and Cavalla. Although I have always been at great pains to show both parties that I am perfectly neutral in the pending war, I have found it difficult to do so, and have consequently refrained from any attempt at mediation, lest it should be construed to the disadvantage of the Cavalla people. As, however, the acting governor of the colony had lately visited all the other towns engaged in the war, except Wottek, for the purpose of inducing them to suspend hostilities, I determined on the present occasion

to use my influence there, if any I possessed, in promoting the same laudable object. Accordingly, after religious services, I introduced the subject of the war. I tried to show that I had no personal interest in the matter, and in my earnest desire for its termination, could only be influenced by a consideration for the necessary evils which it brought upon the parties engaged in it. Then, before allowing an opportunity of replying, according to an invariable native custom in such cases, I threw down on the floor two leaves of the palm tree. The great utility of the palm makes this a peculiarly sacred ceremony amongst native Africans, and the idea is, that if these leaves are deposited and left in the territory of the contending parties, those who "take war over them" will be beaten. It would be difficult to describe the rage into which my previously courteous audience was thrown the moment the palm leaves were laid on the floor. "You have come on an evil errand," vociferated the old chief, in whose house we were assembled. "We will not settle this affair unless the Cavalla people sue for peace. No, never! Take those things from the floor and be off." The whole population now flew to arms, and came around the house, sounding their trumpets, ringing their war bells, and using all kinds of menacing attitudes and expressions, as if about to attack the Cavalla people in my person. All now joined in the order of the old chief, that I should instantly take up the palm leaves and carry them off. Having been prepared for this demonstration, I refused to take up the leaves, only remarking, that I was serious in my purpose to terminate the war. They now turned to a Plabo boy, one of our scholars, who was with me, and told him if he did not take them up, they would beat him—kill him. He for some time refused, but was at length so intimidated by threats and blows that he yielded. Ignorant of this, I mounted my donkey and proceeded to the town gate on my way home. On arriving here, however, I found this closed and barred, and moreover, a sturdy warrior with gun and cutlass in hand guarding it, and declaring I should not leave the town without the palm leaves. As the shades of evening were fast closing in, and judging from the appearance of things that further perseverance would be worse than vain, I took the magical things from the boy and passed out the gate. A deafening shout of exultation was now raised by some sixty stentorian voices, and prolonged until it almost transcended physical endurance. But I was not to get rid of them here. As it would never do to have the palm leaves left anywhere on the Wotteh territory, I was escorted by the whole body of the soldiery beyond its limits, and until we reached these, the same menacing gestures were continued which had been used in town, to which was superadded no little personal ridicule and abuse. All this, however, my previous knowledge of native customs had prepared me to anticipate. Where neutral natives interfere to make peace, they are generally beaten, sometimes almost killed, by the contending parties. And this, although it may be fully understood that the ultimate design is to accept the proffered mediation. The reason assigned for this ungracious custom is, that were the parties to agree readily to a settlement, it might be inferred that they were intimidated, or on other accounts desirous of peace, which would, according to native ideas, be discreditable. Such demonstrations as above described are designed to make the impression that the party is still able and disposed to fight, and if at last assenting to a suspension of hostilities, is induced to do so only because of the mediation of friends.

What will be the result of the efforts made in the present case, is yet uncertain. The acting governor, I understand, is still using his endeavors to stop a contest so injurious to colonial, native, and Missionary interests.

Sunday, August 6th.—Baptized Tu-la-yu, Jane Barry, wife of Frederic Goodwin, the native man now living at Rockbookah. * In the afternoon ad-

ministered the communion to 27 professing Christians, 23 of whom were natives.

Friday, August 18th.—Returned from a pastoral visit to Cape Palmas and Fishtown. At both these places I preached and administered the Lord's Supper. I was sorry to find that the late extreme scarcity of food had compelled Dr. Perkins almost entirely to disband the schools at Fishtown. As, however, the rice crop is now being brought in, it is hoped that the children may again be speedily collected. Dr. Perkins reports one of the oldest native youths connected with the station as a candidate for Baptism.

BALTIMORE, *February 25th, 1849.*

DR. JAS. HALL,

Dear Sir—I acknowledge donations and subscriptions to the Md. State Col. Society, and Col. Journal, received by me for the month of February, as follows :

G. J. Conradt,	\$2 00	C. R. Gwyn,	\$1 00
L. M. Warner & Co.	5 00	A. Lovejoy,	1 00
R. M. Smith,	5 00	Wm. Bridges,	5 00
A. S. Abell & Co.	3 80	J. Gorsuch,	1 00
Thomas Swann,	5 00	Wm. Geo. Baker,	2 00
Cash,	5 00	C. D. Hincks,	1 00
J. P. Kennedy,	5 00	Wm. Bodman,	1 00
J. Mason Campbell,	5 00	D. Whiteford,	2 00
J. Cortlan & Son,	1 00	C. Towson,	5 00
Brauns & Focke,	1 00	J. R. Kelso,	5 00
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Thos. Whitridge,	5 00	Pendexter & Alden,	1 00
Garland & Cunningham,	5 00	Jacob Trust,	1 00
Galloway Cheston,	5 00	T. S. Bantz,	1 00
Cash,	2 00	Slingluff, Devries & Co.	1 00
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John Bigham,	5 00	R. B. Porter,	1 00
L. R. Deluol,	5 00	S. R. Smith,	1 00
H. Le Roy Edgar,	5 00	Allen Paine,	5 00
John White,	5 00	J. V. L. McMahon,	5 00
Geo. R. Cinnamon,	3 00	I. Matthews,	1 00
Hiss & Austin,	2 00	C. Brooks, Son & Co.	1 00
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I. Tyson, Jr.	1 00	Trneman Cross,	1 00
Anderson Jessop,	1 00	Wilson & Burns,	1 00
T. W. & G. Hopkins,	1 00	Wells Chase,	1 00
Isaac P. Cook,	1 00	Spilcker & Bro.	1 00
Joshua Royston,	1 00	Cole & Howard,	5 00
Robt Brown,	2 00	Geo. W. Tinges,	5 00
Wm. Brown,	2 00		
Geo. F. Brown,	1 00		
Duer & Norris,	1 00		
			\$167 80

Yours, with high respect,

JNO. W. WELLS, *Trav'g Agent.*

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MARCH, 1849.

Vol. 4.—No. 21.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE AFRICAN BLOCKADE.

WE notice in all the leading English Journals very strong indications of a change of policy in regard to the suppression of the slave trade. It is acknowledged on all hands, that the system at present pursued and which has been followed up for the past twenty years with the most indefatigable assiduity, at an immense sacrifice of life and treasure, is utterly nugatory. It is found that the system of the slave traders has been adapted to the system of their opposers, and both work most harmoniously together. What method will next be adopted to break up the traffic, on the abandonment of the blockade, is quite doubtful, but we are sure a worse one need not be apprehended. The proposition of Lieut. Jackson, in an article on the 336th page of this Journal, or something like it, seems to meet with much favor by those interested in the subject, and we doubt not some plan analogous to it will be resolved upon. Yet it strikes us as being too complicated, too theoretical, dependent upon too many contingencies. The whole operation is based upon making the coloured people, the operatives in the scheme, mere machines, and if we could make them absolutely such, no doubt the plan would be quite feasible. Mr. Jackson proposes to do what has already been done in America, viz: to civilize Africans, that they may re-act upon Africa—to establish a system, which would ultimately, in case it worked right, result in AFRICAN COLONIZATION. If like us, he had the material already prepared, his plan would stand a double chance of success. Mr. Jackson pays the following tribute of praise to our colony and the American Colonizationists. “I would rather hold up Liberia as an example to our government, than offer my own remarks; the Americans have established a colony and from that spread North and South, from Cape Mount to Cape Palmas, between which places slavery is now hardly known. When we look upon this handful of people, unprotected by our own government, alone and unaided, and consider what they have done, I think we may well blush at the futility of our own efforts.” We beg our abolition friends to read this extract, remembering whence it emanates.

LETTER FROM HENRY CLAY.

NEW ORLEANS, *February 17, 1819.*

DEAR SIR: Prior to my departure from home in December last, in behalf of yourself and other friends, you obtained from me a promise to make a public exposition of my views and opinions upon a grave and important question which, it was then anticipated, would be much debated and considered by the people of Kentucky, during this year, in consequence of the approaching convention, summoned to amend their present constitution. I was not entirely well when I left home, and owing to that cause, and my confinement several weeks, during my sojourn in this city, from the effects of an accident which befel me, I have been delayed in the fulfilment of my promise, which I now propose to execute.

The question to which I allude, is whether African Slavery, as it now exists in Kentucky, shall be left to a perpetual or indefinite continuance, or some provision shall be made, in the new Constitution, for its gradual and ultimate extinction?

A few general observations will suffice my present purpose, without entering on the whole subject of slavery, under all its bearings and in every aspect of it. I am aware that there are respectable persons who believe that slavery is a blessing, that the institution ought to exist in every well organized society, and that it is even favorable to the preservation of Liberty. Happily the number who entertain these extravagant opinions is not very great, and the time would be uselessly occupied in an elaborate refutation to them. I would, however, remark that, if slavery be fraught with these alleged benefits, the principle on which it is maintained would require that one portion of the white race should be reduced to bondage, to serve another portion of the same race, when black subjects of slavery could not be obtained; and that in Africa, where they may entertain as great a preference for their color as we do for ours, they would be justified in reducing the white race to slavery, in order to secure the blessings which that state is said to diffuse.

An argument, in support of reducing the African race to slavery, is sometimes derived from their alleged intellectual inferiority to the white races; but, if this argument be founded in fact, (as it may be, but which I shall not now examine,) it would prove entirely too much. It would prove that any white nation which had made greater advances in civilization, knowledge, and wisdom, than another white nation, would have a right to reduce the latter to a state of bondage. Nay, further: if the principle of subjugation founded upon intellectual superiority be true, and be applicable to races and to nations, what is to prevent its being applied to individuals? And then the wisest man in the world would have a right to make slaves of all the rest of mankind.

If indeed we possess this intellectual superiority, profoundly grateful and thankful to Him who has bestowed it, we ought to fulfil all the obligations and duties which it imposes; and these would require us not to subjugate or deal unjustly by our fellow men who are less blessed than we are, but to instruct, to improve, and to enlighten them.

A vast majority of the people of the United States, in every section of them, I believe, regret the introduction of slavery into the colonies, under the authority of our British ancestors, lament that a single slave treads our soil, deplore the necessity of the continuance of slavery in any of the States, regard the institution as a great evil to both races, and would rejoice in the adoption of any safe, just and practicable plan for the removal of all slaves from among us. Hitherto no such satisfactory plan has been presented.

When, on the occasion of the formation of our present Constitution of Kentucky, in 1799, the question of the gradual emancipation of slavery in that State, was agitated, its friends had to encounter a great obstacle, in the fact that there then existed no established colony to which they could be transported. Now, by the successful establishment of flourishing colonies on the western coast of Africa, that difficulty has been obviated. And I confess, that without indulging in any undue feelings of superstition, it does seem to me that it may have been among the dispensations of Providence to permit the wrongs under which Africa has suffered, to be inflicted, that her children might be returned to their original home, civilized, imbued with the benign spirit of Christianity, and prepared ultimately to redeem that great Continent from barbarism and idolatry.

Without undertaking to judge for any other State, it was my opinion in 1799, that Kentucky was in a condition to admit of the gradual emancipation of her slaves; and how deeply do I lament that a system with that object had not been then established. If it had been, the State would now be nearly rid of all slaves. My opinion has never changed, and I have frequently publicly expressed it. I should be most happy if what was impracticable at that epoch could now be accomplished.

After full and deliberate consideration of the subject, it appears to me that three principles should regulate the establishment of a system of gradual emancipation. The first is, that it should be slow in its operation, cautious and gradual, so as to occasion no convulsion, nor any rash or sudden disturbance in the existing habits of society. Secondly, that, as an indispensable condition, the emancipated slaves should be removed from the State to some colony. And, thirdly, that the expenses of their transportation to such colony, including an outfit for six months after their arrival at it, should be defrayed by a fund to be raised from the labor of each freed slave.

Nothing could be more unwise than the immediate liberation of all the slaves in the State, comprehending both sexes and all ages, from that of tender infancy to extreme old age. It would lead to the most frightful and fatal consequences. Any great change in the condition of society should be marked by extreme care and circumspection. The introduction of slaves into the colonies was an operation of many years duration; and the work of their removal from the United States can only be effected after the lapse of a great length of time.

I think that a period should be fixed when all born after it should be free at a specified age, all born before it remaining slaves for life. That period, I would suggest should be 1855, or even 1860; for on this and other arrangements of the system, if adopted, I incline to a liberal margin, so as to obviate as many objections and to unite as many opinions as possible. Whether the commencement of the operation of the system be a little earlier or later, it is not so important as that a day should be permanently *fixed*, from which we could look forward with confidence to the final termination of slavery within the limits of the Commonwealth.

Whatever may be the day fixed, whether 1855 or 1860, or any other day, all born after it, I suggest should be free at the age of twenty-five, but be liable afterwards to be hired out, under the authority of the State, for a term not exceeding three years, in order to raise a sum sufficient to pay the expenses of their transportation to the colony, and to provide them an outfit for six months after their arrival there.

If the descendants of those who were themselves to be free at the age of twenty-five, were also to be considered as slaves until they attained the same age, and this rule were continued indefinitely as to time, it is manifest that slavery would be perpetuated instead of being terminated. To guard

against this consequence, provision might be made that the offspring of those who were to be free at twenty-five, should be free from their birth, but upon the condition that they should be apprenticed until they were twenty-one, and be also afterwards liable to be hired out a period not exceeding three years, for the purpose of raising funds to meet the expense to the colony, and their subsistence for the first six months.

The Pennsylvania system of emancipation fixed the period of twenty-eight for the liberation of the slaves, and provided, or her courts have since interpreted the system to mean, that the issue of all who were to be free at the limited age, were from their births free. The Pennsylvania system made no provision for colonization.

Until the commencement of the system which I am endeavoring to sketch, I think all the legal rights of the proprietors of slaves, in their fullest extent, ought to remain unimpaired and unrestricted. Consequently they would have the right to sell, devise, or remove them from the State, and in the latter case, without their offspring being entitled to the benefit of emancipation, for which the system provides.

2d. The colonization of the free blacks, as they successively arrive, from year to year, at the age entitling them to freedom, I consider a condition absolutely indispensable. Without it, I should be utterly opposed to any scheme of emancipation. One hundred and ninety odd thousand blacks, composing about one-fourth of the entire population of the State, with their descendants, could never live in peace, harmony, and equality, with the residue of the population. The color, passions, and prejudices, would forever prevent the two races living together in a state of cordial union. Social, moral, and political degradation would be the inevitable lot of the colored race. Even in the free States, (I use the terms free and slave States, not in any sense derogatory from one class, or implying any superiority in the other, but for the sake of brevity,) that is their present condition. In some of those free States, the penal legislation against the people of color is quite as severe, if not harsher, than it is in some of the slave States. As nowhere in the United States are amalgamation and equality between the two races possible, it is better that there should be a separation, and that the African descendants should be returned to the native land of their fathers.

It will have been seen that the plan I have suggested proposes the annual transportation of all born after a specified day, upon their arrival at the prescribed age, to the colony which may be selected for their destination; and this process of transportation is to be continued until the separation of the two races is completed. If the emancipated slaves were to remain in Kentucky until they attained the age of twenty-eight, it would be about thirty-four years before the first annual transportation began, if the system commence in 1855, and about thirty-nine years, if its operation began in 1860.

What the number thus to be annually transported would be, cannot be precisely ascertained. I observe it stated by the auditor that the increase of slaves in Kentucky last year was between three and four thousand. But, as that statement was made upon a comparison of the aggregate number of all the slaves in the State, without regard to births, it does not, I presume, exhibit truly the *natural* increase, which was probably larger. The aggregate was affected by the introduction and still more by the exportation of slaves. I suppose that there would not be less, probably more, than five thousand to be transported the first year of the operation of the system; but after it was in progress some years, there would be a constant diminution of the number.

Would it be practicable annually to transport five thousand persons from

Kentucky? There cannot be a doubt of it, or even a much larger number. We receive from Europe annually emigrants to an amount exceeding two hundred and fifty thousand, at a cost for the passage of about ten dollars per head, and they embark at European ports more distant from the United States than the western coast of Africa. It is true that the commercial marine employed between Europe and the United States affords facilities, in the transportation of emigrants at that low rate, which that engaged in the commerce between Liberia and this country does not now supply; but that commerce is increasing, and by the time the proposed system, if adopted, would go into operation, it will have greatly augmented.

If there were a certainty of the annual transportation of not less than five thousand persons to Africa, it would create a demand for transports, and the spirit of competition would, I have no doubt, greatly diminish the present cost of the passage. That cost has been stated, upon good authority, to be at present fifty dollars per head, including the passage and six months' outfit after the arrival of the emigrant in Africa. Whatever may be the cost, and whatever the number to be transported, the fund to be raised by the hire of the liberated slave, for a period not exceeding three years, will be amply sufficient. The annual hire, on the average, may be estimated at fifty dollars, or one hundred and fifty for the whole term.

Colonization will be attended with the painful effect of the separation of the colonists from their parents, and in some instances from their children; but from the latter it will be only temporary, as they will follow, and be again reunited. Their separation from their parents will not be until after they have attained a mature age, nor greater than voluntarily takes place with emigrants from Europe, who leave their parents behind. It will be far less distressing than what frequently occurs in the state of slavery, and will be attended with the animating encouragement, that the colonists are transferred from a land of bondage and degradation for them, to a land of liberty and equality.

And 3d. The expense of transporting the liberated slave to the colony, and of maintaining him there for six months, I think ought to be provided for by a fund derived from his labor, in the manner already indicated. He is the party most benefited by emancipation. It would not be right to subject the non-slaveholder to any part of that expense; and the slaveholder will have made sufficient sacrifices, without being exclusively burdened with taxes to raise that fund. The emancipated slaves could be hired out for the time proposed, by the sheriff, or other public agent, in each county, who should be subject to strict accountability. And it would be requisite that there should be kept a register of all births of all children of color, after the day fixed for the commencement of the system, enforced by appropriate sanctions. It would be a very desirable regulation of law, to have the births, deaths, and marriages, of the whole population of the State, registered and preserved, as is done in most well-governed States.

Among other considerations which unite in recommending to the State of Kentucky a system for the gradual abolition of slavery is that arising out of her exposed condition, affording great facilities to the escape of her slaves into the free States and into Canada. She does not enjoy the security which some of the slave States have, by being covered in depth by two or three slave States intervening between them and free States. She has a greater length of border on free States than any other slave State in the Union. That border is the Ohio river, extending from the mouth of the Big Sandusky to the mouth of the Ohio, a distance of near six hundred miles, separating her from the already powerful and growing States of Ohio, Indiana, and Illinois.

Vast numbers of slaves have fled from most of the counties in Kentucky, from the mouth of Big Sandy to the mouth of the Miami, and the evil has increased and is increasing. Attempts to recover the fugitives lead to the most painful and irritating collisions. Hitherto, countenance and assistance to the fugitives have been chiefly afforded by persons in the State of Ohio; but it is to be apprehended, from the progressive opposition to slavery, that, in process of time, similar facilities to the escape of slaves will be found in the States of Indiana and Illinois. By means of railroads, Canada can be reached from Cincinnati in a little more than twenty-four hours.

In the event of a civil war breaking out, or in the more direful event of a dissolution of the Union, in consequence of the existence of slavery, Kentucky would become the theatre and bear the brunt of the war. She would doubtless defend herself with her well known valor and gallantry; but the superiority of the numbers by which she would be opposed would lay waste and devastate her fair fields. Her sister slave States would fly to her succor; but, even if they should be successful in the unequal conflict, she never could obtain any indemnity for the inevitable ravages of the war.

It may be urged that we ought not, by the gradual abolition of slavery, to separate ourselves from the other slave States, but continue to share with them in all their future fortunes. The power of each slave State, within its limits, over the institution of slavery, is absolute, supreme, and exclusive—exclusive of that of Congress or that of any other State. The Government of each slave State is bound, by the highest and most solemn obligations, to dispose of the question of slavery so as best to promote the peace, happiness, and prosperity, of the people of the State. Kentucky being essentially a farming State, slave labor is less profitable.

If, in most of the other slave States, they find that labor more profitable in the culture of the staples of cotton and sugar, they may perceive a reason in that feeling for continuing slavery, which it cannot be expected should control the judgment of Kentucky, as to what may be fitting and proper for her interests. If she should abolish slavery, it would be her duty, and I trust that she would be as ready as she now is, to defend the slave States in the enjoyment of all their lawful and constitutional rights. Her power, political and physical, would be greatly increased; for the one hundred and ninety odd thousand slaves, and their descendants, would be gradually superseded by an equal number of white inhabitants, who would be estimated per capita, and not by the federal rule of three-fifths prescribed for the colored race in the Constitution of the United States.

I have thus, without reserve, freely expressed my opinion and presented my views. The interesting subject of which I have treated, would have admitted of much enlargement, but I have desired to consult brevity. The plan which I have proposed will hardly be accused of being too early in its commencement or too rapid in its operation. It will be more likely to meet with contrary reproaches. If adopted it is to begin thirty-four or thirty-nine years from the time of its adoption, as the one period or the other shall be selected for its commencement. How long a time it will take to remove all the colored race from the State, by the annual transportation of each year's natural increase, cannot be exactly ascertained. After the system had been in operation some years, I think it probable, from the manifest blessings that would flow from it, from the diminished value of slave labor, and from the humanity and benevolence of private individuals prompting a liberation of their slaves and their transportation, a general disposition would exist to accelerate and complete the work of colonization.

That the system will be attended with some sacrifices on the part of the slaveholders, which are to be regretted, need not be denied. What great

and beneficial enterprise was ever accomplished without risk and sacrifice ? But these sacrifices are distant, contingent, and inconsiderable. Assuming the year 1860 for the commencement of the system, all slaves born prior to that time would remain such during their lives, and the personal loss of the slaveholder would be only the difference in value of a female slave whose offspring, if she had any, born after the first day of Janury, 1860, should be free at the age of twenty-five, or should be slaves for life.

In the mean time, if the right to remove or sell the slave out of the State should be exercised, that trifling loss would not be incurred. The slaveholder, after the commencement of the system, would lose the difference in value between slaves for life, and slaves until the age of twenty-five. He might also incur some inconsiderable expense in rearing, from their birth, the issue of those who were to be free at twenty-five, until they were old enough to be apprenticed out ; but as it is probable that they would be most generally bound to him, he would receive some indemnity for their services until they attained their majority.

Most of the evils, losses, and misfortunes of human life have some compensation or alleviation. The slaveholder is generally a landholder, and I am persuaded that he would find, in the augmented value of his land, some, if not full indemnity for losses arising to him from emancipation and colonization. He would also liberally share in the general benefits, accruing to the whole State, from the extinction of slavery. These have been so often and so fully stated, that I will not, nor is it necessary to dwell upon them extensively. They may be summed up in a few words. We shall remove from among us the contaminating influences of a servile and degraded race, of different color ; we shall enjoy the proud and conscious satisfaction of placing that race where they can enjoy the great blessings of liberty, and civil, political, and social equality ; we shall acquire the advantage of the diligence, the fidelity, and the constancy, of free labor, instead of the carelessness, the infidelity, and the unsteadiness, of slave labor ; we shall elevate the character of white labor, and elevate the social character of the white laborer ; augment the value of our lands, improve the agriculture of the State, attract capital from abroad to all the pursuits of commerce, manufactures, and agriculture ; redressed, as far and as fast as we prudently could, any wrongs which the descendants of Africa have suffered at our hands ; and we should demonstrate the sincerity with which we pay indiscriminate homage to the great cause of the liberty of the human race.

Kentucky enjoys high respect and honorable consideration throughout the Union and throughout the civilized world ; but, in my humble opinion, no title which she has to the esteem and admiration of mankind, no deeds of her former glory, would equal, in greatness and grandeur, that of being the pioneer State in removing from her soil every trace of human slavery, and in establishing the descendants of Africa, within her jurisdiction, in the native land of their forefathers.

I have thus executed the promise I made, alluded to in the commencement of this letter ; and I hope that I have done it calmly, free from intemperance, and so as to wound the sensibilities of none. I sincerely hope that the question may be considered and decided, without the influence of party or passion. I should be most happy to have the good fortune of coinciding in opinion with a majority of the people of Kentucky ; but if there be a majority opposed to all schemes of gradual emancipation, however much I may regret it, my duty will be to bow in submission to their will.

If it be perfectly certain and manifest that such a majority exists, I should think it better not to agitate the question at all, since that, in that case, it would be useless, and might exercise a pernicious collateral influ-

ence upon the fair consideration of other amendments which may be proposed to our Constitution. If there be a majority of the people of Kentucky, at this time, adverse to touching the institution of slavery, as it now exists, we, who had thought and wished otherwise, can only indulge the hope that, at some future time, under better auspices, and with the blessing of Providence, the cause which we have so much at heart may be attended with better success.

In any event I shall have the satisfaction of having performed a duty to the State, to the subject, and to myself, by placing my sentiments permanently upon record.

With great regard, I am your friend and obedient servant, H. CLAY.

Richard Pindell, Esq.

(From the London Spectator.)

THE COMING CHANGE IN ANTI-SLAVE-TRADE MOVEMENTS.

Economy will now enforce those arguments that prove the utterly useless and mischievous character of the West African blockade, and signs are not wanting of the next turn which opinion on that subject is destined to take.

Lieutenant W. T. F. Jackson, who has just returned from the coast, promulgates through the columns of the *Times* his clear and direct testimony to the futility of the attempt to keep down the slave trade by a blockade or any other form of armed prevention.

Viewing the slave traffic merely as an illicit trade, which government vessels have to suppress, it is a well known axiom in our custom house that any contraband trade yielding 30 per cent. cannot be stopped; for such is human nature, that individuals will always be found willing to risk the severest punishment for that amount of profit. Are the philanthropists in England aware of the profit of a single slave? The average price of a slave on the coast is a doubloon, or 3*l.* 8*s.*, supposing that a slave is paid for in coin instead of goods, which form generally the greatest part of the purchase—then there is profit on profit again. This slave, on being landed in the Brazils, is, since our blockade, worth from 50*l.* to 70*l.*, leaving a percentage, after all deductions of goods and agency, far, far above the custom house standard. A few years ago, a slave merchant made a considerable profit if one vessel in three landed her cargo. Now, owing to the large force we maintain on the coast, they have been able to raise their prices, so that if a merchant has six vessels on the venture, and one escapes, he is amply repaid. For this I have the authority of the slave captains and the slave factors themselves. I have been repeatedly told by the captains of slavers and the factors on shore, that if we gave up the blockade they must give up business. It is true, we have in some measure deterred the small trader, the petty trafficker in human flesh, from pursuing his avocations, because, perhaps, the capture of one or two ships might ruin him; but we have put the trade on a larger scale, and the great Rio traders carry on their business in a gigantic manner compared with their operations previous to the blockade.

Mr. Jackson suggests, that instead of throwing away three millions sterling a year on the blockade, we should increase our colonies and spread our influence among the African chiefs.

Formerly, during Governor Turner's time, we held the sovereignty from Sierra Leone to Gallinas; but, owing to some false economy, we withdrew our protection and lost our authority. I would rather hold up Liberia as an example to our government than offer my own remarks; the Americans have established a colony, and from that spread north and south from Cape Mount to Cape Palmas, between which places slavery is now hardly known. When we look upon this handful of people, unprotected by their own gov-

ernment, alone and unaided, and consider what they have done, I think we may well blush at the futility of our own efforts.

We find concurrent ideas in a different quarter; an intelligent writer in the *Morning Post* propounds a plan of economizing the expenditure of money and life, by more generally substituting African for European soldiers in the West Indies. He points to the fidelity and orderly conduct of the African troops, and to their successful employment in guarding several of our colonies, besides the extra-colonial trading settlement of Balize and the African colony of Sierra Leone; and he proposes to employ a similar force as a military constabulary in the West Indies, with a sort of landwehr formed out of the same materials. His plan is—

1. A concentration of the West India regiments on two stations, Jamaica and Barbadoes; withdrawing the detached portions on the coast of Africa, and raising a force especially for that colony.

2. An organized system of recruiting in Sierra Leone; first, by volunteering from the local regiments to the West India regiments; secondly, by careful selection of men in the emancipation-yard from captured cargoes of slaves.

3. A drafting of the older and steady soldiers from the West India regiments, after three to five years service, into the island *constabularies*.

4. And, as their services ran out, placing these men on the roll-call of the island militia, and locating them in *districts* on crown lands, so as to be brought into active service on any emergency.

This plan is thrown out in conjunction with a larger plan to be described hereafter, for "a comprehensive system of transport between the Western coast of Africa and the West India Islands;" in other words, the writer is advocating a plan for putting the African coast and the West Indies in a state of close and constant communication.

These ideas will be familiar to our readers, as suggestions for attaining the objects of all anti-slavery proceedings by a more intelligible, safe, and efficacious way than the blockade. For whatever kind of labor in the West Indies, whether for defence or agriculture, the negro is better fitted by constitution than the European; but he can attain to his civilized development best, in the field of agriculture or arms, when officered by Europeans; and it is in the West Indies that the two races meet on the most favorable conditions. It is through the West Indies, therefore, that Africa has the best chance of civilization; elevate her races above a condition which is on a level with that of slaves in the colonies of Europe, and you cut off the supply of slaves; thus extinguishing the traffic at its very source. That you can do so by any process of converting the African chiefs, is hopeless; you have no channel to reach their understanding or their heart. But by developing our colonies on the coast, we might so extend our example and influence as to Anglicize Western Africa. Now that operation would be incalculably assisted by the help of the West Indies, a training school for the negro; who might be invited, by many advantageous plans, to return to his native continent as a settler. On the other hand, you cannot drain the West Indies of their negro population without recruiting it from Africa; and that could best be done by the help of extensive settlements on the African coast. The negro population of that region would form the best recruiting-depots for the West Indies; the West Indies would be the best training-school for the African settlements; the joint operation demands an extensive system of transport and retransport. Such a system would call into existence a widely-spread community of intelligent free blacks, the fittest for labor and action in the tropical lands of the Atlantic; but that population would be wedded to England and her institutions, as the great safe-guards of negro freedom.

(From the Hagerstown News.)

FREE SOIL SYMPATHY.—Jesse Oxendine, a free colored man, of Columbia, S. C., being desirous of living in a free State, recently sold off all his property, amounting to several thousand dollars, and with his family removed to Ohio, where he purchased a house, and intended to remain. The Columbia Telegraph however, says:

He found it impossible, however, to obtain any work, his applications being always answered by the statement, that they preferred *white labor there*, and that *Liberia* was the place for him.

Wearied and disgusted, he wrote back at last that he wished to return, but was warned by the gentleman who had acted as his guardian, that he could not legally do so, and that if he did, he would be sold as a slave—the policy of the State prohibiting such return. He wrote word back that *he would prefer being a slave on any Southern plantation to being a free man at the North*—and actually did return a few days since. He was immediately arrested and taken into custody—but expresses himself perfectly satisfied to get back on any terms.

His Northern *friends* have stripped him bare of all he carried off, as he has returned perfectly destitute.

AFRICA.

The following communication, from the Rev. J. Payne, has already appeared in one of our religious journals, the Calendar. To give it more extended circulation, and to preserve it for future reference, we make room for it in our columns.

CAVALLA, near Cape Palmas, West Africa, July 20, 1848.

RT. REV. T. C. BROWNELL, Bishop of the Prot. Epis. Church in the Diocese of Connecticut.

RT. REV. AND DEAR SIR:

The object for which I write to you, and my apology for so doing, will, it is hoped, sufficiently appear in the following pages.

The fact that the Protestant Episcopal Church in the U. S., of which you are one of the Chief Shepherds, and I am an unworthy minister, has in her highest capacity, recognized, and, by her contributions and labors, sustained, for twelve years, a mission in Western Africa, obviously evinces a serious wish and purpose to bear some humble part in evangelizing this great continent.

While, however, this much is manifest, it has ever been to me a source of regret—only increased by growing observation and experience—that the plan and conduct of this and other foreign missions of the Church, have never sufficiently engaged the attention of those best qualified to advise and direct. In primitive times Apostles certainly took the lead in planting the Gospel standard amongst the heathen, and in watching over and building up the infant churches gathered through their instrumentality. But in our day, this most important work has been left to young men, fresh from their theological studies, without worldly or ministerial experience. In the case of this mission, but for the unexpected offer of the services of the Rev. Dr. Savage, who, to a medical profession, united more age than the rest, the interests would have been entrusted entirely to the discretion and indiscretion of two young deacons.

Even, however, in the absence of apostolic example, it would appear to be sufficiently evident, that, in the work of spreading successfully the gospel in the various fields to which the church has sent her ministers, there is

ample scope for the exercise of the maturest judgment, the ripest experience, as well as wisest and most vigorous action. In Greece, in Turkey, in China and Africa, how widely different are the fields of labor, and, consequently, how different the agencies and instruments requisite to their most successful cultivation! And yet, Rt. Rev. Sir, is it not true that the peculiar features of the missions in each of these countries have been the result of the peculiar views and plans of the missionaries employed in them, rather than of the church which sends them?

What has been the effect of this system on other missions it is not for me, of course, to judge. I would fain hope that the superior wisdom of brethren connected with them, has saved *these* from the consequences naturally resulting from it. But in this mission, while we have much reason for devout gratitude, in the measure of success vouchsafed to it, I am well persuaded that its operations have been rendered less efficient by the cause just adverted to. Nor is it with any feelings of complacency, either as regards myself or the church, whose minister I am, that, after eleven years' service in the field, I feel it necessary to call your attention to measures, which appear to me necessary to the success and permanence of the African mission.

As before observed, it appears reasonable, that the plan of missionary effort should be modified by the peculiarities of the people whom it is designed to affect. Were I a missionary in China, I should be strongly inclined, like Gutzlaf, to go down at once amongst the people, acquire their language, spread the gospel in it, gather around me disciples, and from these, properly called and authorized, of course, select and send forth laborers to preach and distribute the word of life. Now, the people are educated—literary, and therefore ripe for their plan of operations, just as were the Jews, Romans, and Greeks, in apostolic times. And, therefore, instruction in the faith of the gospel, and the influences of the Holy Spirit, would seem alone wanting to raise up, from the present generation of Chinese, Apostles, Evangelists, Pastors, and Teachers.

Here, the materials to be operated upon are entirely different. The natives of the west coast of Africa, are not only deeply sunk in vice and superstition, but they have no written language, and, of course, no books—no schools. To raise them from such degradation must be the work of generations. I would not limit the power of God, which I pray daily may be manifested in the conversion of the adult population, while I pray, preach and labor for this end. But, guided by the light of the past, all intelligent minds must agree that the moral renovation of such a people involves a long, systematic, and toilsome work. The language must be reduced to writing, schools established, the Word of God and other religious books translated, and distributed, e'er the blessings of Christianity can be permanently secured to these people. It is obvious that, in order to the accomplishment of these objects, an adequate supply of well-qualified ministers and teachers must be provided. And the important question arises, whence are these to be obtained?

Will the church in the United States furnish them? I think that facts show that she will not. During the twelve years of this mission's existence, *twenty* white laborers, male and female, have been connected with it. Of these, there remain in the field, at the present moment, myself, the only clergyman, with my wife and Dr. Perkins, making *three in all!* Some have died, and others have withdrawn on account of ill health, or different reasons. But as these causes are likely to be permanent, it is proper to judge of the future by the past, which fully sustains the opinion just expressed, that the wants of the mission are not to be supplied from the church at home.

There appears to me to be quite as little prospect of an *immediate* supply of suitable *native* agents. The view has been expressed, that in China, such an agency may reasonably be hoped for, from the present generation. But this is based upon the idea, that the Chinese are the Romans of existing Heathendom. However this may be, it is very certain that the *people of India* are very much superior to those of Africa. And yet, after generations of missionary toil, what is the result, so far as an adequate supply of superintendents and clergymen is concerned? In one of his communications, written, I think, in 1846, Bishop Wilson of Calcutta declared his conviction, that from *future generations* alone, was there any reasonable hope of obtaining a competent native agency for that field. 'A fortiori,' there is *less* prospect here.

There remains but one other source to which we can look for suitable instruments to sustain this mission. And this, in the Providence of God, is immediately at hand. It is the American Colony, within whose bounds our operations are confined. To some it may appear unaccountable that the same advantage should not raise to a like standard the heathen and the Christian child. But not so to those who have carefully observed the gradual steps by which barbarous nations advance to Christian civilization. The process resembles that by which infancy attains to the maturity of manhood. It has its childhood and its youth, with all attending imperfections; and as it is only *men* who are qualified to be guides and instructors, so it is found that heathen nations, even after they have been converted, must pass through their childhood and youth, before they furnish characters of sufficient maturity to be entrusted with their spiritual care. Now the Americo-African Colonists having been long living under the influences of Christian civilization, have passed through the stages of childhood and youth. They are struggling rapidly into *manhood*. With all the disadvantages to which their social condition subjected them in the U. S., they are, to say the least, a century in advance of their heathen neighbors. Moreover, by constitution they are adapted to the climate, and what is of still greater consequence, here is their and their children's *home*. The latter will grow up here, and by constant intercourse with the natives, become perfectly familiar with their languages and customs. Now it is from amongst these children that I would have the church train up her teachers and ministers for Africa. Colonists already fill every civil office in Liberia, the higher ones, most ably; why should they not also, in time, fill all in the church?

Perfectly satisfied of the practicability of this scheme myself, both from observation and partial experiment in our mission, in a communication to the Foreign Committee, published in the March No. of the Spirit of Missions for this year, to which you are respectfully referred, I proposed for their consideration, the propriety of our opening, as soon as practicable, at Mt. Vaughan, a High School, or Seminary, for the exclusive purpose of training colonist youths for teachers, superintendents of schools, and clergymen in the mission. They were pleased to express their concurrence in my views, and their disposition to put it in our power to carry the proposed plan into execution, as soon as circumstances would permit. In order, however, to this, there are two pre-requisites, and it is to these Rt. Rev. Sir, that it is the special object of this communication to call your attention.

First. It is necessary that scholarships shall be created in the United States, for the purpose of supporting these youths while in the seminary, and (provided a place be obtained for them) for a short time afterwards, at some institution at home.

Second. That arrangement shall be made for completing their educations at some college in the United States. The necessity of the first of these

provisions results from the manner in which the missions of the church, and especially the African mission, has been supported. The general contributions have been barely sufficient to support the missionaries and to defray the contingent expenses of the mission, while the scholarships raised have been all those of twenty dollars each, and designed exclusively for natives. The expense of maintaining colonist youths in the seminary will be, of course, much greater than that required for natives, though, on comparison, it will appear somewhat small to what is necessary for beneficiaries in the United States. The average amount for each scholar, while in the seminary, need not exceed \$150. In the event of an arrangement being made for their spending two or more years in the United States, a larger amount would, of course, be necessary. But if what has been said of the importance of the instrumentality proposed here to be raised up, be correct, would it not be wisdom and true economy, for some of the friends of the African mission, who now support candidates for the ministry, to apply their benefactions to this purpose? May I, Rt. Rev. Sir, commend this project to your most serious consideration?

The propriety of the second measure recommended, may not, perhaps, at first view be quite so apparent. It is a very common, but, as I hope to show, a very erroneous opinion, that in a state of low morals, and intellectual attainments, the most limited qualifications are all that is requisite in those appointed to elevate and instruct. Hence the idea, that the most inferior instruments answer well enough for Africa. Fatal mistake! It might convince those entertaining it, of the incorrectness of this view, to reflect that, whether we regard the physical, intellectual or moral world, it is in the difficulties overcome, that the highest talents have been most effectually developed and remarkably displayed. Where has science achieved her proudest triumph? Has it not been where nature has opposed her most formidable obstacles? What were the circumstances, characters and condition of things, which called forth, and most strikingly displayed, the moral and intellectual grandeur of Hannah More; of Wilberforce; of Howard, and others? And where have the noblest powers of our nature shone more brightly than in those numerous systems and plans, by which (I quote with reverence) 'the *blind* receive their sight, and the *lame* walk—and the *deaf* hear,' and the *dumb* speak?

But the incorrectness of the opinion which I am combating may be shown by a test, within the reach of every one. Where is there uniformly the most perfect absence of all desire for knowledge and improvements? Is it not where there is the greatest ignorance and degradation? Proofs of this may be found in every Christian country; but, perhaps the most striking are presented by the heathen in general, and particularly those of Africa. These appear to manifest no interest in anything beyond their small tribe, or such relations as grow out of the intercourse with others necessary to supply the wants of nature. They are perfectly satisfied with the knowledge derived from their fathers, and to be the greatest man in the little village in which he lives, is the highest object of any one's ambition.

Now, as you are aware, most of the colonists come to this country without the first rudiments of an education. This is no reflection on them, for it is the result of circumstances, over which they had no control. It is only referred to 'because of its influence on the general state of education in the Colony. That influence is naturally and necessarily a depressing one.—Parents cannot feel much interest in securing to their children advantages which they have never known or appreciated themselves; and children have little motive to improvement, when the lowest attainments elevate them above the general mass. It is just what might be expected, under the cir-

cumstances, that the rising generation should, as they actually do, rest satisfied, with the mere elements of education. What is the remedy for this state of things? Obviously, the creation of such a standard as will have a tendency to excite the desire for, and call forth the effort necessary to obtain more thorough education. But if it is to be effected through colonists, (which is the only feasible plan,) those designed to be the instruments, in order to be qualified for their work, must be placed in circumstances calculated to elevate their standard of attainment, and to move them to exertion. Such circumstances do not at present exist in Africa. There are, it is true, a few men at Cape Palmas, and in the other colonies, who have received liberal, some of them collegiate educations, in the United States; and their influence, so far as it goes, is of the right sort. But their number is too small to create a public sentiment. This is, as before stated, far from elevating; and when to this is added the influence of daily intercourse with a teeming heathen population, in and around the Colony, and that of an enervating climate, I trust you will see sufficient reason for my second proposition.

In reflecting upon all the bearings of the subject, it has appeared to me, that Trinity College, Hartford, is the place, at which there is most prospect of making the desired arrangement. Your past interest in the cause of Africa, the fact that Mr. Hanson was enabled to complete his studies at Hartford, the location and entirely Episcopal character of Trinity College, are the considerations which have led me to this conclusion, and which I now offer, Rt. Rev. Sir, as my apology for submitting this matter for your consideration in the premises. If, however, you, or other friends approving of the plan, shall effect an arrangement at some more suitable place, the end being attained, I shall be happy. Considering, however, that many colleges of our country have received, and blessed with their privileges, colored persons, from time to time, it will be humiliating indeed, that no arrangement should be made in our church for so humane, and, at the same time, so important an object.

Praying that the Holy Spirit may guide you, and all others who may be concerned in this matter, I remain, Rt. Rev. and Dear Sir, very respectfully,

Yours, &c.

J. PAYNE.

(From the Spirit of Missions.)

AFRICA.

Extracts from the Journal of the Rev. J. Payne—1848.

Wednesday, August 23rd.—Attended this morning the examination of the colonial school at Mount Vaughan. This was postponed a month, in consequence of the late scarcity of food, which prevented the children from attending school punctually. The colonists have been almost as great sufferers as the natives; and indeed, have been only enabled to live by eating the cabbage obtained from the palm tree. In the good providence of God, rice is now again coming in; the hungry ones receive their daily bread, and are enabled to attend school as before. Fifty-one presented themselves today for examination. In view of the injurious influence of the famine just adverted to, the attainments of the children were highly creditable. In looking over these little girls, I could but feel, as I always have on similar occasions, a grateful joy in view of the contrast between their present privileges and what they would have been had not their parents emigrated to this country.

Sunday, Sept. 3rd.—Our native congregation this morning numbered about 150. In the afternoon administered the Lord's Supper, to 27 communicants.

Sunday, Sept. 24th.—The native congregation this morning was larger than it has been lately, numbering at least 170. There were more women also present than usual. Amongst these latter was a very fine looking one from Cape Laboo, who has accompanied her people on their annual visit to the Grand Devil, at Hidieh, in the Babo tribe, near this place. This yearly pilgrimage of 150 miles, is a remarkable illustration of the influence of mere distance in perpetuating superstition. The Greboes and other tribes in the vicinity of the Babo oracle are convinced that it is a gross imposition, while on either side, to the distance of 100 to 150 miles along the coast, its responses are most zealously sought, and relied upon with the most implicit confidence.

Thursday, Sept. 28th.—The quarterly examination of the schools at this station was held. A considerable number of children are still absent, who were sent to their parents during the prevalence of the late scarcity of food.

Sunday, October 1st.—Congregation this morning was about the same as on last Sunday. Mrs. Payne was able to attend public services, after having been prevented from so doing for three months past, by indisposition. In the afternoon I administered the Lord's Supper to 28 communicants.

FROM CAPE PALMAS.

We are permitted to make extracts from a private letter, written at "Harper, Cape Palmas, November 20, 1848," and addressed to the writer's daughter in this city. The writer is a coloured woman. The letter is written with manifest frankness and confidence, and was not intended for any other person than the one addressed. Nevertheless, we give almost the entire letter, omitting only one or two sentences strictly personal, because, from such unreserved and familiar correspondence, can the best judgment be formed of the real condition of the colony. The writer of the letter is just in that position in which the vast majority of the emigrants will be placed, and her experiences and impressions are those which others may expect to pass through. The letter runs thus, except in the matter of orthography and the occasional reconstruction of a sentence. There is no mistaking the sex of the writer.—*Commercial Advertiser.*

"I have arrived safe in Cape Palmas, and am much pleased with the place, and also with the manner in which I was received. I was treated with great kindness by all on board the vessel, and have been treated well since I have been here. I have received a great deal of kindness from the government, who have found me with provisions for six months—coffee, tea, sugar, flour, cooking utensils, and every thing necessary for me. After that if the good Lord should spare my life, I shall move into my own house, which will then be built for me.

"When you come, bring out every thing you possibly can—chairs, tables, bedsteads, bedding, and all the house furniture; also, cheap calico or muslin, leaf tobacco, ladies' shoes and hose, silk gloves, pocket handkerchiefs, lace edging, sewing cotton on spools, (we pay 12½ cents for a spool,) sewing silks, bobinet, for sale, for all these things are very dear here. Also, please to bring a fashionable hat for a lady, one that will cost from three to nine dollars, and of straw. Bring me also a lace cap, and as many for sale as you can. They will sell well here.

"You are very much wanted here, and so is Lewis. Tell my sister, and

all of her and my friends, that if they want to be a people, they must come out here; this is the place for them. It requires industry to live here. It is altogether different from what is said of the Colonization Society. It is better than we could think.

[Here follows a paragraph of remembrances and expressions of affection, that do credit to the writer's heart.]

"When you come, bring out as many fresh garden seeds and garden herbs of all kinds as you can; *and particularly some ribbon.* I had forgotten to name it.

"Cape Palmas is a very pretty place; and when you come out, by no means be persuaded to stop at Monrovia. The people there will try very hard to keep you.

"The people here that have gone through the fever, seem to enjoy very good health; and generally speaking, look as well as any other people, and are as generally prosperous."

BALTIMORE, *April 2d*, 1849.

DR. JAS. HALL,

Sir—I acknowledge the receipt of donations to the Society, and subscriptions to the Journal, for the month of March, from the following persons:

N. Monsarrat,	\$ 1 00	S. J. Soper & Co.	\$ 1 00
J. C. Rau,	2 00	Schneider & Co.	1 00
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Geo. R. Vickers,	1 00		
J. M. Girvin,	1 00	Total,	\$ 84 00
Isaiah Mankin,	1 00		

Yours, with high respect,

JNO. W. WELLS, *Trav'g Agent.*

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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New Series.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

OUR NEXT EXPEDITION.

LET it not be forgotten that the Liberia Packet will probably be in port about the first of July, and will sail on her sixth voyage within one month after her arrival. We confidently expect a large number of emigrants from Maryland, once again. Our indefatigable travelling agent, Mr. Wells, is now engaged in the lower counties on the Western Shore, drumming up recruits. A citizen of Maryland in Liberia, who left Calvert County some eight years since, is also engaged in making known to his friends the character of his new home. Mr. Wells writes under date of April 13th, that he had already thirteen names in one place, and a prospect of as many more in a day or two. One or two families are also going from this city.

We would take this opportunity of requesting all parties, who wish to secure freight in the Packet, to make early application, specifying the amount desired. For, although, we cannot guarantee to take a large amount for any one party, until we can ascertain how much the Colonization Societies will require to send, yet, first come, first served, is our motto. If the capacity of the Packet is not taken up soon after her arrival, we have to purchase cargo to fill her up on account of the company, and then it is too late to take other freight. For terms see Advertisement on the last page of this Journal.

A STRONG CLAIM UPON THE CHARITABLE.

A gentleman lately died in Baltimore County, leaving a family, consisting of man, wife and two children, slaves for life. The estate was insolvent without these servants—owing some \$300 beyond its ability to pay. The heirs, although otherwise nearly or quite destitute, most generously offered the servants their freedom provided they could induce any one to liquidate the above claim, thereby sacrificing near one thousand dollars. The man is anxious to emigrate to Liberia in case he can be set free. Now, shall he and his children become really free, or be continued in slavery? The case is a strong one, and we call upon our friends to meet it. Contributions in aid of these people will be received at this office.

(From the African Repository.)

COLONIZATION IS OF GOD.

THAT men have a right to migrate from one country to another, and to plant colonies wherever there is room for them, has been a general sentiment of mankind in all ages. Seldom, if ever, have those who desired to engage in such an enterprise, felt any scruples of conscience as to the lawfulness of the practice. As God has given man wants which, in certain circumstances, are best supplied by colonization, and has spread out before him just such countries as he needs to colonize, most men take it for granted, without questioning, that He will not be displeased to see them acting accordingly.

And yet some have seemed to think otherwise. Our own enterprise has been opposed with arguments which, if sound, would prove that all colonization is wrong; and the practice has been assailed in other quarters with a variety of objections. By some, it has been condemned as a base and wicked desertion of one's native land; by others, as pernicious to the morals, and thus to the whole interests, of the emigrants; and by others still, as ruinous to the aborigines of the countries where colonies are planted.

The countries where these doctrines exercise the most absolute sway, are the great heathen empires of China and Japan, whose people are not allowed to emigrate, even temporarily; though many of the Chinese are forced, by the superabundance of the population, to emigrate contrary to law. But the sentiment is not confined to them. In England, but a few years since, a book was published on the evils of colonization—not of any particular instance, but of colonization in general. It was the work of a good Christian man, and was read and praised by others of like spirit. And kindred feelings occasionally show themselves among Christian men, and sometimes in very good and very able men in our own country.

It may not be wholly useless, therefore, to inquire what God has taught us in his Word on this subject. This we shall now attempt; and we invite the closest scrutiny, consistent with candor, of our citations, interpretations and inferences.

The idea of colonization is clearly implied in the first recorded communication of God to man. 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.'—Gen. 1: 28. These words are at once a blessing and a command: a blessing to be enjoyed in obeying the command.

We need not attempt to settle the location of Eden. It was doubtless on some continent or island; and wherever it may have been, it is obvious that some large portions of the earth could never be reached and occupied, "replenished" with inhabitants and "subdued" by agriculture and the arts, without planting colonies. The eastern continent, if Eden was there, might possibly have been settled without colonizing, had mankind been silly enough to do it. Each new agricultural family might have "subdued" a portion of the forest, immediately adjoining the parts already under cultivation; and so they might have spread gradually over the whole of that continent, none ever separating from the main body for the sake of a better soil, climate or position. There would indeed have been some difficulty in pushing the process across the deserts from Asia into Africa; but it might have been done. The deserts might first have been "replenished," to the extent of their capacity to sustain life, with wandering herdsmen, such as have always roamed over them, and their descendants might have peopled the valley of the Nile; and by a similar process, other parts of Africa

might have been reached. But this process could not possibly have been extended to the western continent, or to distant islands. Without colonization, about half of the world must have remained forever unsubdued and unpeopled. That first command could not be fully obeyed, that first blessing could not have been fully enjoyed, without planting distant colonies.

After the deluge, this revelation of man's duty and interest was repeated. "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth."—Gen. 9: 1: And their descendants, for several generations, were active and enterprising colonizers. Asshur, the son of Shem, "went forth" out of the land of Shinar, and commenced settlements, which afterwards grew up into the great cities of Nineveh, Rehoboth, Calah and Resen.—Gen 10: 11, 12, 22. The grandsons of Ham appear to have settled in Palestine and Egypt, and those of Japheth still farther west, in "the Isles of the Gentiles," a well known term, including Cyprus, Rhodes, and the coasts and islands generally of eastern Europe. And even if the language is not to be understood literally, of their grandsons, it cannot be extended beyond one or two generations more. In the days of Peleg, the fifth from Noah, "the earth was divided." The exact meaning of this term, we may not be able to ascertain; but as the work of colonizing commenced at least as early as the third generation, when Asshur "went forth" from Shinar; and as "the Isles of the Gentiles" were "divided" by the descendants of Japheth, "after their families, in their nations," verse 5; and as we are told, verse 32, that "the nations were divided in the earth, after the flood," by "the families of the sons of Noah," it is plain that the dividing of the earth in the time of Peleg marks some noticeable era in the progress of its colonization. As Peleg was born 101 years after the Flood, Gen. 11: 10–16, and as this dividing took place so early in his life that he was named from it, Gen. 10: 25, it would seem that colonies had penetrated as far as Elam, or Persia, on the east, and "the Isles of the Gentiles" on the west, in about one century. So did those generations obey the command and enjoy the blessing which God had pronounced.

But all this was not done without opposition. Nimrod, the grandson of Ham, had "begun to be a mighty one in the earth;" had introduced the practice of raising oneself to power over his fellows. He was the inventor of monarchy; "and the beginning of his kingdom was Babel [Babylon,] and Erech, and Accad, and Calneh, in the land of Shinar." A "kingdom" could not have been established by the mere physical force of one man. He must have had the co-operation of others in his ambitious designs. At least, a party must have been formed, in favor of monarchy. This party could not but wish to check the spirit of emigration, and to keep men at home, that the population, and consequently the power of their kingdom might grow the faster. And so it was. They said, "Let us build us a city, and a tower whose top may reach unto Heaven, lest we be scattered abroad upon the face of the whole earth." This concentration of men in one vicinity was necessary to the accomplishment of their object. Colonies, as Montesquieu has well remarked, and as all history has abundantly shown, are naturally republican; and very distant colonies would neither yield voluntary submission to the rising despot of Shinar, nor be easily subdued and held in subjection by force. Hence his party set itself against colonization, and the building of Babel was one of their measures for arresting its progress; for preventing the people from being "scattered abroad upon the face of the whole earth." But colonization was of God, and he would not suffer its progress to be arrested. By a special interference, he threw the rebellious enemies of his designs into such confusion,

that "they left off to build the city;" "and from thence did the Lord scatter them abroad upon the face of all the earth." By a special and noticeable Providence, if not by a direct miracle, he forced multitudes of them to colonize. So far, the expressions of his will, both in word and deed, are plain and decided, beyond the possibility of mistake.

The next recorded instance throws new light on his plan for promoting the welfare of the human race. It was an emigration, for moral and religious purposes, into a country already inhabited. The Lord said to Abram, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and in thee shall all the families of the earth be blessed." Idolatry had become prevalent in his native land, and had even infected his ancestors.—Josh. 24: 2, 14, 15. He must emigrate, therefore, with his dependants, to a country where he and they would be a distinct people, and therefore less liable to be corrupted by the influence of those around them. Of the number of emigrants, we are not informed; but making all reasonable allowance for additions in Canaan, it must have been large. He was 75 years old when he emigrated. Ishmael was born when he was 86,—eleven years after. Meanwhile, they were found to be so numerous that a division into two colonies had become advisable. And yet, after his nephew, Lot, had led off a portion of them to found a separate community, and before the birth of Ishmael, Abram had been able to raise a force of 318 armed men among his own retainers, and was powerful enough to head a confederacy of princes. In other words, in less than eleven years from the time of his arrival, and after having been weakened by division, his dependants must have numbered at least 1500, and perhaps 2000 souls. This migration, therefore, was not the mere removal of a single family, as the word family is understood among us, but a real colonization of a community in Palestine. Though the country was inhabited, there was unoccupied land enough for his purposes of pasturage, and he proceeded to use it without objection from the older inhabitants.

Such were the means which God commanded to be employed to prepare the way for conferring the "blessings" of christianity and christian civilization upon "all the families of the earth."

The next example shows, that a colonization rightfully begun may be rightfully completed by force, if force is found to be necessary.

On account of a famine, Jacob, the grandson of Abraham, "went down into Egypt," with all his children and grand children, and they abode there many years. It is certain, however, though the fact is overlooked by many, that they did not give up their pasturage in Canaan. We are informed, 1 Chron. 7: 20-22, that several of the sons of Ephraim were slain by the men of Gath, "because they came down to take away their cattle;" whether their own cattle which the men of Gath had wrongfully seized or detained, or the cattle of the "men of Gath," which they were attempting to seize, is somewhat doubtful. It is expressly stated, however, that they came, on this expedition, not *up* from Egypt, but "down," from the hill country above the plain on which Gath was situated; for the use of these terms, by the sacred historians, is always geographically accurate. This occurred during the life of Ephraim, [verse 22] who was born and died in Egypt. To the same period must be referred the facts stated in the 21st verse—that Sherah, the daughter or grand daughter of Ephraim, "built Beth-horon the Upper and the Nether, and Uzzen-Sherah," or Sherah's Fort. Upper and Nether Beth-horon, it is well known, guard the two extremities of a pass, which a company from Egypt would need to use in going up from the plains which border on the Mediterranean, to the table land of central Palestine,

where was "the parcel of ground that Jacob gave to his son Joseph," the father of Ephraim, and where Jacob's sons were pasturing their flocks when they sold Joseph into Egypt. Indeed, there is no apparent reason why towns should be built there, except to guard the pass, or to accommodate those that use it. It is certain, then, that during their sojourning in Egypt the Israelites continued to use their pasture lands in Canaan; that some of them, at least, spent a part of their time there; and that they held military possession of such points as they judged necessary for the defence of their rights. All Jacob's lineal descendants went into Egypt, but we are not told that all his servants went with him; and, in view of the facts just mentioned, we may reasonably infer that a large part of them, and of his flocks and herds, were left in Canaan. There was, then, no relinquishment by the Israelites, of their territorial rights in the land which God had given to their fathers, which they always regarded as their proper home, and to which they always intended to return. It is evident, too, that the relations between them and the aborigines had become such, that if they would enjoy their rights, they must protect them by force. At last, most probably, all their possessions had been seized by the natives.

In this state of affairs, God commanded them to leave Egypt, and to settle permanently on their lands in Canaan. He knew that "the iniquity of the Amorites" was then "full," and that they must be either expelled from the country or exterminated, or the Israelites could never enjoy their rights in peace and safety; and he gave orders accordingly. When they arrived at the southern border of Canaan, their entrance was opposed, and they were driven back by force, Numb. 14:45. But after years of war, they recovered their possessions, and established those institutions out of which Christianity has since arisen.

While recovering their ancient possessions, the Israelites committed many faults, which we shall neither deny nor palliate. But so far as they acted in obedience to the plain commands of God, they certainly did right; for God never commands any one to do wrong; and though he may have given them some commands, the reasons for which are unknown to us, yet we may confidently infer, from his character, that there were good and sufficient reasons for them. But enough is clear, beyond controversy, to answer our purpose. The colonization of Canaan having been rightfully begun by Abraham, it was right for his posterity to complete the work, even though the "iniquity" of the aborigines had become such that it could not be completed without their expulsion or extermination.

The character of the Israelites was in all respects vastly improved during this movement; but it afterwards deteriorated, till another movement became necessary, in which there was no justifiable human agency. As a punishment for their sins, an ambitious conqueror was let loose upon them, their country was subdued, and they were carried captive to Babylon. But even this compulsory colonization, in which all the human actors were to blame, was made a means of good. The punishment had a salutary influence. It cured them of their idolatry, and made multitudes of them fit to return and again establish the true religion in the land of their fathers. Others remained, and diffused the knowledge of the true God extensively in the east. Subsequent events drove many of them to various parts of Asia Minor, to Egypt, to Greece, to Italy. Everywhere they carried with them the knowledge of the true God, and in most places, some received it; and thus the way was fully prepared for the rapid diffusion of Christianity by the apostles.

And the providence of God, as seen in the history of other nations, teaches similar lessons. Colonies from Phenicia and Egypt introduced

civilization into Greece, and amalgamated with its previous inhabitants. Phenician colonies civilized northern Africa; and colonies thence, if not direct from Tyre, begun the civilization of Spain. Grecian colonies were planted and exerted a civilizing influence, without destroying the aborigines, in Sicily, in Italy, and the south of France. The earliest civilization of India was not the work of the race that first inhabited the country, whose posterity remain still uncivilized, but was brought in by emigrants from central Asia. When the civilization of ancient Europe had done its work, and must give place to the better civilization of modern times, the way was prepared for the change by the irruption of military colonies from the north. In modern times, with the exception, perhaps, of the Sandwich Islands, colonies have carried civilization wherever it has gone. No part of the earth has been raised from barbarism in any other way. Of its modern influence, these United States are the most magnificent result.

We may be sure, then, that colonization holds a very important place among God's chosen means for promoting the welfare of mankind. All that he has made known to us of his will concerning it, from his earliest recorded communication to man, down to the latest indication of his providence, teaches the same lesson. It always has been, and still is, his way of "subduing" not only the material world, but the vices and wretchedness of barbarism, and of diffusing through the earth, the blessings which he has entrusted to some, that they might be imparted to all.

It is plain that he does not, like the builders of Babel, require men to stay where they are born, for the sake of concentrating power in a single spot; but rather that they should be scattered abroad upon the face of all the earth, to replenish and subdue it.

It is plain that a few small tribes of Canaanites or others, by scattering themselves over a territory larger than they need, do not acquire an exclusive right to it; but on the contrary, it is right for others to come in among them and colonize the yet unoccupied lands. Had this been wrong, he would not have commanded Abram to do it, for he never commands men to do wrong.

It is plain that a colony, rightfully planted in a country already sparsely peopled, may rightfully prosper and increase, and use the necessary means for protecting its rights, even though the expulsion or extermination of the aborigines be the result.

It is plain from all history, sacred and secular, that God's usual mode of civilizing a country, is by planting there, colonies of civilized men, with whom the natives may amalgamate, or before whom they must disappear, as their own character and conduct shall decide.

It is doubtless true, and much to be lamented, that most colonies are guilty of more or less injustice to the aborigines around them; and hence a sympathy is excited, which leads to a prejudice against colonization itself. Still, a rigidly impartial examination of facts would generally show, that the natives themselves are not blameless; that they unjustifiably provoke the treatment under which they suffer. They might, were they not too depraved, receive the civilization which is brought to them. It is their duty to do it; and in many instances, such has been the result. And when they have been displaced, it has been because they obstinately adhered to their savage vices, and refused to learn anything from the new-comers but other vices. A people thus intolerably and incurably vicious, is already perishing by its own corruption; and it is well for humanity, that it should disappear, and make room for a better people. To cite a strong case, the atrocities of Cortez and his followers in Mexico were horrible; but they relieved the world from the far more horrible atrocities of the Aztec tyrants.

The President of Liberia.—It will be remembered that when President Roberts was in England a promise was made to him that a vessel should be placed at his disposal for the suppression of the slave trade on the coast of Africa. In our English papers we find the following paragraph:

“The Lords of the Admiralty have ordered the *Lark*, a small vessel lying at Chatham, to be fitted as a yacht, for the use of the President of the African Republic of Liberia.

FROM AFRICA.—*A Wonderful Monarch.*—The bark *Adeline* arrived at New York, on Sunday, from the coast of Africa, whence she sailed on the 17th of February. She brings a valuable cargo, among which are 344 ounces of gold dust and a variety of ornaments. The most interesting intelligence is relative to a mission that had been despatched by the English government, to the powerful interior African kings, for the purpose, if possible, of effecting treaties with them and to procure their aid in putting a stop to the traffic in slaves.

The British agent is Mr. Cruickshank, and from the *Herald's* account of his visit to the capital of the Kingdom of Dahomy, we quote the following extract: “Mr. Cruickshank was empowered to offer an equivalent to the King of Dahomy, should he succeed in making a treaty with him for the suppression of the trade in negroes, and by which he was to use his influence in putting it down, and more particularly not to participate in it himself. He, it appears is the largest seller of negroes in Africa, as, annually he disposes of from 20,000 to 30,000, besides procuring domestics for himself and his chiefs. For this purpose, he makes annual slave hunts, which he conducts, and shares the dangers. He is the absolute sovereign of the nation, and the people are all solely under his control, to whom they look up to as a master; no person can hold any property except by his permission, even during life, and at death all reverses to him; he is protected by an immense army of women, numbered by Mr. C. at many thousands: these amazons are his body guards; they never leave him, and are answerable for the safety of his person.

“In his talk with the agent of the British government, he evinced a shrewdness in diplomatic affairs seldom met with in the negro. He conceded in all the arguments in favor of the treaty, on the score of humanity, &c. &c. but placed the affair strictly in a pecuniary view, along with the custom of his country. He has received the crown from his father, to whom, like him, all his people looked up to as their supporter; that it required between £200 and £300 a year for the support of the government, of which he derived at least £200 by the slave trade; that this was the great source of his revenue and support of his crown and country. How, then, could those of England expect that he should give up his country to ruin by accepting the paltry sum now offered. He would however, endeavor to turn the minds of his people to agricultural pursuits, offered land to the British government, on the sea shore, to establish factories, and to aid, assist, and protect them in their interior trade, throughout the several territories. Mr. C. had much talk on this subject. He was exceedingly adroit and careful not to commit himself in conversation.”

The *Herald* adds: “We learn that the particular king referred to, has arranged a “vocal telegraph,” by lines of posts, by which information is conveyed to him, over a distance of one hundred and twenty-five miles, in about one hour's time, which enables him to make the proper disposition of his slaves.”

SPEECH OF HON. ROBERT M. McLANE, OF MARYLAND,
*Delivered at the Annual Meeting of the American Colonization Society, in
 Washington, January, 1849.*

Hon. R. M. McLANE said :

It is difficult for any gentleman residing at the seat of the Federal government, and looking at the great question which agitates the North and South, not to feel great concern and increasing anxiety as to the result. Every other question seems unavoidably subsidiary to this.

As one of the friends of the American Colonization Society, I desire to have it distinctly understood at the outset, that I desire to interfere with no vested rights : and yet, that I look to and desire the elevation of the whole coloured race, and its restoration to all the privileges of civil and social independence on the shores of Africa. I could not stand here and advocate the interest and claims of this society if I had in view any object subordinate to this.

That we may speak right and be understood right, that we may labour right and stand right in the public estimation, it is important that we should *start right*. I have written the resolution which I have the honour to offer for this very purpose. We regard slavery as a civil institution, regulated by the laws of the States in which it exists. It is no part of our business to interfere with these laws, or with the rights and interests of any body. The society has never interfered with slavery in any way. It has rigidly adhered to the line of operations laid down in its constitution. It stands aloof from all agitation—it leaves the laws and institutions as it finds them.

In view of all the agitation which exists in the United States on the subject of slavery the society has gone and still goes steadily onward in its gentle, constitutional work ; labouring, however, under great embarrassments, having been opposed both by the North and South, chained as it were at every step, by the influences of fanaticism on the one hand, and by the ultra slavery notions, that the negro cannot, under any circumstances whatever, be elevated, on the other.

Here then, we stand bound by the very constitution of the society, not to interfere with the relation of master and slave, in any way whatever. Leaving all civil questions to the persons and powers to which of right they belong.

With this reservation, this definition of our policy and purposes, I am ready to go with the best and the foremost in all wise and prudent efforts looking to the welfare of the African race ! And there has never been any scheme proposed which promises as much as this society does. I go for it with all my heart and all my influence.

If we look at the missionary character of the society, we are persuaded it is doing a work for Africa which cannot be done in any other way. If we look at its social influence, we see it doing for the coloured people in this country and in Africa, what can never be done otherwise. If we look at it as a civil institution, or rather as aiding the coloured people from a political state, we behold through its agency a new Republic, prosperous and happy ! There is a grand exhibition of what this society has done, and can yet do ! I would that the United States government had been the *first* to step forward and acknowledge Liberia as an independent political empire in the world !

When the American citizen looks abroad over Europe and Asia, he finds people standing as high as the highest in the list of this world's worthies, who can know the African as a man, as a man made in the image of his

Maker; finds Governments than can acknowledge the Republic of Liberia as a fellow among the nations, entitled to the favour of the list; and shall we, because we have inherited a social evil connected with this race, shall we, a people who have spread out, from settlements on the Atlantic, to the shores of the Pacific, shall we be intimidated by this social evil at home, and therefore shut out the light which shines from that lone star on the African Coast?

Whatever the political excitements of the day may be, and however fiercely the contest may be waged, looking upon the dark and gloomy picture, every one who sympathizes with the American Colonization Society, may know and feel that he can respect the rights of every American citizen, and yet each man in his own home can labour for the improvement of the coloured race, for their restoration to freedom, their social elevation and civil independence!

What Northern man can see the degraded condition of the free people there, and not feel that their degradation is partly his own responsibility? And seeing this, who will shrink from doing all in his power for bettering their condition?

Whatever others may do, I am determined to labour on for this cause. Those who have gone before me, have set me a noble example. Maryland stands pledged to this work. Maryland in Liberia is a flourishing colony, planted by an appropriation by the Legislature of Maryland, with Maryland people, and to the honour and glory of the State! I am proud to stand here and tell of what my State has done, to mention her annual appropriation of \$10,000 to the Colonization Society of Maryland—and I wish every State in the Union would do the same! Where is the difficulty? The States have no doubtful powers. At home they are sovereign, they can do what they please. If the free people are a tax, they can help them to a place where they will be MEN. If these 30 States were to vie with each other in this noble work, they would give a practical illustration of this question—a practical demonstration of the success which may be enjoyed!

If we pass now to consider the condition of the African race even in the free States, and to inquire what can be done for them, we shall make the discovery that they are going down lower and lower; even in New York, where so many spires point to Heaven, and such beautiful evidences of civilization smile upon us, who can deny that the race has gone down year after year, politically, socially, and in numbers. On them rests a moral misfortune; there is no power at work to remove it. There is not a citizen of that State that can look at home and not feel and see that the very nature of things is driving the African race down into material misery—hope is gone, and fate rests upon them. And yet in this race, when they are cared for, and placed in different circumstances, hope springs up, and life assumes new worth. We then can help them. The free race are in our power.

May I not ask this assembly, may I not ask all here, and every where, who are in the habit of giving, if the charity that is the most pressing, is not that which is presented by this state of things?

I wonder when I see the American people nursing and caring for the Indians in our midst, and the American Legislature making immense appropriations of money to transport them beyond our borders, carrying them away to the beautiful prairies of the west, removing them from contact with our own people, furnishing them with provisions, schools, printing presses, books, bibles, teachers, the plough and the anvil: when I see our government for these purposes appropriating hundreds of thousands annually, to elevate this race, I wonder why they should do less for the African race.

We have federal power in the one case, why not in the other? Does not philanthropy in the one case call as loudly as in the other? Why then should we not carry them and theirs to the land of their forefathers? This is a work of the nation in which all may unite.

One word more and I have done. Before our revolution there were men who worked out that problem. They saw that this continent would all be needed for the Caucasian race. They prayed that the slave trade might be stopped then.

May we not feel in looking back and say, would that it had then been stopped? Shall we not now do all that we can to repair the wrong? Shall we not labour on to relieve ourselves and our children from the evils which have followed!

A suggestion has been made, which it becomes us all to heed, which should be remembered by all those who manufacture public sentiment;—would the condition of the colored race be less wretched if the American Union did not exist? Would they be benefited by the dissolution of this Union? They now feel a sense of security wherever the star spangled banner floats! Does any body believe that were we scattered asunder they could be better situated?

These reflections no man ought to lose sight of! Every man, of whatever color, owes to this Union a responsibility great beyond whatever he has conceived of! By upholding and aiding this Society in its great and benevolent work, he may exert an influence for the perpetuity of the Union not possible in any other way.

Let then the rich here pour in their abundance, and the poor give of their poverty! We perceive by the Report that a great work needs to be done this year. It cannot be done without means. The resources of the Society ought to be greatly enlarged. The whole country ought to rise and pour into the treasury until the hand of kindness and aid could be given to every person who wants to go to Liberia!

“Whereas the institution of domestic slavery in the United States exists as the creature of local municipal law, so recognised and respected in the Federal Constitution; Therefore,

“*Resolved*, That in all action affecting this institution in its social or political aspect, the American citizen and statesman who reveres the Federal Union has imposed upon him the most solemn obligations to respect in spirit and letter the authority of such local and municipal sovereignties, and to resist all aggressive influences which tend to disturb the peace and tranquility of the States, that may have created or sanctioned this institution.

“*Resolved, further*, That the efforts of the American Colonization Society to facilitate the ultimate emancipation and restoration of the black race to social and national independence are highly honorable and judicious, and consistent with a strict respect for the rights and privileges of the citizens of the several States wherein the institution of slavery is sanctioned by municipal law.

A CONVERTED TURK.—An interesting incident was stated at the last monthly meeting of the New York Bible Society. A native Turk, now residing in this city, who had been educated in the Mahommedan faith, had applied to the distributing agent for a copy of the Holy Scriptures; an Arabic Bible being placed in his hands, his eyes glistened with joy, and he received the precious gift with much apparent delight.—*Church Advocate and Journal*.

WEST AFRICA MISSION.

(From the Church Missionary Record.)

SIERRA LEONE.—*Aspect of the Country—Increased Salubrity.*

The society's operations within the colony have now been carried on without intermission for upwards of thirty years, without reckoning the long period during which the chaplaincy of Freetown was held by the Rev. Messrs. Renner, Nyländer, &c. The extent of the colony is limited, its extreme measurement being about twenty-five miles by fifteen. Its importance, however, as a key to the interior, and a nursery for future African teachers of their countrymen, is now too well appreciated by all who take an interest in Christian missions to need remark; but of its physical appearance perhaps a less correct idea is prevalent. A tropical country that has become the grave of so many devoted servants of the Lord, hardly suggests the idea of picturesque and mountainous scenery; yet this is eminently the characteristic of Sierra Leone. The Rev. S. W. Koelle writes, on his arrival there at the close of last year—

“The first impression which I received from the scenery of Sierra Leone was agreeably disappointed in a very high degree. Its notoriety for unhealthiness made me picture Sierra Leone to myself as a flat and swampy place, with only now and then a slight elevation; but instead of this, I found it a very beautiful country, whose verdurous mountains and deep valleys may well remind one of some parts of Switzerland, and whose sloping hills cause one to think of some of the most famous agricultural districts in England and Germany. Yet charmed as the stranger may be, at first sight, by the considerable degree of beauty which nature has poured on this country, his first favourable impression will soon be strongly modified, and partially damped, when he finds, on even a superficial examination, that art has done so little, and especially that the hand of cultivation has visited only very limited spots. Much, indeed, remains to be done in this country by agriculture, and the temporal welfare of its inhabitants is consequently capable of considerable promotion.”

The state of things which Mr. Koelle naturally regrets, is, however, a vast improvement upon the past, when the country was entirely covered by “bush,” from which ascended, and hung over the land as a pall, the fatal miasma which consigned the early European population of Sierra Leone to a premature grave. Such has been the blessing of God on even the partial clearing that has been effected, that upwards of seven years have elapsed since the last death among the society's laborers in the mission.

General View of the Society's Labours.

At the present time the mission is perhaps in a more efficient state than at any former period, both as to the force employed, and the results of the labour bestowed. A good general view of the mission is given in the following annual report of the Sierra Leone Auxiliary to the Society, presented to a meeting held at Freetown, Feb. 15, 1848—

“Within the colony there are 120 individuals employed in this mission, including 22 Europeans, of whom 10 are ordained missionaries. These occupy 14 principal stations and 12 minor ones, making in all 26 towns and villages where Christian instruction is imparted, and the services of our church performed.

“The general attendance on the means of grace is most encouraging. Several of our churches will contain 800 or 1,000 people, and every Lord's day morning these are not only well filled, but some of them much crowded.

A large number of the attendants are possessed of Bibles and prayer books, and hymn books, which they have learnt to read chiefly by means of our Sunday schools, and thus are intelligent worshippers in the sanctuary. They are able to appreciate the beautiful services of the church; they can sing and pray "with the understanding," and not a few, we believe, pray also with the spirit.

"The number of those who participate in the sacrament of the Lord's Supper is 1,806; including Bananas and Ricketts there must be about 2,000. These are chiefly liberated Africans—a class of people who have valued the privileges conferred on them by the society, and profited by them, more than any other class in the colony. Regarding the former condition of these persons, and judging fairly of their present state, their moral and spiritual improvement we think is quite equal to what might reasonably be expected. In so large a number, doubtless there are some who are only nominal Christians; but there are many we know who are devoted and exemplary. The power of Divine grace has led many to cast away their idols to the moles and the bats, to sit at the feet of Jesus, and learn of Him. The genuineness of this change has been testified both in life and death.

"In order to lead our converts in holiness, and to improve their knowledge of Divine things, in addition to the ordinary means of grace, they are weekly assembled by the missionary for Christian instruction.

"In addition to the communicants, there are almost as many more who have enrolled themselves as catechumens for baptism and the Lord's Supper. These are also met weekly by the missionaries and their assistants for catechetical instruction. Great pains are taken, and they are greatly needed, to bring their dormant and untutored minds to apprehend spiritual things. We urge upon them to attend our Sunday schools, and to exercise themselves at home, that they may learn to read; and when we meet them in the week, we seek, in the most familiar manner, to make them acquainted with themselves and with God their Saviour. From most of them we require, before they are baptized, as great an amount of knowledge as from the constitution of their minds it seems possible for them to attain; hence some of them are candidates for many years. If we would receive men in their ignorance, we might probably any day double our number.

"There are connected with the mission 17 day schools, containing 1,636 boys and 1,274 girls: total 2,910. Increased attention has this year been paid to the state of our day schools, by the appointment of two clergymen as inspectors, who will every year examine and report upon their state."

To the same general effect Mr. Keolle writes on his arrival—

"I was indeed very much pleased to see that Christianity has already made such a great progress in the colony. The necessity of building new churches and chapels, and of enlarging educational institutions, is certainly a good sign. The crowded churches on Sundays, the fair attendance on divine service on week-days, the hearty and unanimous responses to the prayers, and the attention to the preaching of the gospel, might perhaps afford scope for imitation to many a congregation of the mother church. "Christianity has exercised considerable influence here, and the people conform, in general, to the laws of Christianity as much as in the better congregations at home;" such must be the impression received by a missionary on his first acquaintance with the Christians here."

We now take our usual review of the mission, commencing with the

Christian Instruction.

During the former part of the period of which we are reporting, the institution continued under the care of the Rev. T. Peyton, assisted by Mr.

G. Nicol. On Mr. Koelle's arrival he relieved Mr. Peyton of the charge, and at the beginning of March Mr. Nicol left Sierra Leone on a visit to this country. In October an examination was held, of which Mr. Nicol reports—

“The superintendent examined them for three days on paper, and expressed his general satisfaction with the answers to the questions propounded.”

In consequence of the absence of the principal no fresh students had been admitted, and the number was therefore reduced to three, the youths from the grammar school having returned thither. Of the three, Mr. Koelle writes in March last—

“The behaviour of the students, both in and out of class, has been, upon the whole, quite satisfactory. They are pursuing their studies with willingness and diligence, and I can add, even from my short experience, not without pleasing success. I also trust that a work of grace is begun in their hearts, and am specially thankful when, now and then, I can perceive genuine marks of it.

“With regard to agriculture we have not yet been able to do much. The chief thing was to get the bush cut down, which almost looked like a forest. To effect this, I employed the pupils half an hour every day, and at last, in order to get all the society's property ready for planting in the next rainy season, hired labourers. Being desirous, also, of getting the students into the way of ploughing, I bought a pair of bullocks. The rocks and roots in the ground around the institution are a great hindrance to ploughing, and a still greater, Mr. Beale will remove, by lending us his plough as soon as our bullocks are broken in.”

Ere this, we trust, the Rev. E. Jones has arrived, so that the institution will soon be replenished again with students.

Notwithstanding the utmost exertions of the Rev. J. Beale, the work at the new building proceeds but slowly.

Grammar School.

This school has continued under the superintendence of the Rev. T. Peyton, assisted by Mr. Maxwell, until his departure for England with Mr. Nicol. In January last Mr. Peyton was visited by a serious illness, which deprived the school of his services for a month: with this exception, every thing has progressed most favourably, and the school is full to overflowing. Mr. Peyton writes in March—

“During the past quarter five pupils have been admitted, and three have left: one has been appointed schoolmaster at Waterloo, another to a similar office at Hastings, and one is with Mr. Ashwood on trial to be trained for medical practice. The number now in the establishment is 54; of whom 21, including those on trial, are supported by the Church Missionary Society, 6 by the African Native-Agency Committee, and 27 by their own parents and friends.

“During the past year the sum of £117 14s. 3d. has been received for pupils in the school, and paid to the society; in the first two years the sum received was £152, so that in the last year there has been an increase of £41 14s. 3d.

“The plan of instruction, and the course of study, have been, in the main, the same as those stated in the last report; but in consequence of my illness the order of the school has been disarranged, and the progress of the pupils considerably impeded.

“It gives me pleasure to state, however, that the half-yearly public examination, at the close of the last year, was respectable, which is enough

for me to say. The students were examined three days in writing, and on one day there was a *viva voce* examination in the presence of their parents, a few of our missionary friends, and a number of other gentlemen. The following were the subjects of examination—English grammar, writing, mapping, geography, bible history, practical mathematics, and the fourth book of Euclid, and Grecian and Roman history. In Latin they were examined in Cæsar's Commentaries; in Greek, in Xenophon's Anabasis and a part of the Acts of the Apostles. His excellency, the governor, gave me £5 for premiums, and his honor Chief Justice Carr £3, to be laid out in useful books, and given to those pupils who had made the greatest progress in the subjects enumerated in the examination papers, which were submitted to his excellency for inspection.

"The number now studying Greek is 23, and Latin 13. The works which they are reading are, Greek—Xenophon, the Acts of the Apostles, the *Analecta Minora*, and the *Delectus*; in Latin—Cornelius Nepos and the *Delectus*. The behaviour of the students has, on the whole, been very satisfactory. Two of the junior pupils have applied to be admitted to the class of candidates for the Lord's Supper, and two of the seniors have been received as members of the mission church by the Rev. J. Beale."

Regent Square Sunday School.

At the same period, Mr. Peyton reports of this school—

"The Sunday school is in a very encouraging state, and the work of scriptural education is steadily progressing. The number on the books is 324—81 women and 243 men—of whom 256 are reading the Scriptures; a larger number than at any previous period since the school has been opened.

"Up to December, 1817, the catechetical lecture was given from a chapter of one of the gospels; but as the higher classes had considerably advanced in scriptural knowledge, I was led to lecture in the Sunday school from the second lesson in the evening service. I rejoice to say, that, notwithstanding the inconvenience of having so large a number of people brought together in a dwelling-house every Lord's day, we have often experienced in this school refreshing seasons from the presence of the Lord."

Female Institution.

This school has been removed to Kiskey, the house at Freetown, in which it was held being needed for the residence of Mr. Ashwood, the medical adviser of the mission. Miss Hehlen has continued in charge of the school, but has been hindered by her own ill health. With the general state of the school she expresses her satisfaction, and in her journal the following interesting entry occurs—

"Feb. 2, 1818.—To-day, after the lesson in religious instruction, all the children came to me, humbly asking whether I could not give them a secret place wherein to pray and meditate by themselves. Small as our house is for a family of seventeen persons, I found a little place. May the Lord pour out upon them and all of us the spirit of prayer!"

For our young readers we make one more extract from Miss Hehlen's journal—

"Dec. 21, 1817.—This evening we celebrated Christmas Eve. The bell having been rung, all the children assembled in the parlor, and great was their joy to find, under an illuminated Christmas tree, some presents for each of them. It was affecting to see the eyes of all fixed on this tree; at first they could say nothing but "Oh! oh! how beautiful! We sang some Christmas hymns, and I related the history of the day, and asked the chil-

dren some questions about it. I was much pleased with their answers. All hearts joined in prayer and thanksgiving to our Heavenly Father for sending His dear Son to us miserable sinners. With the beautiful hymn, "All the world give praises due," we closed the blessed evening."

It is hoped that more may yet be done for the education of young females, the subject having lately received special attention.

(From the Colonization Herald.)

LAND OF MY FATHERS.

Land of my fathers! far o'er the ocean;
Land where delusion hath spread its dark shade;
Princes are calling with heartfelt emotion,
Heralds of Zion come lend us your aid.

Long hath the arm of oppression enslaved thee—
Long hast thou coveted pinions to soar;
God in his Providence now sends to bid thee
Rise, for thy foes shall oppress thee no more.

Land of my fathers! though all should forsake me,
Kindred and friends I will cheerfully leave,
Christ my Redeemer hath bid me awake thee
And tell thee of Him, who is mighty to save.

Land of my fathers! awake from thy slumber;
Bow to the sceptre of Him from of old;
Love Him till thou shall be classed with that number
In heaven so infinite, it ne'er can be told.

The above was written by a coloured youth in Baltimore, and furnished for the Herald by Mr. Crane.

Another Missionary Fallen.—We regret to learn by letters received in this city from Rev. John Leighton Wilson, that Mrs. Mary H. Griswold, daughter of Mrs. Hardcastle of this city, who sailed hence about a year since for the Gaboon mission, on the Western Coast of Africa, died at that station on the 31st of January last, of a malignant fever.

In a religious view, the aspect of the mission at the Gaboon station is highly encouraging. A revival of considerable power has occurred, and a goodly number of conversions have taken place.—*N. Y. Jour. of Commerce.*

No Licenses in Boston.—The Boston Traveller states that the subject of granting Licenses was brought up before the Mayor and Aldermen one day last week: "and after a protracted discussion, in which His Honor the Mayor defended the views set forth in his Inaugural Address, with as much ability as the case admits, the Board of Aldermen *unanimously* voted against Licenses—the vote of His Honor being the only one in favor!"

The Mayor, it appears, must preserve his consistency, and defend, as well as he can, the views unfortunately expressed in his Inaugural; but neither his position or his arguments avail to win a single other vote to keep his own in countenance. He is left alone in that "glory."

It may be that those of our fellow citizens who have had Mayor Bigelow's pro-license argument thrust under their noses in the newspapers, will learn, through the same medium, how lighter than vanity that argument appears to the author's associates.—*Boston Paper.*

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it at its fair value. The company now own one vessel, the *Liberia Packet*, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, for capacity of casks,	04
for other packages, per cubic foot,	25

Passage and freight, when not consigned to the Agents, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,
Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MAY, 1849.

Vol. 4.—No. 23.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE ABOLITIONISTS.

WE have ever made it a rule to keep the subjects of slavery and the organized Abolition societies of the north, entirely out of our pages, feeling that we have little to do with either, directly, and well knowing that no good could result from their discussion. But, the attitude assumed by the abolition party, of deadly hostility to the colonization scheme, manifested by most violent attacks from all its printed organs and associations, induces us, at least, to acknowledge the compliment, not however to repay in the same kind. We know, that, the majority of the colored people of the U. States have ever been opposed to colonization in Africa, we know that most of them opposed it in the outset and denounced the scheme. Against this prejudice and opposition, the Colonization Society has had to labor from the very beginning. We well know, that, at one time, when the society became involved in pecuniary difficulties, this clamorous opposition, from the very people it was endeavoring to advantage, had nearly broken up the organization, and we are confident, that, the existence of a colony on a barbarous coast, needing enlargement and protection to guarantee its permanency, was the main cause which induced its wearied friends to persevere in their exertions. It was then, that the genius of abolition triumphed, that its high priest, Garrison, with demoniac glee, pronounced its funeral oration and nothing remained but for the disorganizers to run riot through the land. Yet the time-worn and wearied Colonizationists labored, pleaded, entreated, not only with friends but foes, the pittance was begged, from door to door, to transport the freed captive to the land of liberty; the toiling colonist gradually saw brighter prospects in the distance, felt new hopes and aspirations rising in his heart; a second generation, whom the marks of servitude never deeply impressed, appeared on the scene of action, and the poor, despised, calumniated colony becomes

A FREE AND INDEPENDENT REPUBLIC.

Making all allowance for prejudice and chagrin at the success of a scheme which they had denounced, we would have supposed, that, clamor and opposition would have subsided into an undertone of grumbling, if not entire silence. But not so. The fact that colored people have founded an inde-

pendent sovereignty on the coast of Africa, that the governments of Europe recognise it, is utterly abhorrent to the *free* colored people of these United States. The annunciation of the fact is a signal for a renewed attack upon the Colonization Society, its allies and supporters and upon the officers and citizens of the Republic of Liberia. The war has been waged most fiercely for the past year, a war unparalleled, at least, in choice of weapons: not a war of *Barricades*, but of tirades and abuse, of imprecations and curses. The whole vocabulary of scurrility embracing Ernulphus' curse and Billingsgate seem to have been exhausted. The whole strength of the party, with every Balaam of his ass, has been impressed into their service to "curse me this people." But what avails it to "Curse, whom God hath not cursed, or defy whom the Lord hath not defied." The Colonization scheme we believe to be of God, so far as any scheme, left to human government and control, can be of God. We believe it originated from the best impulses of humanity, and the commands of God, to bind up the broken hearted and set the oppressed free. It was the ultimate and choice plan of those, who, had long meditated upon the ways and means to improve the condition of a suffering and oppressed race; and those who fight against it, we believe, "will be found even to fight against God."

We make these remarks, as introductory to the following extracts from an abolition paper. We had preserved a series of clippings of this character, for the past six months, intending to devote a whole No. of the Journal to them, but conclude upon reflection, that, the two following will suffice. We have omitted all of a general character, filled with violent denunciations against the founders and supporters of the society, and declamations as to the diabolical character of the scheme, "its origin in hell," &c. &c. Our object being, merely, to show our readers, who seldom see an abolition paper, the manner, in which colored editors speak of their Liberian brethren, (excuse us, Liberians.)

The first article we will introduce is an editorial of the North Star, signed M. R. D. which we believe indicates, that it was written by one of the editors, Dr. Delaney, a colored gentleman.

"**LIBERIA.** This country, originally comprising a tract of land obtained by the colonizationists of the United States, especially for the expatriation of the free colored people from their native land, on the west coast of Africa, may now be regarded as an independency, relatively, according to their own declaration. This infant colony is composed entirely of colored people, not exceeding five thousand in number, and however unfavorable the location, geographically considered, situated as it is, about the sixth degree of north latitude, might become a place of note and interest, had those into whose hands the destinies of the nation have fallen, been composed of a different material, morally and qualifiedly.

"In speaking upon this subject, we have no sympathy with the degrading, expatriating, insolent, slaveholding scheme of American colonization, but look upon Liberia, in its present state, as having thwarted the design of the original schemers, its slaveholding founders, which evidently was intended, as they frequently proclaimed it, as a receptacle for the free colored people and superannuated slaves of America; but we view it in the light of a source of subsequent enterprise, which, no colored American should permit himself to lose sight of. This being understood, we shall proceed to review the

character of some of her prominent citizens, in doing which, we shall select the two heads of government, executive and judicial.

"Judge Benedict, chief of the supreme judicial department, whatever may be his literary qualifications, (which, to say the least, are of questionable repute, though perhaps the best that could be obtained, and equal to the emergency), is a person of no force of character or fixed moral principles. His wife, having been purchased by himself, who, according to the barbarous customs of the south, held a bill of sale against her person, finding a just cause for refusing to him the affections of her bosom, he sailed to Africa without her, where he again endeavored to win her affections to him; but this she refused, unless he agreed to separate his attachment to one who then, and for years before he sailed, which was not discovered by her previous to this time, had occupied the place of violator of her conjugal rights, and impious defiler of her sacred chamber, and who now had claims upon him as strong as the partner of his bosom."

There, if this last sentence and the "qualifiedly" at the end of the first paragraph, does not indicate the fitness of Dr. Dulaney to judge of the "literary qualifications" of Judge Benedict, then pray who is? The writer proceeds—

"On the peremptory refusal of his wife to live as the partner of her divided affections, he, (it is said), actually attempted to sell her to the first purchaser, trader or not, for any purpose for which a slave trader might obtain a female slave, offering the bill of sale through his southern agent, the attempt at which so aroused the southerners of her neighborhood, that they immediately interfered—slaveholders, themselves interfering, who brought to their aid and assistance Judge Berrien, who indignantly opposed the act as being inhuman, though probably had it been any other case than an attempt by a husband to sell his wife, the judge, if never before, at this time was certainly a just judge, would have justified the act. And this man Benedict, guilty of the attempt to sell his own wife into hopeless servitude, is an expounder of the law, and a moralist—a minister of justice, and *model* man of Liberia! The better feelings of our nature recoil at the idea of the toleration of such a wretch in any capacity wherein pends the responsibility of our destiny, or hope of our elevation."

Now we call that pretty strong talk, especially, when based upon the ("it is said") in the second line of the first paragraph of the foregoing, (the parenthesis is his own.) It can hardly be supposed that a sane man, with a conscience, to boot, could pour such a calabash of venom upon the head of a *brother*, based only upon a mere *on dit* of the gossiping world. It is almost needless to say, that, no one, who knows Judge Benedict, will give the charge the least consideration.

But the main object of the Doctor seems to be, to show up President Roberts, and unfortunately for the President, his own sign manual is conclusive evidence of his guilt.

"But our intention was more particularly designed to call attention to the course pursued by J. J. Roberts, reputed president of the new republic, and who, for many years previous to the independence, held the official station of agent of the American Colonization Society, and governor of Liberia—a man whom the colonizationists and slaveholders in the U. States extolled to the skies—even that venerable slave-breeder and pre-eminent negro-dreader, the thrice honorable and thrice unlucky Henry Clay, pronounced to be equal to the most eminent of the executives and statesmen in our country.

"A person receiving such high elogium and commendation, would at least be expected to possess, and in his official intercourse especially, to manifest those elevated and ennobling traits of character—a high degree of self-respect, and a high sense of the importance of his position—a demeanor and dignity of purpose commensurate with his station as the executive of a free, sovereign independency, and honorable to the nation whose representative he is. This could at least have been hoped and expected of Roberts, whatever contempt we may have entertained toward him as a fawning servilian to the negrophilizing colonizationists.

"This we were forced to expect of him, before we could conceive the idea and admit of his fitness for the station he occupied. Whatever prejudices we may have entertained toward him, after the declaration of independence of Liberia, we felt charitably disposed, and endeavored to make ourself believe that Roberts accepted of the position from the American colonizationists through policy, accepting of their patronage only until a favorable opportunity would ensue for the honorable establishment of a free, independent sovereignty. No one conceived for a moment that Roberts desired degradation, nor would voluntarily solicit submission. Contemptible as we conceived him to be, we never dreamed of the extent of his miserable, crouching baseness.

"Immediately subsequent to the independence of Liberia, either for the want of proper qualification on the part of others, or the result of his own political intrigue—most probably the latter—Roberts, though president of the republic, received the appointment by his country of envoy extraordinary, minister plenipotentiary, and commissioner, to negotiate with England, France, Prussia, and other governments, discretionary with himself, for a recognition of the independence of the Republic of Liberia, at present the last of republics, in the order of their sovereign establishment, and though the smallest, weakest and poorest, we are in hopes that it may yet become the greatest, strongest, and wealthiest on the globe.

"Roberts, in his mission to England, met with great success, having treated with Lord Palmerston, receiving many government favors at his hands. In France he met with a like success, with marks of distinction and attention due his rank. Many of the foreign ministers of different courts, much interested themselves in behalf of president Roberts, promising to do all they could with their governments to facilitate the objects of his mission.

Though up to this time, Roberts had been ignorant of the importance of his position and the destiny of his people—though for years he may have existed merely by sufferance, as the servile minion of the misanthropic Colonizationists of the South, and pro-slavery Colonizationists of the North, now that a new arena had been opened to his vision, a new field of action presented itself—an interest of sea and land, having called him into active service, where he stood unfettered and disenthralled, having cast off the menial garb of a slave, posted with the dignity of true manhood, clothed in the paraphernalia of a nation's representative, and armed with the proud panoply of a freeman's rights—these, the new scenes around him, this, his new and elevated position in the world, were, had he been susceptible of it, sufficient in themselves to make him sensible of the respect due to his people, if not his own importance as an equal.

But instead of that manly, dignified, statesmanlike course, such as became a Minister of State, his very first act after the marked distinction and distinguished favors received at the hands of governments and statesmen, is an act of the most pitiable degradation, the most blasting reproach and civil outrage upon his people, that was ever perpetrated by a mendicant.

Like the slave, "cap in hand, obedient to the commands of the dons who

employ them," bidden on an errand of his master, President Roberts no sooner concludes the business of his mission, a knowledge and official account of which was alone due to his own government, but he writes to A. G. Phelps, a Colonizationist of the United States, giving him an official report of his proceedings as the Minister of Liberia, an independent nation! If ever the curse of slavery were manifest in the character of man, it has fully exhibited itself in this man Roberts.

The degradation to himself might readily be extenuated, the act being strictly in character with the man; but the insult and disgrace meted to his people should not find palliation in his plea of ignorance. Not content with the stigma thrown into the face of the Liberians by his first report to Phelps, but adding aggravation to insult, promises that so soon as he arrives home to give him "a full and elaborate report" of all his doings.

Here, faithful to the trust reposed in him by his American white masters, this man Roberts discards the people whom he feigns to represent, considering it a condescension so to do, spurns at the idea of reporting to them the result of his mission, but as a serf to his lord, considers it an honor and special privilege to submit his doings first to a white man; hence, that malignant libeller of our race, A. G. Phelps, was selected and reported to over the heads of his country and people.

The acts and conduct of Roberts have a bearing not only upon the Liberians as a nation, but upon the whole colored race in America, since having descended from the American colored race, whatever marks the course of progress in his present position, will be seized hold of by the slaveholders and their abettors, as true evidence of the American colored man's character and susceptibility. Hence, we protest against his whole course in regard to his agency and intercourse, either directly or indirectly, with the Colonizationists, especially this crowning act of baseness and servility, in reporting his official doings to A. G. Phelps, a private white man in the U. States, instead of his country; averring, that do his government or the national council not impeach him for this act, they are unworthy of freedom, and only fit to be slaves."—M. R. D.

There, President Roberts, you seem to be pretty much used up, and we much doubt if you'll ever venture to write another letter to Anson G. Phelps, Esq.

Can our readers conceive, that the above tirade of abuse, malignity and falsehood was induced by the private letter of President Roberts published in our January No? It is generally known, that, Mr. Phelps invited Mr. Roberts and family to make his house, in New York, their home, during their recent visit to this country; and that the invitation was accepted. The letter, it will be recollected; was that of one gentleman to another, entirely unofficial, merely announcing his success in effecting the objects of his mission to Europe, expressing his obligations to Mr. Phelps for his kindness to him, and tendering his regards to the various members of his family. Further explanation or comment is unnecessary.

We close our extracts by giving an account of the opening of a "great Anti-Colonization meeting" held in New York on the 23d ult. for the avowed object of informing the people of England that the colored people of the United States do not wish to go to Liberia, &c. We shall only extract the speech of the chairman, in order to correct the misrepresentations therein contained, as we happened to be present on the occasion alluded to.

GREAT ANTI-COLONIZATION MEETING IN NEW YORK.

A large and enthusiastic meeting of the colored citizens of New York, was held on the evening of Monday, April 23d, and continued on the following evening, for the purpose of expressing their views respecting the Colonization Society, and a Mr. Miller, an agent of that Society now in Great Britain. The Anti-Slavery Standard has a phonographic report of the speeches delivered that evening, from which the following are extracts. We regret our inability to publish the proceedings entire.

Mr. J. W. C. PENNINGTON, on taking the chair, stated the object of the meeting in a short speech. After thanking the meeting for the honor done him, he said—

Early in the summer of 1848 our attention was attracted by certain movements of a few prominent Colonizationists in and about the city of New York. The arrival of His Excellency, J. J. Roberts, Rev. Beverly R. Wilson, William Russell and others from Liberia, was the occasion of this new effort. Several public meetings were held. At those meetings the President of Liberia and his associates united with Colonizationists, eulogized them for past success, praised them for present fidelity, and also blamed the colored people for withholding their confidence from them as a class. The last meeting of their series was held in the Broadway Tabernacle sometime about the latter part of July. There was a respectable attendance of the colored people of this city, who attended on invitation by public notice through the daily papers; but they found themselves grossly insulted by the Liberian delegation who reproved us in the most sarcastic terms for daring to love our native land. They were backed up by Elliot Cresson, Esq. who presided over the meeting, and by J. B. Pinney, who acted as a sort of master of ceremonies.—So outrageous were the insults offered to the feelings of the colored portion of the audience, that several of them felt called upon to protest against the uncourteous allusions and insinuations of the speakers. But how were they received? The Rev. Mr. McLean the Secretary of the Colonization Society, and if I am not mistaken, the gentleman who acted as chaplain of the meeting said to a colored minister who had made his way to the stand to reply: "You have no right to come here and interrupt our meeting." Elliot Cresson, the chairman, said "There is a meeting appointed for your people to-morrow evening at the Abyssinian Baptist Church."

At the meeting held in the Abyssinian church one alarming fact was elicited namely, that the accredited commissioners of the republic of Liberia were securing to the American Colonization Society by treaty, the control of their public lands out of which new States are to be formed.

The time has come when we must commence and fight the old battle over again. That battle, I mean the history of which is given in one part of Garrison's Thoughts on Colonization—the part comprising the voice of the free people of color. And I hope this will be one of a long series of meetings that shall be held in different towns and cities in the Union to give expression to the sentiments of the free people of color in relation to the American Colonization Society. If the Rev. Mr. Miller has been representing your sentiments truly and faithfully, by telling the British nation that you are ready and willing to go to Liberia, then let it stand so, and let it be endorsed to night by resolutions. But if it is not so, then say by your resolutions that such representations are untrue. (Applause.)

Now we take rather a different view of the transactions, above referred to, from Mr. Pennington. In the first place, the only insult offered to the colored people present, was a complaint by the speakers of the treatment they

had experienced from the colored people in this country, and for evidence of this we have only to refer our readers to the foregoing attack on President Roberts and Judge Benedict. As to the treatment the "colored minister" received, "who had made his way to the stand," we considered it altogether more courteous than any one could reasonably expect who had placed himself in that position, uninvited. The meeting was called, through the public papers, expressly to hear the speakers from Liberia, and not for abolition discussion. Of this, the Rev. Gentleman, (Mr. Pennington himself we believe,) was very civilly and politely informed when he "made his way to the stand;" but he persisted. The chairman begged him not to interrupt the regular proceedings of the meeting, yet, much to our astonishment, he was allowed to proceed until the audience gave unequivocal demonstrations of dissatisfaction, when the chairman told him, with proper firmness, that he must cease.

The "alarming fact" of which the gentleman speaks, elicited at the meeting in the Abyssinian church, was, that the commissioners on part of the Government agreed that certain portions of the public lands should be reserved for new emigrants, the particulars of which arrangements have been published in all the Colonization papers of the country. Much credit is, therefore, due to the abolitionists for their ingenuity in *eliciting such facts*.

We, are not sure that our readers will not demand an apology, for the *expose*, we have thus made of abolition literature, but as we said in the outset, we wished to show them how we were treated by this amiable party.

Another reason, we wished our colored readers, (and we believe there are many,) to see what *file leaders* they were following. Is it to such men, as pen the above paragraphs, that you look for articles of faith? Is it to such tirades of abuse and falsehoods, that, you owe your prejudice against the scheme of African colonization?

(From The Christian Mirror)

The following contrast is drawn by the Journal of Commerce, apparently after personal observation of the parties thus related. We suppose, notwithstanding the caption, and the first sentence, that the comparison embraces only the Garrison wing of the Abolitionists:

ANTI-SLAVERY SOCIETIES.—The friends of these Societies do not seem to increase nor diminish very much. Fanaticism gains few converts after its out-break, and men cling to error with great tenacity after having once adopted it. A greater contrast, or one more completely satisfactory to the minds of good men, could not be found, than is exhibited by a comparison of the meeting of the American Anti Slavery Society with that of any one of the great Societies of the Christian Church. In the former, nothing was heard but denunciation of all that is good and pure and peaceable, and all that men and children have been taught to reverence; in the latter, the mild and holy doctrines of evangelical truth. In the former, undisguised and self-vaunting hatred to all men save one small class; in the other, peace and good will and love to all. In the former, each man vies with each in seeking opprobrious epithets and foul language to heap upon those who think differently from himself; in the latter, the golden rule of kindness and fervent prayer for those that err. If a man could possibly withdraw himself from the matters in controversy, and take a position as an impartial judge

to decide on the merits of their case by the tone and manner of the advocates, he could not long doubt. It is notoriously characteristic of the Abolitionists proper, that they give no man credit for sincerity. Calm argument is unknown to them, and Wm. Lloyd Garrison, Parker Pillsbury and others, are better known through their acquaintance with the vocabulary of Billingsgate, than in any other way. "Each man is his own vernacular," was the witty exclamation of the latter when he was loudly hissed on the stage. His audience were startled at the boldness with which he avowed that the language he was then using, (and which justly called forth the indignation of the respectable portion of his hearers,) was his own vernacular!

Wendell Phillips, the finished orator and advocate has already learned that the course pursued by his fellows is at once low and ineffectual. With the true perception of the gentleman, he, in his late speech, rose above the vulgarity of the man who preceded him, and gained the undivided attention of his audience. He has learned that denunciation will not operate, and he now resorts to argument. With what success, we leave those who heard him to determine. In our view his speech was a signal failure, and he seemed to feel it so. Twice or thrice he hesitated and stammered, as we have never before known him to do. Let us then ask, whether, in a comparison of the efforts of these men on Tuesday with the efforts of the Seamen's Friend, the Tract, the Home Missionary, and other Societies, they, or the latter, give best evidence of being in the right, and the best promise of ultimate good. One thing is certain. Until Abolitionism becomes decent and gentlemanly, and models itself somewhat after the ways of the Christian world, it will meet with contempt instead of sympathy.

[From the Journal of Commerce.]

THE SLAVERY QUESTION.

We copy with great pleasure the following remarks from the New York Observer of the present week. The spirit of them is so different from that of most articles which we meet with in northern papers of late, that, coming from a widely circulated and influential religious journal, and from an editor (S. E. Morse, Esq.) who with a christian heart has studied the subject of slavery in all its bearings more thoroughly than almost any other person within our knowledge, and who is accustomed to form his judgment deliberately, carefully, candidly, and in view of all the considerations pertaining to the case,—that we cannot but regard them as of real interest and importance. In the view we have taken of the subject in its present bearings and relations, as affecting not only the welfare of master and slave, and the prosperity of the Union, but even its existence, we have found ourselves almost alone; and if we cannot add, with old Elijah, "they seek my life," we can at least say that by our course in this matter we have brought upon ourselves, from certain quarters, no small measure of abuse. But when did ever a man oppose the current of public opinion around him, on a question where it was active and strong, without finding his integrity assailed and his motives impeached? It is a matter of course. Although it is always more pleasant to float with the current than to struggle against it, yet a conscientious man, who acts upon conviction, after using his best endeavors to understand a subject and his own duty, cannot be swerved from his course by any such considerations. To us the case is a plain one; and has become more so by the lapse of time. When the discussion began, it was not quite certain that the people of California and New Mexico, on being admitted into the Union as States, would repudiate slavery. But in regard to California, there is not now the slightest peradventure; nor scarcely any in re-

gard to New Mexico. Under such circumstances we say, that to force the Wilmot Proviso through Congress, against the unanimous voice of the slaveholding States, if not against the spirit of the Constitution itself, would be a wanton trifling with the feelings of our brethren of those States, and with the harmony of the Union, and therefore with the dearest interests of the country, of freedom, and of man. Let the Proviso alone, and all will be well. The harmony of the Union will be preserved—the shame and infamy of an open rupture will be avoided—while yet the *object* of the Proviso in regard to slavery in the new Territories, will be fully accomplished. It will not be accomplished *by* the Proviso, but without it, and in spite of it. There is nothing for us to do on the subject, except to empower the people of the new Territories to act for themselves—to form constitutions preparatory to their admission into the Union as States. This is provided for by Mr. Douglass' bill now before the Senate, which we sincerely hope will be adopted at the present session.

“We devote a large space in our columns this week to the addresses of the Southern Convention on the slavery question. The subject has now become deeply interesting, and, in the view of some, threatens the stability of our happy Union. It is time, therefore, that all who love their country should reflect seriously and prayerfully upon it, and speak and act as becomes Christian patriots. Our own views on the general subject have been frequently given; but we regard this as a proper moment for referring again to those considerations which should induce the North to avoid all action and language in reference to slavery, which will unnecessarily irritate the South. Among these considerations are the following:

“1. *Our Southern brethren are not responsible for the origin of the evil.*

“Slavery was forced upon the American people by Britain, to gratify her vile lust of gold, in opposition to the entreaties and remonstrances of the wise and good in every part of the land, and in every period of its colonial history.

“2. *It is not easy now to get rid of the evil, suddenly.*

“Slavery is the fundamental law upon which all the political institutions of the South have been based from the beginning. That law was established by Britain at the very commencement of the political existence of those communities. It gave to the white man despotic power over the negro. It constituted the whites a privileged class—the aristocracy of the land. The abolition of slavery in the South, would be, in other words, a voluntary surrender by this aristocracy, of the power and privileges which they hold under the ancient law of their country. Ought we to be greatly surprised, if this surrender should not be made suddenly, even though demanded by public sentiment in the North, and in every other civilized country on the globe? Where, in history, is there an example of the surrender by an aristocracy of their ancient powers and privileges, however exorbitant and oppressive those powers, and however earnest the demand for their surrender, when that demand was not backed by a competent physical force. No one wishes to see slavery abolished in the South by physical force, and without physical force, it would be a moral miracle if it were abolished suddenly. We must not be too impatient.

“3. *Our Southern brethren have done more to get rid of the evil than could have been reasonably anticipated.*

“When we reflect upon the demoralizing character of slavery, and the obstructions it opposes to all improvement, physical, intellectual and moral, we are prone to think at the North, that there can be nothing good in a community where such an institution exists. The census of 1840, however, shows that there are, as the result of voluntary emancipation, in little

Delaware, 14,000 free blacks, or more than five-sixths of the whole negro population of that State; in Maryland, 62,000 free blacks, or nearly one-half of the negro population of that State; in Virginia, 50,000 free blacks; in Louisiana, 25,000; and in all the slaveholding States, 215,000 free blacks, whose value as slaves, at the moderate estimate of \$500 each, would be more than \$100,000,000!—more than the boasted £20,000,000 which Britain paid for the emancipation of her West India negroes!—more than the aggregate of the State debts of the whole slaveholding section of the Union! This vast sum is the voluntary sacrifice made by Southern slaveholders on the altar of anti-slavery feeling and principle! In making it, thousands of noble-minded men have reduced themselves from affluence to poverty. One would think that such men could be safely trusted with the management of the anti-slavery cause in their own States.

“4. *Christ and his apostles did not denounce or irritate the Slaveholder.*

“They lived and preached in countries where the law gave man despotic power over his fellows, but they did not denounce the law or the men who held power under it. They did not require the despot to abdicate, or the slaveholder to emancipate his slaves, without regard to consequences. Paul did not aid and abet Onesimus in his escape from his master; nor did he threaten to cut his connection with the master, if he continued to employ the labor of the slave. He used no harsh epithets. He called Philemon, slaveholder as he was, his ‘dearly beloved fellow-laborer’ in the Gospel, and thanked God for his ‘love and faith,’ and all his noble Christian graces. He sent back the penitent runaway slave to his master with a courteous, conciliatory and affectionate letter, calculated to soften the feelings, and render all the future intercourse of the parties pleasant and profitable.

“5. *The Bible method of dealing with slavery and slaveholders is the best method.*

“The Bible is the source of all the rational liberty we enjoy. Wherever its principles are heartily embraced, slavery, or at least the evil of slavery, is sure to die. But how does it effect this? By denouncing the law, and stigmatising all who hold power under it? No. It does not seek to change the law as the first and great thing. It seeks first to change the heart of the master. It goes to him, and in the accents of christian love and kindness tells him ‘that his slave is his brother; made in the image of God his father; an object of his Saviour’s most tender love; endowed like himself with an immortal soul; possessed of powers which will expand forever; capable of being fitted here, in this momentary life, to enjoy ineffable glory with God, in heaven, through endless ages; and that such a being should be treated with all the consideration due to his near relationship, his vast capacities and his lofty destiny.’ It addresses not the fears, not the pride of the master, but the noblest feelings of his nature; and when it has thus gained the master, it trusts to him in due time to change the law, and until the law is changed, to deprive it of its power to harm. This is the Bible way of dealing with slavery, and it is the true way.

“The policy of the North is a ‘masterly inactivity,’ a ‘Let-alone,’ ‘Do-nothing’ policy.”

Why will not our friends, in the lower counties, give the North credit for such temperate and judicious sentiments as the foregoing? The Journal of Commerce, in which we find the above, is read by more people, at the North, than all the Abolition papers put together, and has more influence among the better class.—*Ed. Jour.*

MISSIONARY INFLUENCE OF SIERRA LEONE.

This colony was commenced in 1787, with colonists, most of whom had been slaves in our Southern States, and had served in the British army during the war of the revolution. In 1791 and 1792, it was reinforced by 1,200 colonists from Jamaica, who had first been removed to Nova Scotia, but found the climate too cold for them. Its prosperity was retarded by wars with the natives, wars among themselves, and the wars of England with France, during which it was ravaged by a French fleet. Its principal accessions have been, not civilized emigrants, but the cargoes of slave ships captured by British cruisers. They needed to be civilized and converted themselves, before they could exert any good influence on others. They have been brought in and landed there, till their number has risen to some 50,000, or 55,000.

The first missionary attempt in that region, except two feeble efforts which had previously ended in nothing, was made by the English Church Missionary Society in 1804; but the missionaries were instructed to find stations beyond the limits of the colony. In 1806, however, one of them was induced to serve temporarily, as chaplain for the colony; an office which the Sierra Leone company had been laboring in vain to fill for nine years. This, so far as appears, was the beginning of clerical labors in the colony. In 1808, the missionaries first found stations where they could labor beyond the limits of the colony. But in 1816, it was found that the colony, then numbering 9,000, or 10,000 inhabitants, was the most promising field of labor. In 1818, the last of their stations beyond its limits were given up, and the whole missionary force concentrated within the colony; "thus making Sierra Leone the base, from whence future exertions may be extended, step by step, to the very interior of Africa."

The Society now reports, missionary stations 16; missionary laborers, of various kinds, 146, of whom 128 are natives; average attendance on public worship, 7,628; communicants, 2,099; seminaries, 2; schools, 63; pupils, 4,979.

The English Wesleyans commenced a mission at Sierra Leone in 1817. They now report, schools, 45; pupils, 4,180; communicants, 4,883.

Both together report 108 schools, 9,169 pupils, and 6,982 communicants. But these members by no means give an adequate idea of what has been done. We must consider *where they are*.

In 1821, the Wesleyans extended their operations by commencing a station at Bathurst, a British settlement at the mouth of the Gambia, about 400 miles north from Sierra Leone. In 1832, they advanced 300 miles up that river, and commenced a station on Macarthy's Island, in a settlement of emigrants from Sierra Leone. Three of their schools, 354 of their pupils, and 292 of their communicants are at these stations.

In 1835, they extended their operations about 900 miles in the opposite direction, to Cape Coast Castle. Here were about 10,000 Africans, living under British rule. There had been a chaplaincy and a school in the fort nearly all the time since 1751. Some of the more enlightened among them had been at Sierra Leone, had become acquainted with missionaries there, and had requested the Church Missionary Society to send them one; but none had been sent. Their wishes having come to the knowledge of the Wesleyans, a mission was commenced there. In connection with this mission are 27 of their schools, 1,108 of their pupils, and 959 of their communicants. But these are not all at Cape Coast town. One of their stations is at Kumasi, the capital of the Ashantic Kingdom, about 100 miles inland. Others are scattered along the coast for 300 miles or more. One is at An-

namaboe ; one at Accra, and another at Badagry, and still another at Abbekuta, 60 or 70 miles inland from Badagry.

The church missions, too, have been extended to Badagry and Abbekuta. At Badagry, they report 16 communicants, 2 schools, and 76 pupils ; and at Abbekuta, 36 communicants, 2 schools, and 42 pupils. But as the history of this extension is very interesting and instructive, we must give it more particularly.

The great kingdom of Yoruba formerly extended from the ocean at Badagry, to the Niger near Rabbah. From Badagry across the country to Rabbah, may be some 300 miles ; but the Niger flows from Rabbah, first toward the east, and then toward the south, at least 600 miles, to its numerous mouths in the Bight of Benin. About the year 1817, a series of wars broke out among the tribes owing allegiance to the king of Yoruba, in which the country has been ravaged, a large part of its towns destroyed, and multitudes of the people seized and sold to slave traders. Some estimate of the number seized and sold, may be formed from the fact, that such of them as were rescued from slave ships by British cruisers, form "a very large proportion of the population of Sierra Leone." One of them who arrived in 1822, when there were but few of his countrymen there, was baptized by the name of Samuel Crowther, has been educated and ordained, and is now at the head of the mission at Abbekuta. His mother, whom he found soon after his return, was one of five adults baptized February 6, 1848. Four children, his nieces, he found in slavery, redeemed them, and baptized them. But we are before our story.

Previous to 1815, several natives of Yoruba had left Sierra Leone and gone to Badagry, and some of them had penetrated the interior. They found old friends and relatives, who were delighted to see them again, and listened with interest to their account of the religion which they had learned at Sierra Leone. The report of their reception and of the encouraging attentiveness of the people to what they said of christianity, led to the establishment of the mission. We have already mentioned the Rev. Samuel Crowther as its head at Abbekuta. His three assistants are all natives of Yoruba, who, like himself, are rescued victims of the slave trade, educated at Sierra Leone. One of them, Mr. Phillip, schoolmaster, arrived at Abbekuta December 4, 1817 ; and a letter dated December 15, gives an account of his unexpected meeting with his mother and several sisters, from whom he had been torn twenty-one years before. We have already given the statistics of the mission, and stated that the Wesleyans also have stations at Badagry and Abbekuta.

The wars which we have mentioned, have resulted in the almost entire political dissolution of the kingdom of Yoruba. The several tribes which compose it now act independently of each other ; but the same language still prevails from Badagry to the Niger, and thus a missionary influence can be exerted from the points already occupied through that whole region ; and there are laborers in abundance at Sierra Leone, to carry the knowledge of the gospel to all its towns.

But this is not all. There is more to come, and the way is nearly prepared for it. We have said that Yoruba extends to the Niger. There it borders upon Haussa ; or if Nufi intervenes, the distance is not great, and presents no formidable obstacle. A mission to Haussa is already planned, and the Rev. J. F. Schoen has been for some time studying the language at Sierra Leone, intending soon to proceed to that country. He can doubtless find at Sierra Leone, pious and educated natives of Haussa, who will not only teach him the language, but accompany him on his mission, and on his arrival, secure him a favorable reception among their friends. This move-

ment carries christianity across the Niger, 500 miles or more above its mouth.

Haussa borders on Bournu, the most important empire of Central Africa. Indeed it is said that Haussa itself is tributary to Bournu, and that the languages of both countries are so amalgamated on their borders that the people understand each other. There are natives of Bournu at Sierra Leone, and by their assistance, the Rev. S. W. Roelle is acquiring the language, proposing, when Mr. Schoen is established in Haussa, to go on beyond him into Bournu. He gives a literal translation of one of his teacher's narratives, in the following words:—

"My years were eighteen. There was war. At that time my mother died—my father died. I buried them. I had done. The Fullahs caught me. They sold me. The Haussa people bought us. They brought us to Yoruba. We got up. We came to the Popo country. The Popoes took us. To a white man they sold us. The white man took us. We had no shirts. We had no trowsers. We were naked. Into the midst of the water, into the midst of a ship, they put us. Thirst killed somebody. Hunger killed somebody. By night we prayed. At suntime we prayed. God heard our prayers. The English are pious. God sent them. They came. They took us. Our hunger died. Our thirst died. Our chains went off from our feet. Shirts they gave us. Trowsers they gave us. Hats they gave us. Every one was glad. We all praised the English. Whoever displeases the English, into hell let him go."

The unchristian wish in the last sentence was probably intended only as a strong expression of gratitude. The facts are important. This Bournu was not enslaved and sold by his countrymen, but by the Fullahs, with whom Bournu is often at war. From this we may infer that if he should return, his countrymen, instead of selling him again, would receive and protect him. The case is doubtless the same with others from Bournu. It also appears, that the road to Bournu is through Yoruba and Haussa, the very route contemplated by these projected missions. Guides and interpreters for the whole route, having countrymen and friends at the end of it, may be found among the recaptured Africans at Sierra Leone.

Let us survey the extent of their missionary influence.

From Sierra Leone to the Gambia, is about 400 miles, and from thence up the river to Macarthy's Island, is 300 miles more. So far the Wesleyan missions have extended themselves northward. From Sierra Leone to Cape Palmas is about 450 miles south-eastwardly, and thence to the Badagry, about 750 miles east, making the whole distance about 1,200 miles in that direction. From Badagry to Abbekuta is 64 miles inland. From Bathurst, at the mouth of the Gambia, along the coast to Badagry, is about 1,900 miles, and from Macarthy's Island, down the Gambia to its mouth, then along the coast to Badagry, and then inland to Abbekuta, is about 2,300 miles. So far missions have actually been extended, and are now in successful operation. The greatest gap in this line of missions is occupied by Liberia.

From Badagry, through Yoruba and Haussa, to the heart of Bournu, on the great lake Chad, must be nearly 1,000 miles. We have already told what means are prepared for this additional extension. The tributaries of Bournu probably extend to the Great Desert on the north, and to the head waters of the western branch of the Nile on the south-east.

It is worthy of special notice that this route strikes the Niger far above the pestilential delta at its mouth, and thus opens a practicable route to its rich and populous valley of more than a thousand miles above, as well as the valleys of its magnificent tributaries.

Such are the results, present and prospective, of a colony, far inferior to Liberia in every thing but age and numbers; and, if we may count the natives lately brought under the jurisdiction of Liberia, far inferior now in numbers.

Yet, in one respect, Sierra Leone has had a decided advantage over Liberia. American missions to Liberia have labored almost exclusively for the conversion of the *natives*, neglecting the colonists. British missionaries acted on the same principle till the experience of twelve years showed them their error; and then in 1816, they changed their policy. Thenceforth they made it their first object to convert the colonists; to produce a concentration of gospel light at Sierra Leone, the rays of which must of necessity penetrate the surrounding darkness. Some of the American missions in that part of the world have at length made the same discovery, and will henceforth act on the same principle, with vastly greater advantages than the British missions have enjoyed.

We must not close this article, without noticing the prospect of an American mission to Central Africa. The "Southern Baptist Convention" have, as we understand, resolved to send a mission to Yoruba, with a view to its ultimate extension inland. Two missionaries have already offered themselves for this enterprize—one of whom is from Florida, and, "has long contemplated the subject;" and other offers are expected. A committee having had the subject under serious consideration "for many months," say, in their Report, speaking of Yoruba:

"In this salubrious and productive kingdom, our missionaries might select a location, whence they might easily cross the Niger into Nyffe, "a very fine country, occupied by the most industrious and improved of all the negro nations," and thence extend their chains of stations eastward to the kingdom of Bournu, and even to Abyssinia.

"Located near the Niger, the commercial highway of that entire region, the missionary may, at any time, by means of the boats that ply on its waters, visit the numerous towns that stud its banks. Departing from Kaltunga, the capital of Yariba, a town fifteen miles in circumference, with a large population, he may descend the river, visiting Rabba, Egga, which stretches for four miles along its western bank; Kacunda, with its "peaceable, friendly and industrious people; and proceeding on to the point of its confluence with the Tehadda, ascend the latter and preach Christ crucified to the immense multitude, of the Funda country. Or he may ascend the Niger, stopping at the countless intermediate towns and villages, up to Boosa, "the capital of a fertile and well cultivated country;" thence to Yaoori, encompassed by wooden walls, thirty miles in length, and finally reach Timbuctoo itself, the mart of an extensive trade, and distribute among its mixed population the word of life. Or he may diverge from the Niger, and ascend the river that leads to Soccato, "the largest city in the interior of Africa," and spread within its lofty walls those sacred influences, which will ultimately open its twelve gates to let the King of Glory in.

We dislike to say any thing discouraging to adventurous exploration, or missionary enterprise in Africa, but it pains us to see unnecessary sacrifice, even in a good cause. It does seem to us, that experience ought to have some weight in decisions where human life is concerned. We will not now, argue the judiciousness of the measure proposed, but will boldly predict, that, it will be unproductive of any greater good than a journal of suffering and failure.—*Ed. Jour.*

THE COLONISTS AND THE NATIVES.

Extract of a letter from the Rev. J. Payne, Protestant Episcopal Missionary at Cape Palmas, to one of the Bishops of that Church.

"The natives of the west coast of Africa, are not only deeply sunk in vice and superstition, but they have no written language, and, of course, no books—no schools. To raise them from such degradation must be the work of generations. I would not limit the power of God, while I pray daily may be manifested in the conversion of the adult population, which I pray, preach and labor for this end. But, guided by the light of the past, all intelligent minds must agree that the moral renovation of such a people involves a long, systematic, and toilsome work. The language must be reduced to writing, schools established, the Word of God and other religious books translated and distributed, ere the blessings of Christianity can be permanently secured to these people. It is obvious that, in order to the accomplishment of these objects, an adequate supply of well-qualified ministers and teachers must be provided. And the important question arises, whence are these to be obtained.

"Will the church in the United States furnish them? I think that facts shows that she will not. During the twelve years of this mission's existence, *twenty* white laborers, male and female, have been connected with it. Of these there remain in the field, at the present moment, myself, the only clergymen, with my wife and Dr. Perkins, making *three in all!* Some have died, and others have withdrawn on account of ill health, or different reasons. But as these causes are likely to be permanent, it is proper to judge of the future by the past, which fully sustains the opinion just expressed, that the wants of the mission are not to be supplied from the church at home.

"There appears to me to be quite as little prospect of an *immediate* supply of suitable *native* agents. The view has been expressed, that in China such an agency may reasonably be hoped for, from the present generation. But this based upon the idea, that the Chinese are the Romans of existing Heathendom. However this may be, it is very certain that the *people of India* are very much superior to those of Africa. And yet, after generations of missionary toil, what is the result, so far as an adequate supply of superintendents and clergymen is concerned? In one of his communications, written, I think, in 1846, Bishop Wilson of Calcutta declared his conviction, that from *future generations* alone, was there any reasonable hope of obtaining a competent native agency for that field. 'A fortiori,' there is *less* prospect here.

"There remains but one other source to which we can look for suitable instruments to sustain this mission. And this, in the Providence of God, is immediately at hand. It is the American Colony, within whose bounds our operations are confined. To some it may appear unaccountable that the same advantage should not raise to a like standard the heathen and the Christian child. But not so to those who have carefully observed the gradual steps by which barbarous nations advance to Christian civilization. The process resembles that by which infancy attains to the maturity of manhood. It has its childhood and its youth, with all attending imperfections; and it is only *men* who are qualified to be guides and instructors, so it is found that heathen nations, even after they have been converted must pass through their childhood and youth, before they furnish characters of sufficient maturity to be entrusted with their spiritual care. Now the Americo-African Colonists having been long living under the influences of

Christian civilization, have passed through the stages of childhood and youth. They are struggling rapidly into *manhood*. With all the disadvantages to which their social condition subjected them in the United States, they are, to say the least, a century in advance of their heathen neighbors. Moreover, by constitution they are adapted to the climate, and what is of still greater consequence, here is their and their children's *home*. The latter will grow up here, and by constant intercourse with the natives, become perfectly familiar with their languages and customs. Now, it is from amongst these children that I would have the church train up her teachers and ministers for Africa. Colonists already fill every civil office in Liberia, the higher ones, most ably; why should they not also, in time, fill all in the churches?"

OUR NEXT EXPEDITION, AND THE CHOLERA.

In our last we announced that the Packet would, probably, be in port about the 1st of July, and sail on her sixth voyage about the 1st of August. We ought to have added, "Extraordinaries excepted." Should the Cholera prevail in the city about that time, the Expedition will, of course, be deferred until its abatement. Nothing would justify bringing emigrants into the city at such a time, still less, putting them on board a passenger vessel. Our friends will bear this in mind.

BALTIMORE, *May 1st*, 1849.

DR. JAS. HALL,

Sir—I acknowledge the receipt of donations and subscriptions to the Colonization Society, Journal and Packet, for the month of April, as follows:

G. & V. Spreckelson,	.	.	.	.	.	.	\$5 00
G. Gover,	.	.	.	.	.	.	5 00
Wm. L. Hearn, (Cambridge,)	.	.	.	.	.	.	5 00
T. Hodgkins, (Smithville,)	Packet,	.	.	.	.	.	8 00
Wm. Morton, (P. Frederick)	.	.	.	.	.	.	10 00
Young D. Hance, (do.)	Packet,	.	.	.	.	.	10 00
Wm. G. Harrison,	Journal,	.	.	.	.	.	2 00
L. Thomas,	do.	.	.	.	.	.	1 00
S. Kramer,	do.	.	.	.	.	.	1 00
A. B. Kyle,	do.	.	.	.	.	.	1 00

\$18 00

Yours, with high respect,

JNO. W. WELLS, *Trav'g Agent*.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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New Series.

BALTIMORE, JUNE, 1849.

Vol. 4.—No. 24.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE LIBERIAN REPUBLIC—ITS RECOGNITIONS.

THE formation of an independent Republic in Liberia, by the union of Monrovia with its dependencies and other contiguous settlements, marks an era of some importance in the history of African Colonization. Whether the step be premature or not, it is something that such a step has been taken. It indicates a tendency, if it should fail to denote an actual development.

But we have really no reason to suppose it premature. Under the form of government as now established at Monrovia, the same qualities of industry, sobriety, good sense, with the maintenance of law and the preservation of order, which are required to insure prosperity to Colonies, will be just as efficacious in securing success to a self-existent Republic.

A pamphlet of some fifty or sixty pages, by Mr. CHRISTIE of Ohio, discusses the subject of Colonization in Africa, in connection with the history of the slave trade, and dwells with especial interest upon the new condition of things brought about by the successful establishment of Colonies on the African coast. In reference to the recent recognition of the Liberian Republic by the British Government, he considers, at some length, the motives which have influenced England in her various national designs on Africa; the interests which first stimulated her to monopolize the slave trade, and afterwards to employ her national resources for its suppression—which prompted her at one time to force the victims of her avarice upon her reluctant and opposing colonies, and at another to emancipate her slaves in the West Indies; to attempt to civilize Africa, and grasp at her tropical possessions—together with the total failure of all her schemes of self-aggrandizement in this way, and her subsequent change of policy towards the Republic of Liberia. Mr. CHRISTIE says:

“England, therefore, at the moment that President Roberts visited London, found herself in a position compelling her to a change of policy toward our Colony Liberia, at that moment, was the only territory under heaven where could be commenced, *immediately*, her dazzling scheme of extensive tropical cultivation by free labor; and Liberia only of all the territory that might be made available, contained the elements of success—

intelligence and industry. Here was England's position, and here was Liberia. The old empire, shaken by powerful rivals, and driven to extremity, was seeking a prop of sufficient strength to support her. The young Republic, in the feebleness of infancy, was needing a protector. That secret, unseen, hidden, invincible, and all-controlling power which had impelled England onward in her giant efforts to extirpate the slave trade and to abolish slavery, and which had inspired the hearts of American christians to restore the colored man to Africa, and had watched over and protected the feeble colony until it could assume a national position; that Providence which had made England's crimes of former years to re-act upon and embarrass her in all her relations, had now brought face to face the prime minister of England and the President of the Republic of Liberia. The first was the representative of that unscrupulous but powerful government, whose participation in the slave trade, to build up an extensive commerce and aggrandize herself, had doomed the children of Africa to perpetual bondage; but who was now, as a consequence of that very slave trade, compelled to the most powerful exertions for its suppression to save herself from commercial embarrassment and national decline; the second was the executive of a new nation—*himself a descendant of one of the victims of the English slave traders*—seeking the admission of an AFRICAN REPUBLIC into the family of nations. The old Monarchy and the new Republic thus found themselves standing in the relation of mutual dependence—the one to secure a field for the immediate commencement of her grand experiment, of rendering free labor more productive than slave labor, and of creating new markets for her manufactures—the other to obtain protection, and to offer the products of the labor of the freemen of Liberia to the commerce of the world."

LATEST FROM THE COLONY.

It is near six months since our last previous advices, a remarkably long period to intervene without direct communication between this country and Cape Palmas. Although little is said of the present position of affairs in the Colony, still, from the general tone of the following letters, we are led to call "our news, good news." Doubtless, ere our next, the Packet will be in port.

CAPE PALMAS, January 20, 1849.

DR. J. HALL—

Dear Sir—This bark returns home via South America, and it may be months before this comes to hand, but, perhaps, no other opportunity may occur to inform you of our welfare, &c.

You will rejoice with us that the native war is over, and our native trade in palm oil will soon commence again. We had to contend hard for peace, as we found *Freeman*, old sinner, was the sole cause of the war being continued. We were exposed ourself in defending two from H. Cavally, whom the Grahways wished to kill, and whom we took, by *his advice*, for the purpose of spewing water, preparatory to the war being finished. I have had no intercourse with him since.

At present, we sell no guns or powder to Freeman's subjects. They don't like it—we don't care.

We are all well. The new emigrants are doing well.

I remain, dear sir, your obedient servant,

JOHN B. RUSSWURM.

CAPE PALMAS, January 18, 1849.

DR. JAMES HALL,

General Agent Md. State Col. Soc.

Dear Sir—On my return from the Leeward Coast in April, 1848, I informed you that the combined forces from the English, French and Dutch forts were about to attack the King of Appolonia, &c. The troops landed and drove the foolish king from the beach to the bush, where they followed him, and another battle was fought, and he was captured with a large amount of gold-dust, which he always had on hand, as he was the only merchant in his country—not allowing any of his subjects to trade with foreign vessels. The goods bought from vessels he retailed to his people at 2 or 250 per advance. All masters of vessels who have dealt with him affirm, that he thought less of human life than any other despot on this Coast. But his riches and his glory have departed, as he is now incarcerated in Cape Coast Castle, from whence, it is rumored, he is to be transported to St. Helena or New South Wales.

Cape Appolonia has been taken possession of by the British, and several Cape Coast merchants have already placed factories there for the purchase of gold dust and ivory. I never heard that the natives dealt in palm oil; in fact, they had so little encouragement from the despotism under which they groaned, that I wonder they could engage in any trade at all. The country appears to be a fine one. Between the French fort at Assinee and the Dutch at Axim, I observed several dismantled forts along its coast, and, like the rest of the neighboring region, I suppose it was once a great slave mart; as all those splendid forts at Elmina, Cape Coast and Accra, you are well aware, were built by Europeans, for the better security of carrying on the infamous traffic in human beings. Alas! that even in the 19th century, the greatest foe to human happiness is *man*.—What has so depopulated the country around Monrovia, in some parts of which the heart is pained to see a fine champaign region for miles without an inhabitant! And yet in your free country there are men who solemnly declare that *Liberty* cannot exist without slavery being tied to its car! Oh Liberty! thou art, indeed a by-word for oppression in the mouths of such hypocrites!

The natives inhabiting the Coast are called *Fantees*. They are, I believe, mostly settled in the immediate vicinity of the different forts—and stand in much dread of their ancient foes the Ashantees; are, generally speaking, about half civilized, as a majority still practise their heathenish rites and customs. During my short stay, I witnessed the keeping up of “custom for the dead,” several times. This is done by some wealthy relative keeping open house about ten days, feasting all comers, and hiring a native band and native dancers to parade through the streets, and cut all manner of heathenish capers; while, perhaps, the relative himself is exalted in a native hammock, on the shoulders of bearers, with a large umbrella over head. The whole party appear highly *intoxicated*—and it is usual for them in their route, to call upon civilized gentlemen, and dance before their houses and stores, under the expectation of having liquor handed to them. There were several halts before our hotel, kept by Mr. Sam, a Fantee; they were quite short, as our host had too much good sense to waste his substance on such fools.

The Rev. Mr. Freeman, the Wesleyan Missionary, has effected a great reformation, among the more enlightened Fantees—many are members of his church—good people, I believe, as far as their knowledge of the fundamental doctrines of christianity extends. More knowledge of these doctrines is what most natives want—even those who profess to be converted. Mr. Sam was a professor—he prayed in his family every night, (and,

perhaps, morning,) and attended his weekly class, and meetings, regularly, but still he appeared to me to be a poor heathen, with little knowledge of what was required of the Christian believer. I could not but applaud him for striving, according to his knowledge, to live soberly and godly in this present life. These remarks are made to inform distant friends of the difficulties which the faithful missionary has to encounter in this land of pagan darkness. No man has a greater name for devotion to his work than Mr. Freeman, among civilized residents and transient foreigners.

I observed another curious native custom at Accra—that of keeping out of their graves, raised on poles, six or eight feet above the earth, the poor man who has died *insolvent*. This course the relations are compelled to adopt from necessity, if unable to pay his debts; as the natives, though under European laws, in all matters in which Europeans are a party, still have native judges, appointed by the different governors to settle all palavers among themselves, according to their customs and laws. While at Cape Coast, I met at Rev. Mr. Freeman's, Prince John, one of the two young Ashantees who were educated, some five or six years ago, in England, by the Missionary Society or the Government. I can say nothing of his acquirements, as he hardly spoke during dinner. He has a dull heavy countenance, with very little of civilization in it. The other young prince (so called) resides at Comassie, bearing some petty commission from the Government. Prince John, much to his credit, prefers residing under the care of Mr. Freeman—having visited his country and relations and returned to Cape Coast. And while on this subject, I may as well observe that the governor of Cape Coast Castle and Rev. Mr. Freeman have lately paid a visit to the king of Ashantee, with an escort of fifty soldiers from the fort. They remained nearly a fortnight at Comassie, and were received and treated with great respect. While there, they witnessed a review of 50,000 Ashantee troops, who marched by the royal tent, under which they sat—composing, I suppose, the largest body of native troops on this continent. It was their good fortune and happiness to save the lives of several human victims, who were about to be offered, for what object they would not inform them—perhaps, on account of their visit. Now, sir, your readers will be surprised to learn, that the head of the Wesleyan Mission—as popular and talented as any Missionary on the Coast, is a man of color, as dark-skinned as your humble servant. From this, we learn that the prejudice which some missionaries to Africa glory in under the approbation of ——— is not known among British christians; and, “*laus Deo*,” we care not a fig for it in our *free home in Africa*.

I cannot say that I am pleased with the manners of the Fantees. They have been kept so much under by Europeans, that they are more servile and cringing than any race of native Africans I have met with. They seem not to know, that they are as free as British laws can make them. The manners of resident Europeans have improved much of late years; they have mostly, always, manifested a commendable love in educating their offspring—a majority of whom have been sent to Europe at an early age, and after a sojourn of seven or eight years, have returned quite intelligent young men. I believe the *plasser*-system is getting out of credit, more particularly at Cape Coast, to be ascribed, in my opinion, to the faithful teaching of Mr. Freeman and his Missionaries. Their example, too, of having their wives and families with them has also aided to do away this system, and introduce a better order of things into society.

Yours, with respect,

JOHN B. RUSSWURM.

CALIFORNIA IN AFRICA.

On reference to Governor Russwurm's Memoranda of a Voyage to the Leeward Coast, it will be seen, that, European Cruisers have broken up the monopoly of the gold trade by the King of Appolonia, and established English factories in that region. The gold trade, at Appolonia, however, has always been inconsiderable, when compared with that of several other points of the Coast.

Seven hundred miles of coast, here, is supplied with this metal as an article of traffic—open to traders of all nations. The supply seems almost inexhaustible—it having continued now for more than two centuries. No mines have, as yet, been worked—it having been obtained from washings as in our California placers. How long this trade will continue in the hands of the Europeans, we cannot say—but it need not ten years. If the colored people of the United States had but a moiety of the energy and enterprise, which push the Anglo-Saxon across the boundless prairies, and the almost impassable mountains of this continent, we should not hear of English factories being established at Cape Appolonia, or elsewhere, on that productive continent. Its destiny would be in the hands of the civilized *Africo-American!*

IN our last No. we took occasion to make sundry extracts from the Abolition literature of the day—of a character not over creditable to the manufacturers. We will now do to the party the justice, and ourselves the pleasure of giving a more favorable specimen, from the pen of a Mr. Garnet, a colored gentleman of the highest respectability. The letter, with the exception of the personal allusion to the Hon. Henry Clay, does great credit to the writer.

From the Impartial Citizen.

COLONIZATION AND EMIGRATION.

H. H. GARNET'S REPLY TO S. S. WARD.

My Dear Friend—The North Star of this week furnishes me with your courteous, interesting and able letter, addressed to me, in reply to my last in that paper. I rejoice to see that my views in regard to the importance of Western New York, as a home and a field of labor for colored men, meets your approbation. In speaking of Western New York, you will please pardon what might appear to be a geographical blunder, when I tell you that I include the Smith Lands in Franklin, Essex and Hamilton counties. These views are also well received by Frederick Douglass, James W. Duffin, and other men of thought. Yesterday, I received a letter from our old friend and co-laborer, Amos G. Beman, of New Haven, Conn., containing the following paragraph:

"There is quite a fever in this city among the colored people—not to go to California, but to procure homesteads in some part of the country. Could a thousand acres be purchased from Mr. Gerrit Smith, in Franklin county, near to the parcel which he has bestowed upon Dr. James McCune Smith and Mr. Royce? I read your letter in the North Star with much interest, and communicated it to the church on Sabbath evening, and, in the language of Webster, I can say that it meets my hearty concurrence. I hope that you will soon publish a call for a Convention, that we may be encouraged

to do something to remove the same difficulties in this part of the country. When your meeting occurs, I shall delight to be with you."

You demand of me an explanation of the "change" which has taken place in my mind in reference to the American Colonization scheme. You make use of the following language, and while it is somewhat flattering, at the same time you speak as one having authority.

"I supposed you would enlighten your readers and many admirers, what phases of the American Colonization Scheme had presented themselves to you in such attractive forms as to 'change your mind greatly of late,' and to engage your complacency. I also did, and shall still expect to hear the reasons for the change. Neither of these appear in your former communication, unless in the last clause quoted; and that, it seems to me, is not so full and explicit as one would naturally expect from Henry Highland Garnet."

I will freely give you my reasons. I am not aware that I entertain any opinion in relation to public matters which I desire to conceal. But first allow me to say, by way of preface, that my opinion of the Hon. Henry Clay, and other Colonizationists of the same stamp, has undergone no change. I have no reason to believe that he is now different from what he has been during his whole public life—that is, a hardened sinner—a cruel and murderous persecutor of my people, and of late a baptized and confirmed hypocrite.

I have experienced no change of mind as to the possibility of our enfranchisement in this the land of our birth. All this can be done by patient labor, frugality, education and pure religion.

But on the following points my mind has changed. New developments have been made in relation to the descendants of once glorious but now fallen Africa, and these have changed my mind. In the words of the great Peterboro philanthropist, I say with humility—"There is only one who can truly say, I change not; and that is God."

1. I believe that the Republic of Liberia will be highly beneficial to Africa in a commercial and a political point.

2. I believe that the new Republic will succeed—and that its success will curtail the slave trade on the coast, by the diffusion of light and knowledge, and by turning the attention of the black traders to some other and honorable business, and by sweeping off the white ones as with the hands of an avenging God. No colored man going from this Blood Red Republic can possibly have any love for the slave trade, unless he be a devil.

3. I believe that every political and commercial relation which President Roberts negotiates with European powers goes far to create respect for our race throughout the civilized world. The walls of that infant Republic may now indeed be insignificant, so much so, that you may leap over them as the founder of Rome did over the first bulwarks of that city; yet it is my firm and sober belief, that Liberia will become the Empire State of Africa.

I believe that every colored man who sincerely believes that he can never grow to the stature of a man in this country, ought to go there immediately, if he desires, for he may do some good there, whereas if he remains here, he will contaminate and curse every one of his brethren over whom he has any influence. If I so believed, I declare before high Heaven, that I would hasten thither, or elsewhere, as quick as possible. But I do not believe it; there is work enough for me here, and if I were in Africa there would be work for me also there. I am in favor of Colonization in any part of the United States, Mexico or California, or in the West Indies, or Africa, wherever it promises freedom and enfranchisement. Other people become great and powerful by Colonization. Our cousins, the children

of Shem and Japhet, spread over the world by voluntary emigration; but we wait till we are "forced from home and all its pleasure," and then refuse to remove from our prison-house. You and I give testimony to what I mean. We are Marylanders, but it is not necessary to say that we are not on the "Eastern Shore" now. In a word, we ought to go anywhere, where we can better our condition.

In these things "my mind has changed greatly of late." I did not always believe so, thereupon I have changed. I trust that I am now understood. If I am not, it is because I am unfortunate in the use of language. Please say to the public how much we differ.

I am your friend and kinsman, for God and Liberty.

HENRY H. GARNET.

Geneva, Feb. 10.

We find the following account of the departure of the bark Huma, from Savannah, in the National Intelligencer of May 20th. We are not a little gratified to find them represented as of the best class of people. We happen to know something of the character of the Charleston and Savannah emigrants of old. We were in Monrovia, when the bark Hercules arrived in 1832, freighted with a cargo of *nature's* noblemen, men in whose veins the best blood of South Carolina coursed. While such men, by hundreds, seek a home in the new Republic, we have no fear of its permanency and prosperity. We congratulate our little favorite Sinou upon such an acquisition. The wealth, capacity and energy of the new comers, will materially change the appearance of the banks of their beautiful rivers, something more beautiful than the peaked huts of the natives, will soon crown the heights of Blue Bolly.

An immense crowd assembled this morning at 9 o'clock, to witness the embarkation of the emigrants for Liberia. Religious services were held on the wharf, and were highly interesting. Prayer having been offered by the Rev. Mr. Evans, the Rev. Mr. Cassels delivered an address to the emigrants, characterized by great beauty and appropriateness. The Rev. Isaac Roberts, one of the emigrants, who has for several years, been pastor of one of the Baptist churches of this city, made a farewell address, in which he expressed his heartfelt gratitude to the citizens of Savannah, for the respect with which they had treated him, and their great kindness to him and his fellow emigrants. While he spoke the tears were seen to flow from many eyes.

The vessel having been duly searched by two constables to see that no body was on board, the roll was called, and the emigrants took final leave of their friends, and by families went into the vessel. The steamer J. Stone then came alongside and took the Huma in tow. Three hearty cheers were given by the one hundred and eighty-one emigrants, which were answered by three more from the assembled thousands, and the Huma moved off in beautiful style. A large number of the friends and acquaintances of the emigrants were on board the steamer, to accompany them to Tybee, among whom were the choirs of the two colored churches, who sang several appropriate pieces, and a fine band of music, who performed greatly to the gratification of all.

The expense of the towing the vessel to sea (\$75) was paid by the colored people, thus showing the high interest which they felt in the enterprise. In addition to this, collections had been made in several of the churches,

for the benefit of the emigrants. It is also worthy of remark, that in Charleston, before the emigrants from that city left, a concert was given by the colored people, at which about \$90 were raised for the benefit of those who were going!

As a general thing, these people go out better supplied with the comforts and conveniences of living, than any company that it has been my pleasure to dispatch. They are people of good character, and will make useful citizens of the republic of Liberia. They are mostly *parents* and their children. Nineteen are over sixty years of age, and sixty-six are under ten. Out of the one hundred and eighty-one, one hundred and three can read and thirty can write. Twenty-four of them have purchased themselves, and paid an aggregate of \$15,750, the product of their own industry. Many have been manumitted to go to Liberia, mostly by masters now living, in order that they might accompany their kindred and friends who were going to Liberia. Many of them were most valuable slaves, and their masters have shown a noble and liberal spirit towards them. Four of the company are preachers of the gospel. Sixty-nine are professors of religion.

Those who purchased themselves are persons of real energy and perseverance. One man paid \$2,500 for himself and \$300 for his wife! And yet there has never been half the palaver made over him, that was made about the purchase of those two girls who tried to escape from Washington, in the *Pearl*, for whose purchase those immense meetings were held in the *Tabernacle* in New York, and the praise of which was sounded abroad every where.

The total expenses of this expedition, amount to \$11,381 65, for all of which the society has been obliged to go in debt. We also yet owe upwards of \$12,000 for the two expeditions from New Orleans in January and April, and for the expedition from Baltimore in February.

The Board of Directors, at their meeting in January last, authorized the executive committee, to go forward and send all the emigrants of suitable character, who wanted to go, relying upon our auxiliary societies and a benevolent public for the funds, but the money has not come in as fast as it is needed. It can hardly be thought prudent for the society to incur any larger debt. And yet what can we say? There are many who wish to go in the Liberia Packet from Baltimore about the first of August. I have engaged to send another vessel from here the first of February next, to accommodate a family of about one hundred and forty persons, whose freedom depends upon their going at that time. There are, besides these, at least one hundred and fifty more here and in South Carolina, who want to go at the same time. As the 4th of July is drawing near, we earnestly appeal to pastors of churches to take up collections to aid us, and to our friends in all parts of the country, to send us their most liberal donations to aid us in this time of need.

Respectfully, yours,

W. McLAIN.

From the Louisville Examiner.

CIRCULAR.

APPEAL OF WILLIAM W. FINDLAY, TO THE COLORED PEOPLE OF INDIANA.

Dear Friends.—The writer being a colored man, it may be supposed that he desires the well being of his race, not of a part of the colored race, but of the whole race of Africans, in this land and in Africa. Nor do I consider myself guilty of affectation, when I say that I ardently desire their elevation, and am willing to contribute all I can to that end. It has long been an inquiry with me, how can our race be elevated? *How can colored men be made truly independent?* After much anxious and painful inquiry, I have

concluded, that to be truly independent, we must enjoy rights and privileges *as broad* and *as liberal* as those enjoyed by the white citizens of the United States. In other words, have the right of electing our law makers, and our magistrates; and all the offices of state should be accessible to our color; and not only so, but we should be free to move in such circle of society, as we may be entitled to by our moral worth, character and talents; and likewise free to form alliances with those classes of society. These, in my humble opinion, are the rights and privileges *we must possess* before we can be *independent*.

But now let us enquire in candor, do we as a people enjoy such independence? Do colored men in the most liberal of the northern states, enjoy such independence? You all know that they do not—the sad reverse is the case. And will the time soon come in the history of American society, when the colored man will be permitted to enjoy such independence, not only in civil things, but independence in all the more delicate matters of social equality. I most honestly confess I think not. And further, I am bold to confess that any thing short of the above described independence will not satisfy me, nor should any thing short satisfy the man of an independent spirit.

But such independence, we cannot obtain in the United States, therefore I will seek it outside the United States. *I will seek it where I know I can find it*, and that is in the Republic of Liberia, which is the only christian republic, where the colored man can find a quiet and secure home. Nor do I act dishonorably in thus escaping from civil and social oppression, for I am only doing what thousands of the first, and best settlers of the United States did, and I think it an honor to follow their example, in seeking liberty, though like them, I be compelled to seek it in a wilderness, and the object of this appeal, is to invite you who love true independence, and are willing to endure some toil to obtain it, to go with us to that land of liberty, where we may likewise aid in the elevation and enlightenment of our whole race, which duty is more obligatory on us, than upon the white race, many of whom are willing to sacrifice their lives and property in the work of converting Africa.

Some of you may blame us for not staying in this land and contending for the above rights of man. Our answer to all such complaints is this; we believe that civil slavery in this land will be abolished by Divine Providence without the co-operation of the free colored man. He requires not our aid in this work. He can and will in his own way, sweep slavery from the civil institutions of America. But I honestly doubt whether it is the will or order of Providence to grant us perfect social equality *with the white race at this time*, nor am I disposed to strive or quarrel with them for this favor, but would follow the example of Abraham, who disliked the strife that had sprung up between him and Lot, and religiously proposed separation as a remedy for the quarrel, and a means of perpetuating peace; so we should separate from the white race, that we may be free and they enjoy peace; for doubtless, God has given this land to them. Acting from the above religious and honorable views, we confidently expect that God will bless us in our movements.

It is the design of the writer and some of his friends, to go out to Liberia about the month of October or November next, and it is desirable to have as many emigrants from Indiana as we can muster. Liberia holds out many attractions for the man of color, but the greatest is that of liberty and independence. Thousands have gone from this land to that, and all who have been industrious have done well, many of them are becoming wealthy, but what is best, *they are all free!* Come, let us go and cast our lot in with

them and be free likewise. If any of you have been cherishing the spirit of independence, and long for such freedom as the free Republic of Liberia offers, and if you desire a passage to that land, just let your wishes be known to the Agent of the American Colonization Society in this state. Address Rev. J. Mitchell, at Indianapolis, who will be pleased to book your name as an emigrant and procure for you a passage out, and send you all the information you may want. No time should be lost, *act now*, act for yourselves, your children and your race. WM. W. FINDLAY.

Covington, Ind., April 6th, 1849.

THE GABOON MISSION OF THE A. B. C. F. M.

We continue to notice the progress of this Mission, which, it will be recollected, was removed from Cape Palmas, on account of the imputed injurious influence of the Colonists.—Its slow progress at the Gaboon is sufficient evidence that the estimate of Colonial influence was unfounded.

From the Missionary Herald.

WEST AFRICA.—ANNUAL REPORT OF THE MISSION.

Notice of Mrs. Walker.—Preaching.—The history of this mission, during the year 1848, is succinctly stated in the document which has furnished the following extracts :

When the year opened, there were only two members of the mission on the ground; and in April the number was still further reduced by the decease of Mrs. Walker, leaving her bereaved husband to bear the heat and burden of the day alone. And yet he was not alone; for the sustaining presence of Him who has said, "Lo, I am with you always," imparted strength equal to his day.

In the early removal of our beloved sister, who had devoted her life to the welfare of Africa, and who was so cheerfully and successfully engaged in her work, we behold one of the mysterious Providences of Him who said, "What I do thou knowest not now, but thou shalt know hereafter." While we deeply feel our loss, we rejoice in her unspeakable gain. Having done what she could, she ceased from her labors, and her works do follow her. The sweet savor of her influence remains. The seed which she sowed in tears, is already producing fruit to the glory of her Saviour. Several persons who have recently been converted to God, state that her faithful labors, especially her dying entreaties, were made the means of bringing them to repentance.

The return of five members of the mission, accompanied by a reinforcement of three others, is next mentioned. They arrived at the Gaboon in August.

During the last half of the year, there has been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. Our congregations have been gradually increasing; and the attention given to the means of grace has been encouraging. Although we have not yet seen many of the people brought to a saving knowledge of the truth, we have evidence that the gospel is beginning to affect the hearts of some; and we labor in the hope of seeing many turning unto the Lord.

The labors of the mission have not been confined to the Mpongwe people, but have been extended to the adjoining Bakali and Shikani tribes. Explorations have been made on the head waters of the Gaboon; and the gospel has been preached, for the first time, in fifteen or eighteen villages.

Schools—Revival—Church—Plans.—Two schools have been sustained during the year. One of these is a day school at Prince Glass's town, the

pupils in which have made commendable progress in their studies. Of the other, a mixed day and boarding school, the report speaks as follows :

The school at Baraka has been unusually prosperous. The proficiency of the pupils, some of whom are considerably advanced, has been quite encouraging. And what has been more gratifying still, we are permitted to mention the hopeful conversion of several of their number. About three months since, we were manifestly visited by the Holy Spirit. A number of the boarding scholars, together with others in the mission yard, became anxious about their spiritual state. The voice of prayer was heard early and late, and often during the day. This special interest has resulted in the hopeful conversion of ten or twelve; and others are still inquiring what they must do to be saved.

The church connected with the mission has been organized about six years; and during this period the ordinances of the gospel have been regularly maintained. During much of the time, however, the number of the communicants has been small, owing to the absence of some and the removal of others. Recently a re-organization has been effected. Of the original fourteen who formed the church, all but one are now living; a fact which we deem worthy of notice. At our last communion season, six native Africans were baptized and received into the church on a profession of their faith; and they commemorated with us the dying love of that Saviour whom they now love. About the same number are under the care of the church, whom we hope to receive at no distant day. The church has twenty members at the present time.

The general plan of the mission is indicated in the following paragraph.

Our field of labor, which we have regarded as one of great interest and promise from the first, has never been more encouraging, perhaps, than at present. The Mpongwe people, though not numerous, are influential; and they communicate with several of the surrounding tribes. We have but one station among them; and it will probably be unnecessary to form another, as all the towns and villages are easily accessible from this point. But the "regions beyond" are opening to us vast fields, which the Providence of God is calling upon us to go up and possess, with as little delay as possible. We hope to establish at least two new stations on the head waters of the Gaboon, the present year; and as soon as practicable we desire to penetrate to the unexplored country beyond, and preach Christ where he has never been named. But in consequence of the numerous obstacles to be surmounted, our progress into the interior will necessarily be slow. Still "onward" shall be our motto, till we shall have planted the gospel standard upon the highlands of Central Africa.

LETTER FROM MR. WILSON, FEBRUARY 6, 1849.

Death of Mrs. Griswold.—The intelligence conveyed in the present letter will be received with mingled emotions. The Lord has, indeed, laid his hand upon the mission, in weakening its strength and diminishing its numbers. At the same time, however, he has not forgotten to be gracious; and we may confidently anticipate the coming of a brighter day.

"My hand almost refuses to report the death of Mrs. Griswold. But why should I hesitate to record the doings of a righteous God? Still it is a mysterious and afflictive event; and it is so recent, moreover, that we cannot help feeling it most keenly. That one so cheerful, so energetic, so useful, so obliging; that one, humanly speaking, the least likely to become the victim of disease, should be so suddenly taken away, is one of those dispensations of Providence which cannot be explained; and we must be dumb before the Lord, until he himself shall be pleased to disclose to us the reason for the trying event.

"The death of Mrs. Griswold occurred at two o'clock on Wednesday morning, after an illness of little more than four days. At the commencement of the disease, there was no symptoms of virulence; and it appeared to be easily controlled by the use of medicine. On Tuesday morning a favorable crisis showed itself, so that not only we, but Mrs. Griswold herself, entertained hopes of a speedy recovery. Towards evening, however, the disease re-appeared with unexpected violence; and, although, the strongest measures were resorted to, in less than eight hours, without pain or suffering, she calmly resigned her spirit into the hands of her Saviour. During the last eight hours, she was much of the time delirious; but there were lucid seasons, when she spoke sweetly and connectedly of her confidence in her Saviour, and her entire submission to his will.

"But no dying testimony was needed in her case. She had given the highest proof of her attachment to her Master, by her devotion to his service while in health, by her kind and affectionate deportment to her associates in the mission, and by her untiring efforts to promote the spiritual welfare of the heathen around her. She had the satisfaction of seeing several in whom she had felt a special interest, and for whose salvation she had made much effort, converted to the Lord Jesus and united to our church. Last Sabbath, as I addressed a class of adult females, among whom she had held stated religious meetings for some time, I found many of them bathed in tears; and, if I mistake not, impressions have been made upon some of their minds by Mrs. Griswold's instructions, which will never be effaced. But I need not harrow up your feelings, by dwelling upon her worth. This makes us only the more sensible of our own loss. God has taken her to himself, and let him do what seemeth him good."

The mission has been further tried by the ill health of Mrs. Bushnell; who, as it now appears, carried from the United States "the seeds of pulmonary consumption." She enjoys a placid and happy state of mind, and is waiting calmly for the Master to bid her come away. It has also been discovered that Mr. Wheeler's constitution is not adapted to the missionary work in Africa; and, hence, with the advice of the mission, he has returned to this country.

Religious Interest—New Stations.—You must not suppose, however, that because of these trials and disappointments we are discouraged. If God has dealt with us in severity, he has also dealt with us in goodness. We have had the presence of his Spirit, and some ten or twelve persons have been converted to the Lord Jesus. Others, we hope, are inquiring what they must do to be saved.

Opposition to religion has also been developed. One of our young men was for a time confined in irons, because he made a profession of religion; and others are threatened with violence, in case they shall reject their heathenish practices, and unite themselves with us. Still we do not anticipate any very violent or protracted opposition.

The aggressive movements of the mission are more fully disclosed in the following extract.

Mr. Walker is doing a good work up the main branch of the Gaboon, and Mr. Preston another on the Ikâi branch. Both are endeavoring to prepare the way for permanent stations. Mr. Walker occupies a post of some peril; as it is at a point where the Bakali and Shikani tribes have come together, and the question is not yet settled which are to be masters. Mr. Preston is among a community in comparative tranquillity. At the distance of two miles from his post, there is an eminence from whence the high hills of the Pangwe country may be seen. Both Mr. Walker and Mr. Preston enjoy, as they think, better health at their interior stations, than they do at Baraka. Both have made some proficiency in the Bakali language, which will not

only qualify them to labor among that people, but will furnish them the means of access to the Pangwe tribe. Mrs. Preston is still with us, and is now filling the post that Mrs. Griswold formerly occupied.

From the New York Herald.

HIGHLY INTERESTING INTELLIGENCE FROM THE AFRICAN GOLD COAST—MOVEMENTS OF THE ENGLISH.

The bark *Adeline*, Captain S. G. Gamage, arrived at this port yesterday from Anamaboe, on the Gold Coast of Africa, whence she sailed on the 17th of February.

She brings some very interesting intelligence from the Gold Coast, for which we are indebted to Mr. Alexander Walker, who came passenger in the *Adeline*, and we have to thank Captain Gamage for the latest shipping news, which we give under the proper head.

The cargo of the *Adeline* consists of palm oil, paradise grains, gum amine, coral beads, \$ 4,050, and 314 ounces of gold dust all of which is consigned to Mr. John A. Machado, of this city. The gold dust is twenty-three carats fine. The gold found in Africa is frequently wrought into the most beautiful ornaments by the natives. Some of their work is said to be extremely delicate. Mr. Walker has a very nicely made ring, the work of one of the natives.

The most interesting intelligence by this arrival is relative to a mission that had been despatched by the English government, to the powerful interior African kings, for the purpose, if possible, of effecting treaties with them, and procure their aid in putting a stop to the traffic in slaves. The annexed statement is very interesting:—

Dear Sir—If you consider the following information worthy a place in the columns of your widely circulated and justly celebrated journal, I shall feel honored in having been the means of affording it. The British government are, at last, apparently satisfied that their present mode of endeavoring to suppress the traffic in slaves is only conducive to an enormous and useless expense, and enhances the sufferings of the negroes made captive in the interior of Africa, for the purpose of supplying the demand on the coast for slaves, and that the only way in which there is a probability of stopping it effectually, is either to possess the whole line of sea-coast, which from the unhealthiness of the climate, and hostility of the natives is almost impracticable, or to dive into the interior, and by flattering the cupidity of the chiefs, by showing them clearly that a larger revenue is to be derived by turning the labor of their people to the cultivation of their fertile lands in furtherance of the legal trade; and in the interval that must elapse before forest and jungle can be turned into fertile plains, to appropriate some portion of their present profuse expenditures for the purposes of a revenue or a salary to the chiefs, as an inducement for their furtherance of this project, for it has been clearly proved that selfishness is the predominant trait in the African's native character, they being nearly as devoid of humanity, when it is concerned, as the wild animals with which their country abounds, and only by feeding this love of self can their aid be obtained. I cannot take a more fitting opportunity of doing just praise to the efforts of the now infant Republic of Liberia, who, with their small and limited means, have given a greater blow to the traffic in slaves, over the large tract of coast to which they have claims (above 500 miles,) than all the profuse expenditure of the British government for years past. They have, or will, in a very short time, as emigration strengthens them, and their power increases, entirely stopped the trade, on an extent of

coast from the British possessions about Sierra Leone to the European forts on the gold coast. Indeed, to my knowledge, some of the largest marts between the Sherbro river and the Kroo coast, have been entirely stopped, and the Spaniards and Portuguese traders driven off by the enterprising and bold emigrants to Liberia.

The American Colonization Society must feel a high degree of satisfaction in knowing that their settlement, first established in a spirit of humanity to the free colored people of America, will, by these people's praiseworthy exertions, be so conducive to philanthropy and humanity to their more benighted brethren in Africa; and the day I trust is not distant when in very shame the legislatures of both the U. States and Great Britain will be called to the furtherance through them of so exalted and christian an object. Probably, with this example before them, the British government have been making efforts to procure treaties with the interior and most powerful chiefs in Africa, and for this purpose a Mr. Brodu Cruickshank, a merchant resident in Anamabac, was delegated by the Lieut. Governor of Cape Coast Castle to proceed to Abomu, the capital city of the kingdom of Dahomy, which with Ashantee is by far the greatest and most populous known power in Africa.

Mr. Cruickshank was empowered to offer an equivalent amounting to £4,000 per annum to the king of Dahomy, should he succeed in making a treaty with him for the suppression of the trade in negroes, and by which he was to use his influence in putting it down, and more particularly not to participate in it himself. He, it appears, is the largest seller of negroes in Africa, as, annually, he disposes of from 20,000 to 30,000, besides procuring domestics for himself and his chiefs. For this purpose, he makes annual slave hunts, which he conducts, and shares the dangers. He is the absolute sovereign of the nation, and the people are all solely under his control, to whom they look up to as a master; no person can hold any property except by his permission, even during life, and at death all reverts to him; he is protected by an immense army of women, numbered by Mr. C. at many thousands; these Amazons are his body guard; they never leave him, and are answerable for the safety of his person. In his talks with the agent of the British government, he evinced a shrewdness in diplomatic affairs seldom met with in the negro. He conceded in all the arguments in favor of the treaty, on the score of humanity, &c., &c.; but placed the affair strictly in a pecuniary view, along with the custom of his country. He had received the crown from his father, to whom, like him, all his people looked up as their supporter; that it required £200 and £300 a year for the support of his government, of which he derived at least £200 by the slave trade; that this was the great source of his revenue, and support of his crown and country. How, then, could those of England expect that he should give up his country to ruin, by accepting the paltry sum now offered. He would, however, endeavor to turn the minds of his people to agricultural pursuits, offered land to the British government, on the sea shore, to establish factories, and to aid, assist, and protect them in their interior trade, throughout the several territories. Mr. C. had much talk on this subject. He was exceedingly adroit and careful not to commit himself in conversation.

The turning the labor of the natives to agricultural pursuits is the most likely method of suppressing the traffic.

Mr. C. was, throughout, treated with the greatest respect and hospitality, both by the European slave traders on the coast and on his travels to and from Abomey, bringing down with him two slaves, presents to her majesty from the King, and one presented to himself, (strange contradiction.) Mr. C. who is, we understand, a gentleman of much shrewdness and research and

fine literary acquirements, has written a paragraph for publication in England relative to his travels; his conversation with the King; and his views with regard to the most efficient means of putting down the traffic (in which he was much benefitted and assisted by the King) in human flesh—the perusal of which was looked forward to for more particular information relative to the subject. The African style and magnificence of his reception, and the parading and reviewing of the army of women and men is, we are told, highly amusing, as well as giving a much higher idea of the African training and taste for warfare than we ever had previously.

We learn that the particular king referred to, has arranged a “vocal telegraph,” by lines of posts, by which information is conveyed to him, over a distance of one hundred and twenty-five miles, in about one hour’s time, which enables him to make the proper disposition of his slaves.

We shall have more to give on this subject.

THE TWO REPUBLICS.

Two republics have come into existence within the past year, one in enlightened and polished France, and the other upon the benighted shores of Africa. They are both, as yet, political experiments—it being a problem yet to be solved, whether either is capable of self-government. There are many points of contrast, and but few resemblances, between them. The one was composed of a nation of slaves, who, but a short time since, were at the lowest point of civilization; the other was formed out of a nation whose boast it has been for centuries that she was the centre and model of refinement and civilization. And yet, if we take up the Constitutions adopted by these respective republics and compare them, there are but few Americans, at least, who would not say that the Liberian has the advantage over the French. Though we have our fears in regard to each, yet we are free to avow that we feel greater confidence in the belief that civil and religious liberty will find a more permanent home on the shores of Africa than in Paris. In the one nation, her citizens set out with the most distinct and direct recognition of their indebtedness to God for all their privileges, civil and religious, and their accountability to him for the proper improvement of them. But as a respected contemporary, the Western Episcopalian, has well remarked, “no such idea of accountability seems to pervade the people of France, if we may judge from the present infidel tone of her journals, the proposed desecration of her churches, and her almost entire neglect of the christian Sabbath.” The great reform banquet, which resulted in the overthrow of the late monarchy, was held on the Sabbath, and the day was changed more out of respect to the memory of Washington than from any regard to the ordinance of God. The same sacred day was fixed upon for the first assembling of her representatives to constitute a government, and afterwards for the election of her first magistrate.

“How different this state of things from what was witnessed not many months ago in the “Model Republic of Africa.” Although anxious to have her nationality recognised, she declined a national salute from a French squadron, because it was proffered on the Sabbath. From the same cause afterwards no response was made to the booming guns of an English vessel, which in honor of her newly assumed position, disturbed the quiet of her sacred hours. She acknowledged that her *independence* among nations was to be maintained only in her dependence upon the favor of God.

“These facts, and the knowledge that a large proportion of the citizens of the African Republic are pious people, make us rejoice with confidence in the brightening and glorious prospects of Liberia, while we wait with corresponding solicitude, the result of the present fearful crisis in France.”—*Presb. Herald*.

AMERICA IN AFRICA.—America is reflecting the image of her freedom and her religion in the dark mirror of Africa. Maryland has there a colony bearing her name, so has Kentucky, Louisiana, and Mississippi, and so Virginia, and Tennessee soon will have. Will not Missouri follow and purchase there an empire for such of the sons of Africa as may wish to return? And why will not some of the free states, whose laws oppress the man of African blood, buy him a refuge where he may be really free? Let us have an Ohio, an Indiana and an Illinois, at least, in the high and healthy regions of the Kong Mountains. The time will come when the African will seek the shores of his fatherland, as the Germans and the Irish now crowd to America.—Let it be done in time.—*Liberia Advocate*.

SAILING OF THE LIBERIA PACKET.

In our last, we reminded our friends of the possibility of the Packet being detained on account of the Cholera, but, as it has not yet made its appearance, and in all probability will not for some time to come, we think we can safely set down the 1st of August, (or thereabouts,) as the day of her departure.

BALTIMORE, June, 1849.

DR. JAS. HALL,

Dear Sir—Since my report of May 1st, I have received subscriptions, to the Packet and Journal, as follows:

Wm. C. Robinson,	Journal,	\$ 1 00
F. P. Pope,	"	1 00
Dr. A. C. Robinson,	"	2 00
C. W. Ridgeley,	"	1 00
Wm. Reese,	"	2 00
T. L. Reese,	"	1 00
J. E. Reese,	"	1 00
R. D. Fenby,	"	1 00
Wm. McDaniel, P. Fred'ck,	Packet,	5 00
Rd. Roberts, P. Point,	"	5 00
T. H. Kent, P. Fred'ck,	"	20 00
N. Duke, "	"	10 00
John Becket, "	"	10 00
Stephen Beard, Davidsonville,	"	5 00
T. B. Gibbons, Smithville,	"	5 00

In all, \$70 00

Yours, with high respect,

JNO. W. WELLS, *Trav'g Agent*.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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